

TEMPLE BOOK

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INTRODUCTION

This is the first book ever written on the specific meaning of the endowment. One of the reasons that so little has been taught before is that members of the Church of Jesus Christ of Latter-day Saints are instructed not to discuss the temple ceremony outside of the temple. This request is very understandable. However, there was a time when taking photographs of the inside of the temple was also strictly forbidden. When it was discovered that someone had taken pictures and was going to publish them, the Church leaders went ahead and published pictures of their own. It would appear that a similar situation is involved regarding the contents of the endowment. Detailed descriptions have been published for some years now. Lately, an almost complete verbatim report has been printed in a book entitled, "The Mormon Kingdom." It is this source which is quoted throughout these chapters. Only members of the Church will know how accurate the transcript is, but there can be little doubt that the general substance is correct.

Therefore, this book is a discussion of material already available to the public at large. Many members will be shocked to learn that their endowment is not really secret. Yet the Church has proclaimed many times in recent years that the temple endowment is not secret, but Sacred. It is sacred because it contains some of the deepest teachings available to man. However, the truths themselves are actually VERY SECRET because they are hidden by the symbolism through which they are revealed. The secrecy of the symbols and allegorical instruction has not been successfully guarded by the Church, but God has kept the truths very effectively concealed. These deep lessons of life are hidden from those who are not ready for them and would trample them under their feet. For this reason, those in authority over the church are not in a position to discuss these deeper meanings openly for they cannot possibly speak without exercising the full authority of their offices. Therefore, since this book is coming from a non-authoritative source, it is merely information and that is all. The reader can take it or leave it should be stimulating for any member who honors the temple to be more diligent in seeking the deeper, inner meaning. Nothing is less reverent than for a student to be sitting at the feet of the Master Teacher and not really paying attention.

The temple endowment is difficult for many members of the Church to understand because it deals symbolically with levels of gospel teaching that many are not even aware exist. Joseph Smith spoke of this common deficiency of understanding when he said: *"If the Church knew ALL the commandments, ONE HALF THEY WOULD CONDEMN THROUGH PREJUDICE AND IGNORANCE."*

The word "Commandments" means more than "rules of conduct." It also includes the MYSTERIES OF GODLINESS. The prophet spoke of the "prejudice and ignorance" of the "Church". There was so much that he could have given them but they would not hear. The Savior said about the same thing to his own disciples at the Last Supper, after teaching them for three years: *"I have yet many things to say unto you, BUT YE CANNOT BEAR THEM NOW... These things have I spoken unto you in proverbs, but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father."* (John 16:12 & 25)

Is not this what the Lord is saying to the Saints regarding their place of higher learning? The instruction in the temple is by proverb and allegory. He is saying, "I have yet many things to

say unto you, but ye cannot tolerate them now. These things have I shown to you in symbol, but the time will come when I shall not teach you in allegories but I shall show you plainly the mysteries of the Father."

When the Church first moved to Utah, President Brigham Young looked forward to the day when the Saints would again have a temple. He saw one of the main ways the Lord was going to teach the people "plainly" regarding the real meaning of the temple symbolism. He promised the Saints that just prior to the redemption of Zion there would be "strangers" coming among the Saints to help them understand the way of salvation. He spoke of these "strangers" in a sermon delivered August 15, 1852. His talk is so appropriate that we will quote it at length as an introduction to this book. His remarks are listed under four major headings:

1. MAN, HIMSELF, IS THE GREAT MYSTERY:

"The capacity of mankind in attaining to geometrical knowledge and the fine arts is great. All nations and people understand more or less of the knowledge pertaining to the arts and sciences. But when they...undertake to define their own persons, their own being, and to understand the propriety and wisdom of their creation... they are in the dark; there is A VEIL OVER THEM. The veil of the covering that is over the nations of the earth has beclouded their understandings, so that they are in thick darkness. This our experience teaches us--that when any uninspired person...steps beyond organized nature which is visible to the natural eyes. There is a mystery THE HIDDEN MYSTERY--THE DEEP AND UNSEARCHABLE MYSTERY OF CREATION." (J.of D. Vol. 6p.284)

2. GOD HAS PRESCRIBED NO LIMITATION FOR MAN IN THIS LIFE

"And what is the sum of the whole of the teachings of Him...the Supreme of the universe... to his people? Simply this... "The grand aim of all that I, the Lord, have revealed is to instruct you to live so that I can come and visit you, or send my angels, that they can enter into your habitations, walk and converse with you, and they not be disgraced. By so doing, YOU SHALL BE MADE PARTAKERS OF ALL KNOWLEDGE AND WISDOM, POWER AND GLORY THAT THE SANCTIFIED OR GLORIFIED BEINGS ENJOY." And this is, FIRST OF ALL, what the Lord wished of the people."

3. JUST BEFORE ZION IS ESTABLISHED, STRANGERS WILL BE TEACHING AMONG THE SAINTS.

"By-and-by Zion will be built up; temples are going to be reared, and the holy Priesthood is going to take effect and rule... About the time that the Temples of the Lord will be built and Zion is established--PRETTY NIGH THIS TIME, you will see, those who are faithful enough, the first you know, there will be strangers in your midst, walking with you, talking with you; they will enter into your houses and eat and drink with you, go to meeting with you, and begin to OPEN YOUR MINDS... About the time the Temples are ready, the strangers will be along and will converse

with you, and will inquire of you, probably, if you understand the resurrection of the dead." (J.ofD. vol 6p. 294-5)

4. *THE STRANGERS WIL UNLOCK THE DOOR OF KNOWLEDGE.*

"...they will then open your minds and tell you the principles of the resurrection of the dead and how to save your friends... They will expound the Scriptures to you, and open your minds, and teach you of the resurrection of the just and the unjust, of the doctrine of salvation: they will use the keys of the holy Priesthood, and unlock the door of knowldege, to let you look into the palace of truth. You will exclaim, "THAT IS ALL PLAIN: WHY DID I NOT UNDERSTAND IT BEFORE?" (J. of D. vol 6p.295)

These strangers may come from this side of the veil or from the other side. It appears from the statements by President Young that in either event, they will come as "ordinary men", unrecognizable from any stranger one might meet. That is probably why the people will be startled to learn from a stranger such fundamental but marvelous understanding. The people will exclaim, "Why did I not understand it before?"

There is probably nothing in the life of the active Latter-day Saint which has greater need for increased understanding than the meaning behind the temple endowment. The author of this book has been provided by a person who might qualify as such. For a number of months, this "friend" has explained item by item, room by room, key upon key of the temple endowment. Although he speaks with authority, his ideas are not "authoritative"--only interesting. He makes no claims regarding himself nor is there any intention to imply that speaks from knowledge rather than speculation.

The purpose in recording this material for general Church reading is to stimulate members to begin to pay attention and look for themselves. It is not intended that this book become a foundation for any new beliefs, because beliefs are just more speculation. The book may be helpful for the reader to see more clearly what he has been thinking and doing incorrectly. The heart of the endowment lesson is in understanding the Garden of Eden and the Tree of Knowledge of Good and Evil. Once the personal application of this ancient story "is all plain", life is an entirely new ball game. The proud basis of all one's human wisdom evaporates. A new, unexplored life of Liberty in Christ replaces the old chains of bondage.

One possible reason that the teachings of such a "stranger" may make things plain to you is that he is a "secret breaker." Jesus was such a person, as was Isaiah and the Brother of Jared. They all broke old barriers of silence. Joseph Smith certainly comes in this category. Since this is the fullness of times, it is true that many things which have been hidden and kept "secret" since the beginning of the earth are to be taught openly. Evidently, time is very short. The temple endowment must begin to "get through" to those who are ready to listen and learn. However, at best, this book is merely an introduction. Learning is not a substitute for discovery. Discovery takes place most rapidly in an environment of an advanced school. This was why the Prophet Joseph started the School of the Prophets. In a school the teacher is a catalyst, giving appropriate assignments of self-discovery, enabling the new bud of higher consciousness to form in the student.

It is easy to judge and condemn anything which is new and different, Prejudice means pre-judging. It has never been "safe". Those who wanted safety more than Life never listened to Enoch, Noah, Melchizedek, Nephi, Samuel the Lamanite, Christ, or Joseph Smith. He that believes he "knows" the doctrines of salvation has been judged already. However, he who is in a state of "not knowing" is as a little child and possibly may enter into the Kingdom of Heaven--NOW.

It is very necessary that each, searching soul experience for himself the Initiation of Life which is provided symbolically in the temple endowment. The endowment is one of the greatest evidences that Joseph Smith was a prophet of God and that the Church of Jesus Christ of Latter-day Saints is the true Church of God. No other Church in the world has the Initiation of Life which can "demonstrate" to the individual who and what he is, what he has been doing, what he can do, and where he is going. Those who believe that they have the answers to these questions may read these pages and exclaim with Nicodemus, "HOW CAN THESE THINGS BE?" The answer the Savior gave Nicodemus is the same testimony which comes with this book.

"We speak that we do know and testify that we have seen and ye receive not our witness. If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" (John 3:11-12)

Chapter I

UNDERSTANDING THE ENDOWMENT

The temple endowment is recognized by faithful Latter-day Saints as one of the greatest blessings and privileges God has provided in the Gospel of Exaltation. As teenagers grow up in the Church, "going to the temple" is a goal which must be achieved. Converts wait anxiously for the day they will be worth and able to receive their endowments and the sealings that follow. Once a member has received his own endowments, he is encouraged to return frequently to perform this ordinance for the dead, thus enabling him to continually refresh his memory of the instructions and covenants. Where temples are available, attendance is encouraged at least twice a month, and preferably once a week. Since each endowment requires several hours to complete, there is adequate time to gain much instruction through contemplating the magnificent truths being revealed.

It is therefore unfortunate that many members come away from their first visit to the temple with utter dismay, since the experience is so different from the imaginary pictures they had built in their minds. The endowment is such contrast to anything they have ever experienced in the Church, which always emphasizes simplicity and the absence of ritual. In the temple they find a very plain but complex ceremony, including robes and signs, oaths and vows. Some members take this in stride, having a great experience even at their first visit. But many must return again and again before their confusion and innate rebellion subsides into a quiet sweet spirit and heavenly influence so that they look forward to the temple as a blessed retreat from the foolishness of the worldly hub-bub outside. However, there are also many, including some who attend regularly, who merely do their duty, half walking in their sleep as they go through the forms.

It has been suggested by a number of the general authorities that most members fail to even begin to understand the endowment. They have emphasized that the really great truths of the endowment are not taught directly, but only in the symbolism of the instruction and ceremony. If this is the case, then most are at the kindergarten level, for they find little meaning behind the symbolism other than the few facts explained to them.

This situation is quite easy to understand because our Western culture, particularly the American culture, is not symbol oriented. We like things laid right on the line. We do not want people talking in metaphors, parables, allegories and analogies. We seem to be able to tolerate symbolism only when we have been given a straight forward explanation of it, and then we are inclined to conveniently ignore the fact that there may be many other meanings to the symbol at much deeper and more significant levels.

In addition to this natural distaste for indirect teaching in our Western culture, Latter-day Saints have been educated in the Church to get a clear, fixed understanding of every gospel point. This is called "gaining knowledge". To "know" something has meant that one knows, basically all about it. However eternal truth is not that easy to comprehend through our conditioned minds. Therefore, symbolism has been useful in teaching truth in the past because the same symbol can teach many levels of meaning and an infinite variety of lessons. This form of teaching, used with success anciently, requires a new approach to learning with which most of us have not been equipped. Symbolic teaching is code writing and requires that the student have a familiarity with basic key information. For example, we use the eagle as a representation of the United States. A wealth of meaning is communicated in this symbol, but only if one is aware of the unique characteristics of birds in general and eagles in particular. When such knowledge is combined with a true understanding of the American ideals, the eagle can be a marvelous basis for teaching lesson after lesson about what has made America great and could make it greater. However, those who despise America can likewise use the eagle to symbolize all that they feel is evil about this country. They have as much right to use the tended meaning of a symbol as another disturbing thing about symbolic teaching to our Western mind, since the definition is never limited nor exact.

The fact that most people do not like symbolism has never limited the Master Teacher. Mormons have in their temple the ancient endowment of Israel, whether they understand it or not. Since it is almost totally symbolism, it can be understood on many levels and can convey many distinct approaches to spiritual awakening. A true searcher must be prepared to forsake the brittle knowledge of shallow levels of understanding if he is to open his mind to truth as it is understood on deeper levels. For example, Israel had the law of morality-- "Thou shall not commit adultery". This mortal law was understood that if a person committed such an act he was bad and if he did not commit such an act he was good. Jesus, in his Sermon on the Mount, brought this law to the people on a deeper level. He identified the fact that, even though a man controlled his actions, the lust in his heart was the manifestation of his adulterous nature. Such a level of understanding was difficult for the people to accept because their psychological safety was threatened. Under the old, literal concept, all they had to worry about was whether they "touched", but with Christ's new teachings, they had to be concerned with their hidden feelings. Then, on even a deeper level, we might realize that adultery really means to adulterate, or mix the impure with the pure. We can see how a person who prays with selfish intent is adulterating the holy privilege of prayer--and is counted evil. This may be why a generation which seeks after signs (which is what greedy prayer is

all about) is called a wicked and adulterous generation. Certainly not all sign seekers have necessarily committed physical adultery—but they are classed as adulterers in a fuller meaning of the word. After all, words are only symbols too.

With these thoughts in mind, one can begin to see that the magnificent endowment of the temple is a banquet prepared by the Master Teacher for an endless feast of discovery. Unfortunately, however, there are those who go to the temple and do not partake at all. Others pre-occupy themselves with the pleasant distractions of merely discovering more and more literal things about the symbols, thereby hardly eating crumbs off the floor. But there are some who may be learning to understand ever deeper levels, gaining comprehension which does away with the illusions of the childish things understood at the level of shallow meaning.

No one can comprehend for another. Just as you can not tell another person what an apple tastes like, neither can you tell them what being spiritually awake is like. However, since we are dealing with the secret code of symbolism in the endowment, it is possible to give a person some of the keys to the code, and with them, he may begin to discover such a personal comprehension. For it is only in the actual experience of being awake that we can know reality. A spiritual teacher may help us to recognize what is NOT being awake, but the only way we can know the waking state is to wake up.

Paul, in trying to get the members to become spiritually awake, was burdened by the fact that many in the Church could only receive a shallow level of truth described as milk. In his letter to the Corinthians saints, he said, *"I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither YET NOW ARE YE ABLE. For ye are yet carnal, for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men?"* (1 Cor. 3:2-3) This statement by Paul is amazing to us because he classifies his marvelous teachings to the Corinthians as milk. Milk is for infants and there must be a time for us to put off childish things. Paul criticized those in the church who knew only how to teach milk. Here are his strong words: *"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For EVERYONE THAT USETH MILK IS UNSKILLFUL IN THE WORD OF RIGHTEOUSNESS, FOR HE IS A BABE. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."* (Heb. 5:12-14)

So we see that Paul found himself caught between his desire to give the truth necessary for spiritual growth and the members' inability to receive it. Jesus met this constant situation by teaching in allegories called parables. Jesus taught the mysteries of the kingdom to the people, but only in parables. Therefore those who were not ready for deeper levels of truth would not be harmed. He explained this to his disciples when he said, *"Unto you it is given to know the mysteries of the kingdom of God, but to others in parables, that seeing they might not see and hearing they might not understand."* (Luke 8:10)

The disciples learned that after three years of being taught, they too had not really understood the mysteries of the kingdom, even though they had been taught in a more direct manner. However, with their true conversion following the resurrection of Christ and the Day of Pentecost, they were made partakers of the divine nature or higher comprehension, thus actually experiencing the truth Christ had been teaching to them for so long.

Certainly the same difficulty in conveying truth exists today. Therefore, it is not strange that when one finally goes to the temple to receive the advanced raining which is given in such a special, hallowed place, he is taught and instructed in parables. Of course, like any parable, there is the obvious outer meaning, and so consequently many go away thinking they have fully understood. However, more thoughtful students will discern that the outer meaning of the instruction is basic, elementary material—which might be more than milk, but certainly not more than cream.

As one enters into this fascinating study of the endowment, he may find many, many ideas which will be difficult to fathom at first. Most people's natural tendency, when hearing something new is to see it as false. However, such feelings merely show that one is being exposed to concepts which are in conflict with what one has supposed was reality.

Since this material is being written for church members, you are encouraged to hold an open mind and experiment with the ideas to see if they are of any possible value to you in better knowing yourself. One thing that you may remember is that since people with many levels of spiritual awakening enter the temple, it must be taught so that it will not harm those of very shallow minds. At the same time, there must also be many profound hidden truths in the endowment for those who can stand more than milk.

The Lord has declared that it is his will that all those who truly honor Him will be revealed the great mysteries of His kingdom. These are His promises to those who love Him: *"And to them will I reveal all mysteries, yea, ALL the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom...For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will--yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man."* (D&C 76:7-10)

What are mysteries? We might classify them in two categories. There are the mysteries of curiosity and the mysteries of godliness. Man is warned about the former and encouraged in the latter. As Paul prayed for the saints, *"To know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God"*. A mystery is something which cannot be explained but must be experienced. A mystery is such only to those who have not yet had the experience. So the Lord encourages us, *"If thou shalt ask (for enlightenment), thou shalt receive revelation upon revelation, knowledge upon knowledge, and thou mayest know the mysteries and peaceable things--that which bringeth joy, that which bringeth life eternal"*.(D&C 42:61)

Since the deeper mysteries of Godliness cannot be explained but only experienced, we can now see why the high teachings reserved for the endowment could best be presented in allegorical form.

Chapter 2

BACKGROUND OF THE ENDOWMENT

Prior to the flood, one particular man experienced the fullness of the mysteries of godliness. He was Enoch. Through his marvelous example and instruction, a whole city was evidently perfected and caught up to another state of existence we call Heaven. Following the flood, Melchizedek did the same thing. Even though he was king of a very wicked city, Salem, he was able to instruct his people in such a way that they too were translated. When Moses led the host of Israel from Egypt, the Lord invited him to establish another holy people. But Israel was afraid to accept the gift of the promised Zion. When the people faltered, they were left to wander forty years in the wilderness and were required to live by a set of demanding rules called the Law of Moses. With this law they were given a temple. We are given to understand that the endowment, essentially as it is today, was part of the higher order of that temple.

When the gospel was restored in these latter-days, the people were again instructed to establish a holy city called Zion. They were also to build a temple for the endowment of the people. What is the endowment? It means to be endowed with the power of God. *"Yea, verily I say unto you, I gave unto you a commandment that you should build a house, in the which house I design to endow those whom I have chosen with power from on high."* (D&C 95:8) The elders were told to tarry until this "great endowment and blessing" was poured out upon them, just as Jesus told his disciples to tarry in Jerusalem after his ascension.

The promises that go with the temple are a key to the real meaning of a holy building. These are the promises and warning of the Lord: *"And inasmuch as my people build a house unto me in the name of the Lord, and DO NOT SUFFER ANY UNCLEAN THING to come into it, that it be not defiled, my glory shall rest upon it: yea and my presence shall be there, for I will come into it, and ALL THE PURE IN HEART that shall come into it shall see God. But if it be defiled I will not come into it, and my glory shall not be there; for I will not come unto unholy temples."* (D&C 97:15-17)

It was made clear that just as the Day of Pentecost was an endowment of power, so was it understood that the temple would serve as a place for such a blessing in this day--to all who entered. But the blessing was conditional just as the promised Zion was conditional. Zion was to be the place for the pure in heart and then it would also be a place of peace and joy. *"For the indignation of the Lord is kindled against their abominations and all their wicked works. Nevertheless, Zion shall escape if she observe to do all things whatsoever I shall have commanded her. But if she (Zion) observe not to do whatsoever I have commanded her, I will visit her according to all her works, and with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire. Nevertheless, let it be read this once to her ears, that I the Lord, have accepted of her offering; and if she sin no more none of these things shall come upon her; and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations forever and ever, saith the Lord your God."* (D&C 97:24-28)

Such instructions, the Saints were to discover, were not idle warnings. Jackson County, then Kirtland, and finally Far West all felt the devastation of "sore affliction, with pestilence, with

plague, with sword, with vengeance." Even with the tremendous outpouring of miraculous experiences at the dedication of the Kirtland Temple, the wickedness which followed almost destroyed the Church. Half of the Quorum of Twelve Apostles apostatized and Joseph had to flee for his life to Missouri.

It is easy to blame these tragic experiences upon the devil and the mobs, but the Lord is not quite that lenient with church history. He made it clear that he is not mocked and "cannot look upon sin with the least degree of allowance." The Church had been warned of the necessity for having a mind single to the glory of God from the very beginning. In 1831, the Lord put the entire Church under spiritual restrictions which were not to be removed unless there was full repentance. *"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received--which vanity and unbelief have brought the whole church under condemnation. AND THIS CONDEMNATION RESTETH UPON THE CHILDREN OF ZION, EVEN ALL. And they shall remain under this condemnation UNTIL THEY REPENT and remember the new covenant, even the Book of Mormon...that they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion."* (D&C 84:54-58)

The great suffering and heroic sacrifice in church history attests to the fulfillment of this prophecy. The Church did not repent of its vanity and unbelief and therefore did not redeem Zion nor retain their beautiful temple at Kirtland.

Most Latter-day Saints are hesitant to take this critical view of their church history for they like to think of themselves as victims of the mobs and wicked apostates. Be that as it may, the Lord had made it clear that their own faithfulness would be the creation of a heaven or a hell. Actually, their situation was not very different from that of ancient Israel under Moses. The Lord warned his chosen people by giving them both blessings and curses. They partook of both, even while they continued to be His chosen people.

After the regrouping of the Saints at Nauvoo, the Lord again requested a temple to be built. However, as it neared completion, Joseph began to get the details of a ceremony which would be performed in the temple, patterned after the ancient ceremony used by Israel when they were under the lesser Law of Moses. In other words, it appears that the Saints, while still being under "condemnation" for their vanity and unbelief, were to be given encouragement and instructions in the temple as to what to seek for, but not the direct fulfillment of it as they had been offered in the Kirtland Temple. Veterans of the Kirtland experience had to be instructed in the new order of things. The washing of the feet and the sacrament were the only ordinances at the Kirtland Temple. In the temple at Nauvoo there were to be special robes, garments, handclasps, signs, penalties, oaths, veils and a drama that was entirely new.

After the temple was completed and the new endowment administered to the faithful, the devastations were renewed which drove the Saints to the West. The Lord's promise of devouring fire was literally fulfilled when the great, magnificent temple was burned a few short weeks after its dedication. The promised scourging continued for another forty years in the Rocky Mountains, where trial after trial was experienced. When much is asked, much is expected and the scourging of the Lord is not without purpose.

So with this perspective of the present endowment, we may be able to better understand why the ritual is ultra-basic in outward appearance. Yet, the seeker after enlightenment need not be discouraged for it is just as complete and deep when truly comprehended--not only in theory, but in fulfillment. The lessons of the endowment can wake a man up to the mysteries of Godliness—or it can leave him sleeping peacefully in his ignorance. That is its purpose.

Chapter 3

SECRECY OF THE ENDOWMENT

You may have already leafed through the following chapters of this book and found that we deal very specifically with the contents of the endowment. This may be shocking to many readers because they have held the assumption that it is forbidden to discuss these things outside of the temple and that no outsider could know them. It is true that in the temple you are so instructed and, so far as the tokens, names, signs and penalties, you promise to keep them secret at the "peril of your lives". However, this understanding in the temple is symbolical, he will have "the forms but deny the power thereof".

When non-members are informed that the endowment is "sacred, not secret" they are told the truth. The reason is that the endowment has not been secret from the very beginning of its presentation at the Nauvoo Temple. Over the years many people have talked and some have published verbatim accounts. For example, The Salt Lake Tribune published much of the endowment February 12, 1906. The Warsaw Signal, near Nauvoo published the story of the endowment as early as 1846. Of the thousands of once faithful Latter-day Saints who have lost their conviction that their oaths were sacred, many have talked openly. Some have lectured and published widely. So if you have been living under the illusion that the endowment is secret, you have been uninformed. Anyone can obtain practically the full wording of the endowment, including the washing and anointings, Creation room, Garden of Eden Room, World Room, and all that is covered in the Terrestrial room, even the name of the Second token of the Melchizedek Priesthood, which is only revealed at the veil. Currently, a Salt Lake publishing firm had copies for sale, along with a great deal of biased material against the Church.

There is another reason why the signs, tokens and penalties of the endowment are not secret. They are almost exactly the same as those used in a number of secret orders. Most members of the Church have heard the accusation by one of them that Joseph Smith stole their ritual from them. The standard answer has been that there are similarities since the signs and tokens come from Solomon's Temple, but the Church has them in their original form. Most members assume that the similarity is not great. However, they would be surprised to find that others are using all four of the grips, all three of the penalties, and even the five points of fellowship. Their rituals have also been published so they are not really secret, either.

Most Latter-day Saints seem to be unfamiliar with the fact that these tokens and penalties are so widely known, but they really should not be surprised. These symbols are familiar in all parts of the earth and in ages past. The Egyptians, we are finding, were very familiar with these things and used them extensively. Explorers who have been Masons have been amazed to find that primitive tribes in all parts of the earth have these tokens. So when one takes the covenant of secrecy literally, he is scarcely up to date. Like Nicodemus, who could not see how a grown man

could be born again, we miss the real point. There are a number of valuable lessons connected with the signs, tokens and penalties, which we will discuss later, but the first lesson we can learn at this point is that there really are NO LITERAL SECRETS in the present endowments. However, the real lesson might be that there are many, many important secrets--great, marvelous truths concealed under the outer meaning of the symbols and allegories. So we might really say that the endowment is truly secret because most members have never discovered what it means. As one church authority stated, "the real meaning is the best kept secret in the Church."

The key to discovering these inner secrets is to always keep in mind one basic point. The same point applies to all the symbolism used in the scriptures, including the parables of Christ and the basic ordinances of the Gospel. This simple point is easy to see once we recognize that God has only one basic work—to exalt individuals. "Man is that HE might have joy." "This is My work and My glory, to bring to pass the immortality and eternal life of MAN." Every lesson, every principle, every story has really to do with you, as an individual. The story of the endowment is given to you, for you and only about you. Each participant is to see himself in every aspect of the endowment. The Creation story describes a great event. But why is it given in such detail in the temple? Because it is also a great symbol about each man, telling him what he is and how he relates to Creation. The Garden of Eden story is in the temple because the true meaning of the story is duplicated in the life of every man, unfolding that entire story found in the scriptures. You certainly did not have to go to the temple to learn about the creation and the Garden of Eden. So it seems obvious that there is a very personal message of eternal import concealed in that marvelous story.

When you begin to look at the whole endowment experience as describing your own spiritual progression IN THIS LIFE, you will begin to break through as describing how you will some day enter the Celestial Kingdom, you are actually being told how you are to experience living on the Celestial Level of spiritual union with God. There is also a Telestial Level of living in this life. After the proper preparation which is taught in symbol in the World room, one evolves to a higher level corresponding to the Terrestrial, and finally, evolves to a full existence of living in Light and Truth—IN THIS LIFE. Everything in the endowment, including the creation story, is telling you about your life here on earth. After all, the temple is there for each to receive his higher individual endowment. No one can receive the power from on High for another. It is all individual. That is why it must be discovered individually. The insights we will share in the following chapters will not give you these higher levels of being, but the information may be helpful to you in seeing more clearly what it is you must do to attain to these higher levels.

One of the errors many make is the belief that higher spiritual levels are "bestowed" upon an individual because he has done the right things. Yet, life teaches us that all forms of maturity, whether physical, emotional, mental or spiritual, come from BEING rather than acting. Outwardly, the endowment SEEMS to teach that one will be exalted by learning and performing a certain way of life. However, many notice that what is revealed as being required of them is neither new or advanced. That should tell the true seeker something. Such instructions as keeping the commandments of the Gospel, not speaking evil of the Lord's anointed, morality and consecration are all as basic as any instruction in the Church. "So what else is new?" you might well ask. Until you see that the endowment is really teaching you a whole new way to look at yourself, what you are, what you are doing, and where you are going, you will not discover the truth which will set you free--now, in this life.

It is in KNOWING THE TRUTH that sets man free--not in learning the truth and then using it. Self-centered, natural man is always trying to exalt endowment seems to teach this. This is truth at its lowest level, for it produces conceit rather than humility; double-mindedness rather than single-mindedness; anxiety rather than peace. In other words, the outer meaning of the endowment tells you what you want to hear, which is what to do, but the inner meaning tells you what you need to know, which is what to be. This hidden truth is an entirely different way of looking at oneself, and if you really see what you are being told, you will find the light as bright as day compared to the starlight of your previous childish knowledge. You will exclaim with Paul, *"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."*

Chapter 4

THE TEMPLE SYMBOL

At the entrance of the temple are the words, ***"Holiness to the Lord."*** Holiness means wholeness. That which is incomplete cannot be holy. The temple is a building dedicated to making the Sons and Daughters of God whole. that is its purpose and function in their lives.

All symbols can be understood on four levels of meaning. The first is physical with the law of force. The second is psychological with the law of guilt. These are outer or obvious levels and both are UNDER the LAW. Then there is the inner and less obvious or hidden meaning that only the earnest seeker can discover when he will. He must be ready to take off the "old garments for new" or in other words lay down his childish understanding in preparation for the "hidden mysteries of Godliness". Then there is the fourth level or inner-most for he who is regenerated and reborn.

The temple has another meaning with which most of us are familiar. It is a place of special sanctuary where only the pure may come and there be given special instructions by messengers of God. It is kept clean and is beautifully constructed and furnished to show a deep love and respect for our Father in Heaven. It stands as an ensign to the nations that God's holy priesthood has again been restored to the earth so that the great blessings of Enoch, Abraham, and Moses can be brought to man. Within is the altar upon which the servants of God can dedicate their total service to the Lord by sacred covenant, where man and wife can be joined together for eternity, where ordinance work may be performed uniting the generations of the earth into one great family.

To see the temple on this outer level of meaning is beautiful and meaningful, but there is much more to the symbolism of the temple when observed on deeper levels. By applying the key discussed in the previous chapter--that everything about the temple has to do with one's personal, spiritual evolution in this life—we can then see additional meaning in the symbolism.

Man is told that his body is a temple of the Holy Ghost. By looking at the temple structure as representative of what one is to be, he can see many points of comparison between the building and his own body. The temple is kept physically clean just as you are commanded to keep your physical bodies clean--inside and out. The temple has a guard at the door to restrain those who are unworthy thoughts, desires, and appetites. In the temple are many rooms— each serving a particular function, just as there are a number of aspects to your being, comparable with the various rooms. Each person, to be complete, will have a creative aspect to his life, a garden room for reflection, a world room for his practical, everyday affairs, a terrestrial room for study, and a

celestial room for high devotion. He may even have a washing and anointing room where he is able to wash off the burdens of past failures, starting each day renewed and cleansed. Thus he becomes a living temple, with the words written on his forehead "Holiness to the Lord".

With these thoughts in mind, one may also look to a much deeper level still. Everything created is designed as a symbol by the Lord to instruct men in the true meaning and reality of deity, for when he truly knows or comprehends God, he will know what and who he truly is. As the Lord stated it to Adam: *"Behold, ALL things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me."* (Moses 6:63) *"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment. AND NOW, BEHOLD I SAY UNTO YOU: THIS IS THE PLAN OF SALVATION UNTO ALL MEN."* (Moses 6:61-62)

These profound statements describe both the magnitude of the endowment and the method by which it teaches. Most anyone who is familiar with the gospel can read these words and feel that the message is understood, but at best he probably "sees through a glass darkly". Each phrase refers to infinite qualities which man can no more comprehend in his subjective consciousness than a dog can understand the qualities of human existence. Each statement describes God and is given for the purpose of contemplation, so let us list them one by one:

It is given to ABIDE IN YOU:

1. The Record of Heaven
2. The Comforter
3. The Peaceable Things of Immortal Glory
4. The Truth of All Things
5. That Which Quickeneth All Things
6. That Which Knoweth All Things
7. All Power--according to:
 - Wisdom
 - Mercy
 - Truth
 - Justice
 - Judgment

Providing these attributes and qualities is the PLAN, even the plan of salvation unto ALL men. The plan is not talking about man in the eternal sense of the future, but man in the sense of today--NOW. All creation has been given to demonstrate the possibility of this total renewal which is offered to every man upon the earth. The caterpillar becomes a butterfly, the tadpole becomes a frog, a bud becomes a rose, a seed becomes a tree, sand becomes glass, black boxes become radio and television. *"All things are created and made to bear record of me"*, the Lord says. The greatest of these is man himself.

It is to this divine quality of being that man is called and ordained to in the Holy Order of God. The Temple stands as a constant testimony that this is God's will, but few, so very few, fulfill the call. The Lord chastises the elders for their indolence by saying: *"But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called, but few of them are chosen. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day."* (D&C 95:5-6)

In other words, the Lord is saying that many who have been ordained are walking in their sleep, because they have no idea that they are walking in darkness at noon-day. When man functions from his basic human motives, he is functioning almost automatically by his conditioning. When he functions from a divine nature, he has evolved into a completely different being, a total different level of consciousness. Until a man evolves from the natural man to the spiritual or God man, he is "walking in darkness at noon-day".

The major step in the evolution of man is called "the rebirth" in the scripture--being born again, born of God. Apparently, few members of the Church in most dispensations have really experienced it. Alma, speaking of those holding the priesthood in the Church in his day, cried out to them: *"Behold, I ask of you, my brethren of the Church, have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts? ...Have ye walked, keeping yourself blameless before God? ... Behold are you stripped of pride? I say unto you, if ye are not, ye are not prepared to meet God."* (Alma 5:14-28)

Why do so few men develop and become different beings? The answer is very simple. BECAUSE THEY DO NOT WANT TO BE.

In spite of being told over and over, they do not really know about it and do not truly understand. If they try at all, it is to be obedient with the old level of consciousness--the old motives. If a man does not want to be born of the Spirit, or if he does not want it strongly enough, and does not make the necessary efforts, he will never truly develop. There is no injustice in this. Why should man have what he does not want? If a man were forced to become a different being when he is satisfied with what he is, then this would be injustice.

Now we must ask ourselves what a different being means. In the instructions of the Lord to Adam quoted above, it is explained that in becoming a different being, man acquires many new qualities and powers which he does not now possess. But even the most detailed descriptions of these new powers does not automatically help us to understand how they appear and where they come from. There is a missing link, The truth lies in the fact that in order to acquire these qualities and powers, man must acquire abilities which he believes he already has but does not have. This is the missing link, and this is the most important point.

Man tends to imagine that he already possesses, in part at least, that which he must acquire. The important fact to realize is that MAN DOES NOT KNOW HIMSELF. He does not know his own limitations and his own possibilities. In fact, he does not even know to how great an extent he does not know himself. Thus, even when he has what he thinks is great sincerity, he is described as walking in darkness at noon-day.

Man has invented many machines and he knows that a complicated machine needs sometimes years of careful study before it can be properly used and controlled. But he does not

apply this same understanding to himself. Actually, he is a much more complicated organism than any machine he has invented. He does not even realize that as a natural man HE IS A **CONDITIONED AUTO-MATIORGANISM**.

Man is automatic because he has no independent responses, inside or outside of himself. He is a conditioned being which is brought into motion by **EXTERNAL INFLUENCES AND EXTERNAL IMPACTS**. All his movements, actions, words, ideas, emotions, moods, and thoughts are only reactions produced by external influences. By himself, he is just an automation with a certain store of memories of previous experiences, and a certain amount of reserve energy.

The scientific world became more aware of man's mechanicalness through the famous experiments of Pavlov. This great Russian scientist fed dogs at the same time he rang a bell. After some time, he could merely ring the bell and the dogs would have saliva form in their mouths. He refined his experiments in many ways, such as using only certain tones of the bell to be associated with food, and found that when those tones were sounded, and only then, would the saliva flow.

Since then, interesting studies have shown that human beings, as they generally exist upon the earth, function from similar, though far more complex association stimuli. This is what the average person refers to when he says, "Something pushed one of my buttons". Man is learning to see that he operates like a giant, very complex, but also very mechanical computer.

One can begin to understand that man, as an automatic organism, **CAN DO NOTHING TRULY SPONTANEOUS**. But he does not realize this and ascribes to himself the capacity to do so. This is the first divine quality that man ascribes to himself. But he is not a "creator". He is a "reactor", incapable of truly originating anything. Everything that man thinks he originates really just happens.

Natural man cannot move, think or speak of his own accord. He is a marionette pulled here and there by invisible strings. If he understands this, he can learn more about himself, and possibly then things may begin to change for him. But if he cannot realize and understand his **UTTER CONDITIONING**, or if he does not wish to accept it as a fact, he can learn nothing more about consciousness and things cannot change, or him in his spiritual unfoldment.

The statement, "walking in darkness" has to do with unconsciousness. We usually think of consciousness as mind activity, so when we have mind activity (see, hear, think, etc.), we think we are conscious. But in a spiritual sense, consciousness means "awareness", independent from mind activity--first of all, **AWARENESS OF HIMSELF**, awareness of **WHO HE IS**, and further, awareness of what he knows, of what he does not know, and so on.

To speak in psychological terms, man has the possibility of four states of consciousness. They are **SLEEP, WAKING STATE, SELF-CONSCIOUSNESS, and OBJECTIVE CONSCIOUSNESS**.

Although man has the possibility of these four states of consciousness, he actually lives only in two states: one part of his life passes in sleep, and the other part in what is called "waking state", though in reality his waking state differs very little from sleep.

It is as though man had a four-storied house, including the basement, but lived only in the basement and the first floor. The lowest state of consciousness is sleep. This is a purely subjective and passive state in which man is surrounded by dreams. All his physic functions work without any direction. There is no logic, no sequence, no cause, and no result in dreams. Purely subjective pictures, either reflections or the moment--such as sounds reaching the sleeping man, sensations coming from body, slight pains, sensations of muscular tension--fly through the mind, leaving only a very slight trace on the memory and more often leaving no trace at all.

The second degree of consciousness comes when man awakes. This second state, the state in which we work, talk, imagine we are conscious beings, and so forth, we often call waking consciousness or clear consciousness, but really it should be called "walking sleep" or "relative consciousness".

It is well to realize that the first state of consciousness, sleep, does not disappear when man awakes to the second state. Sleep remains there, with all its dreams and impressions, only on a subdued level, exactly as the stars and moon become invisible in the glare of the sun. But they are all there, and they often influence all our thoughts, feelings, and actions--sometimes even more than the actual perceptions of the moment. Therefore, although a man is less subjective in the second state than the first, it cannot be said that man is awake in this state because he is very strongly influenced by dreams and really lives more in dreams than in fact. All the absurdities and all the contradictions of people become explained when we realize that people LIVE IN SLEEP, do everything in sleep, and do not know that they ARE ASLEEP. This is why the Gospel teaching demands that man awake. Christ continually spoke of the people having eyes but could not see and ears and could not hear. It is in this second state that even the elders of Israel can walk in sleep—mental darkness--at noon-day.

The Lord continually calls us to awake because only when a man realizes that he is asleep is it possible to say that he is on the way to awakening. He never can awaken without first realizing he is asleep.

These two states, sleep and waking sleep, are almost entirely the only two states of consciousness in which the natural man lives. In addition to these two, there are two states of consciousness possible for man, but they become accessible to a man only after he sees clearly what he is doing and his relationship to the Creator. These two higher states of consciousness are called "self-consciousness" and "objective consciousness". We will use these terms rather than their spiritual equivalents because they are more definitive for this phase of the discussion.

We generally think that we possess self-consciousness, that is, that we are conscious of ourselves. But in truth, "self-consciousness" is a state which WE ASCRIBE TO OURSELVES WITHOUT ANY RIGHT. "Objective consciousness" is a state about which most of us know nothing.

Self-consciousness is a state in which man becomes objective towards himself, and objective consciousness is a state in which he comes into contact with the real or objective world from which he is now shut off by the senses, dreams, and subjective states of consciousness.

Since Jesus taught that we were to know Truth and the Truth will set us free, we can compare these four states to knowing truth.

In the first state of consciousness, sleep, we cannot know anything of the truth. Even if some real perceptions or feelings come to us, they become mixed with dreams, and in the state of sleep we cannot distinguish between dreams and reality.

In the second state of consciousness, waking sleep, we can only know relative truth, and from this comes the term "relative consciousness".

In the third state of consciousness, the state of self-consciousness, we can know the full truth ABOUT OURSELVES.

In the fourth state of consciousness, the state of objective consciousness, we know the full truth about EVERYTHING; we can study "things in themselves", "the world as it is". It is then that a man can truly KNOW God, which is life eternal. It is the result of full union of the self within through self-consciousness. This is described in scripture as no longer being double-minded but having an eye (awareness) single to the glory (creation) of God.

"And if your eye be single to my glory, your whole body shall be filled with light (consciousness), and there will be no darkness in you; and that body which is filled with light comprehendeth all things." (D&C 88:67)

This state in which one "comprehendeth all things" is much farther from most people than they can imagine at this time and they might try to understand that even glimpses of objective consciousness can only come in the fully developed state of self-consciousness. This is the meaning of the story of the prodigal son who finally "CAME TO HIMSELF" and thus could then return to his father.

A this point, it must be understood that the first obstacle in the way of the development of self-consciousness in man is his conviction that he already possesses self-consciousness. Naturally a man will not begin the task of becoming self-conscious until he becomes convinced that he possesses NEITHER self-consciousness NOR all that is connected with it.

This brings us to the purpose of the temple and the School of the Prophets which was intended to be associated with it. The understanding for the development of self-consciousness can be given only by special schools. Men on the level of relative consciousness cannot find these methods by themselves and these methods cannot be described in books or taught in ordinary schools for the very simple reason that they are different for different people, and there is no universal method equally applicable to all.

When one views the real task before us--to walk in the light at noonday, we can appreciate what the Lord offered the saints at Kirtland. The temple was used as a School of the Prophets to instruct the people how to be endowed with power from on high— directly. However, since Kirtland, the Church has been given a less direct but just as useful a tool in the symbolic endowment of the present temple. Even the temple building, when understood in its "innermost meaning" can help one see the four levels of awareness or consciousness possible to man.

The first level, that of sleep, is symbolized by the basement of the temple. This is where living people do work solely for the dead (those asleep). No baptisms for the living are performed in the baptismal font. The font rests upon twelve oxen, representing beasts of labor, weighted down with the burdens of the world. The twelve oxen represent the twelve tribes of Israel who were constantly asleep, failing to see that their burdensome Law of Moses was but an invitation to rise to a higher level of consciousness with God. However, the performing of baptisms for the dead signifies that one does not need to remain in the basement but can move to the next level which is the relative consciousness of functional obedience and outer performances.

The second level, that of relative consciousness is symbolized by the first floor of the temple. This is where man begins to do his duty. The ways for gaining self-consciousness are not taught here. Instead, the people are given the ordinance of the washing and anointing, which in their innermost meaning, instructs them in the need to awake and see with their eyes and hear with their ears. If they are faithful to these instructions, they will be ready to begin work on the next level.

The third level, that of self-consciousness is represented by the second story of the temple where the whole endowment is presented. On this level are the keys and symbolic instructions for learning to know oneself--who and what he is and what he is doing. It is here that he can discover that he has been in a dream state and living by illusions which blinded his eyes, allowing him to function only as a machine.

The fourth level, objective consciousness, is symbolized by the upper floor of the temple, which is the great hall for the solemn assembly, symbolizing the assemblage of the Church of the Firstborn, "they into whose hands the Father has given all things—they are they who are priests and kings, who have received of His fullness, and of His glory". This is he who knows the truth and the truth has made free; he who is truly whole.

The major function of the temple as it exist today is performed on the third level (the second story), where all the instruction of the endowment is presented. There is no instruction given for the highest or fourth level, for that is not the task needed at the time. All who are worthy to enter the temple are ready to receive instructions in the wonderful gift of self-consciousness which is the real message of the endowment and source of the power of God.

Chapter 5

THE WASHING AND ANOINTING

The main floor of the temple is where the everyday affairs of the temple are performed, such as the record keeping, cafeteria, locker rooms, and dressing rooms. But the primary function of this level is for the ordinances of washing and anointing of the candidates, preparatory to their going to the next level for their instruction of the endowment.

In the language of the symbolic teaching, truth is expressed as being in three levels. The "stone" represents the outer level of truth. Water symbolizes the inner level of truth. Oil or wine signifies the deepest-most level of truth. This is demonstrated in Christ's first miracle in which he had servants take stone vessels, fill them with water, and wine was produced. For example,

baptizing in water can be done by a priest but anointing with oil can only be done by an elder, signifying the higher level of the symbolic substances.

A man's body represents his state of being. The body is referred to as being filled with darkness or light, describing the relative level of consciousness. Clothing signifies the level of truth that he has acquired. White clothing represents pure truth while colors represent man-made truth. Thus, before man is to be washed and anointed, he is asked to remove his clothing, signifying, that all of his pre-conceived opinions which have been so greatly influenced by misconceptions and conditioning be cast off. He stands naked, stripped of any claim to wisdom or true perception. (A "shield" of white cloth is worn for modesty and has no symbolic significance.)

Man's feet are that by which he walks upon the earth and symbolizes man's basic state of understanding--literally, under-standing. His shoes represent the knowledge he has acquired to survive on the earth up to this time. So not only must man remove his clothing, but even the shoes from off his feet. Moses was commanded to do the same when approaching the Lord for he was told that he stood on holy ground--meaning in a place where he was to be taught how to become whole.

In the Kirtland Temple, the washing of the feet was the only special ordinance performed in that temple. The meaning of the ordinance of washing of feet demonstrates man's willingness to forsake all claim to virtue in his old ideas of reality so that he can receive the new. Just as Christ said that you cannot put new wine in an old bottle, so man must not try to take the new truth to improve his old conditioning.

At the Last Supper, as Jesus prepared his disciples for the direct endowment of light and power, the only ordinance he used was that of washing of their feet. He first took off his own garments and gird himself with a towel. Then he poured water into a stone basin and began to wash the disciples feet and to wipe them with the towel which he had around him. When he came to Peter—which means stones--the disciple refused by exclaiming, *"Lord, dost thou wash my feet?"* Jesus answered, *"What I do thou knowest not now; but thou shalt know hereafter."*

Peter was not convinced. *"Thou shalt never wash my feet."*
"If I was thee not," Jesus warned, *"thou hast no part with me."*
"Lord, not my feet only, but also my hands and my head."
 Jesus replied, *"He that is washed needeth not save to wash his feet, but is clean every whit."* (John 13:4-11)

Obviously, the warning that Peter would have no part of Christ was not because his refusal would hurt Christ's feelings. The ordinance was symbolical and so was Peter's rejection. Peter could have no part with Christ if he was not clean from his misconceptions and illusions--inherent in all natural men. Man cannot cleanse himself because in his relative consciousness. He cannot distinguish between the imaginary and the real in himself. Therefore, the natural man lives by self-deception, called lying.

What is lying?

Lying, as it is understood in ordinary language, means distorting or in some cases hiding the truth, or what people believe to be the truth. This lying plays a very important part in life, but there

are much worse forms of lying, when people do not know that they lie. As we discussed in the previous chapter, man cannot know the truth in his present state and can only know the truth in the state of objective consciousness. How then can he lie? There seems to be a contradiction here, but in reality there is none. We cannot know the truth, but we pretend that we know, AND THIS IS LYING. Lying fills all of our life. People pretend that they know all sorts of things; about the future life, about the universe, about the origin of man, or evolution, about everything; but in reality they do not really know anything, even about themselves. And every time they speak about something they do not know AS THOUGH THEY KNEW IT, THEY LIE. Consequently, the study of lying becomes of first importance in ceasing to walk in darkness at noon-day.

Such an understanding of man's true helplessness seems completely unacceptable to those diligent students in the Church who believe they "know" so much. Part of this difficulty comes from the careless use of words, such as "know". When one says that he knows something, he has made a conclusion, which means he has concluded or ended truly open investigation. To this extent, he has a closed mind. He now has something to try to prove and defend, which divides him from those who disagree. It is only a man who thinks he "knows" who can be bigoted and conceited.

According to the Doctrine and Covenants, man is saved no faster than he gains knowledge, but here again, we immediately place our conditioned and distorted meaning to the word "knowledge". When Jesus said that to have a knowledge of God was equivalent to having life eternal, he was giving us an inkling into a much deeper meaning of the world than one could know who was not truly conscious. The "knowing" described by Christ would be related more to experience than to thought.

A major source of one's "knowledge" may come from the scriptures. We read information revealed there and immediately tend to form conclusions. Scriptures are mere words and words are images and not reality. It is impossible for a conditioned, relatively conscious mind to read scriptures without making a private interpretation. The true reality can only be seen when the individual evolves to a higher level of being. This he cannot do until he is stripped of distorted interpretations. The greatest handicap to such a rebirth, the, is one's so-called "knowledge" of what he considers to be THE LAW.

Jacob describes this dilemma in the Book of Mormon when he explains that those who have no law have no condemnation—which means limitations. Then he adds, *"But woe unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state."* (2 Nephi 9:27) As Paul points out in such vividness throughout the Epistle to the Romans, there is none that does not transgress the commandments for it only takes the breaking of one law to be a transgressor. We will also learn more of the meaning of this later in the endowment. So the learned students of the scriptures claim that they know when they cannot know. As Jacob says, *"When they are learned (in the scriptures) they think they are wise, and they hearken not unto the counsel of God (they see with their own understanding and not that of God), for they set it aside, SUPPOSING THEY KNOW OF THEMSELVES, wherefore their wisdom is foolishness and it profiteth them not. And THEY SHALL PERISH. But to be learned is good if THEY HEARKEN UNTO THE COUNSELS OF GOD"* (which is objective consciousness). (2 Nephi (9:28-29)

One little example of how the scriptures can mean the very opposite of what they seem is the concept of eternal damnation. The words "eternal damnation" seem self-evident to mean that damnation is without end. But a revelation in the Doctrine and Covenants explains that there is a very different meaning: *"Wherefore, I will explain unto you this mystery,...for behold, the mystery of godliness, how great it is! For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name, Wherefore, Eternal punishment is God's punishment."* (D&C 19:8-11)

So eternal punishment does not really mean punishment forever. Why then does the Lord use such a phrase, "eternal damnation"? It might be said, as Jesus did about his own use of parables, because "it is not given for them to understand". As the Lord explains, *"It is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory"*. (D&C 19:7)

Conditioned man wants to "know" just exactly how things are, and feels uncomfortable if ideas are vague. But the first step to awakening comes when he begins to see that, all in all, he really does not know anything. Every experience, idea, instruction and scripture is filtered through his images and preconceived opinions. To discover this is the beginning of consciousness. When he is willing to shed his clothing and his shoes, he is ready to be washed clean from the blood and sins of this generation.

Conditioned man conceives of sin as miss-deeds. Sin comes from the Greek, meaning "missing the point". In other words, when we do not see clearly because of our misconceptions, we miss the point or sin. All of man's miss-deeds stem from the fact that he does not see accurately, objectively. For example, since he does not know what he is, he sees much in life as a threat--either to cause pain or discomfort physically, mentally or emotionally. This misconception causes anxiety, fear and anger--the source of greed, jealousy, hate and so many other destructive traits. It is through man's destructive emotions that his hands are stained with the blood, meaning the wasting of spiritual life forces of himself and those around him. The spiritual man becomes clean, which means he sees clearly, and therefore is free of all the misconceptions of the race. He is washed in the "blood" or spiritual life of Christ.

It is not our purpose at this time to give all the symbolic possibilities of the washing and anointings, but what will be presented can serve as a stimulus to become more awake. Read all the words carefully:

"Brother(Sister) _____, having authority, I wash you preparatory to your receiving your anointings that you MAY BECOME clean from the blood and sins of this generation. I wash your head, that your brain and your intellect may be clear and active; your ears, that you may hear the word of the Lord; your eyes, that you may see clearly; your nose that you may smell; your lips, that you may never speak guile; ;your neck, that it may bear up your head properly; your shoulders, that they may bear the burdens that shall be placed thereon; ;your back, that there may be marrow in the bones and in the spine; your breast, that it may be the receptacle of pure and virtuous principles; your vitals and bowels, that they may be healthy and strong and perform their proper functions; your arms and hands, that they may be strong and wield the sword of justice in defense of truth and virtue; your loins, that you may be fruitful and multiply and replenish the earth, that you may have joy in your posterity; your legs and feet, that you may run and not be weary, and walk and not faint."

As we look at the words spoken in the ordinance of the washing and anointing, we find mentioned the major parts and functions of the body. There are seven elements regarding the blessing of the head and twelve elements regarding the blessing of the body. Here they are:

- | | |
|---------------------|---------------------------------|
| 1. Brain | 1. Shoulders |
| 2. Intellect (Mind) | 2. Back |
| 3. Ears | 3. Marrow of the bones |
| 4. Eyes | 4. Spine |
| 5. Nose | 5. Breast |
| 6. Lips | 6. Vitals (Heart, Lungs, etc.) |
| 7. Neck | 7. Bowels |
| | 8. Arms |
| | 9. Hands |
| | 10. Loins (Reproductive organs) |
| | 11. Legs |
| | 12. Feet |

The outer or literal meaning of the blessing indicates a promise of physical and mental health. However, if that were the real meaning, then those who went to the temple would enjoy far, far greater health than those who have not been. This is not the case. Sickly people go to the temple and usually remain as they were before. So if that is the purpose, and it is certainly possible that such is the outer purpose, then the saints lack the faith to make it a reality, just as most seem to lack the faith to seek and discover the hidden meaning of the whole endowment.

The basic inner purpose of the washing is to see the symbolical representation of the many different ways of is to become self-conscious. Each part of the body is a symbol of how to function in truth. The feet have already been discussed. Ears and eyes are frequently used in scripture. Bowels, for example, signify that man takes in information, digests and absorbs that which is truth and discharges that which has no value--he does not keep it all.

Both the numbers seven and twelve are numbers which represent wholeness. The two sets of numbers indicate that there are two distinct aspects to man: the greatest and the least, the king and the servant, the one and the all. These are represented by the head and the body. The head, with its seven aspects, invite the initiate to take charge of his own spiritual consciousness--to be the "head" of his dominion. In a sense, it means individual completeness, for nothing can be complete without a head, for it would soon die. When man fails to function creatively, spontaneously, he lives in death or sleep and functions as a machine.

To wash is to take away pollution. Each of these seven aspects of dominion or kingship are polluted in man through his misconceptions and illusions. Instead of accepting responsibility for his state of being and experiencing freely the stimuli of life, he constantly seeks to escape responsibility by looking upon himself as a victim. The life of a machine is the life of a servant or peasant. He is in the temple to be anointed. To be anointed, following the washing, is the same as being appointed—to be kings and priests. A king is the one in charge, and a priest is the one who sees clearly.

The brain, which is the organ, and the intellect, which is the mind, are washed that they may see clearly and be active. The ears are washed that they may no longer be deaf to the word--which is light and intelligence--of the Lord. The eyes are washed that they may see clearly the difference between illusion and what really is. The nose is washed that it may smell--or sense--the reality of every stimuli. Each of the five senses are really touch--the eyes touch the light waves, the ears touch the vibrations in the air, the tongue touches the chemicals it tastes, and the nose touches the contents of the air. So the gift of smell symbolizes one's ability to truly sense the throbbing, vital, dynamic environment in which each is to take dominion. The lips are washed that they may never speak guile. Guile is to declare incorrectly the true nature of ourselves and the creation around us. The neck, which is the connection between the head and the body, is washed that it may be free from the misconception which allows the head to sag in abdication of the power of sovereignty or becomes "stiff" with its conditioned rigidity to new light and knowledge.

The body is represented by twelve aspects. Twelve is the number representing corporate or corporal wholeness--wholeness of the body, the corpus. Thus Christ had twelve disciples--representing the wholeness of his teachings and his body, the Church. Jacob had twelve sons and founded a whole nation. Ishmael also had twelve sons and founded the Arab nation.

The shoulders are washed from all the complaining and blaming which usually accompanies the burdens of life. Burdens are really challenges and therefore, opportunities. Without challenges, there would be no growth. It is interesting that in the entire washing process, each aspect is washed that it MAY function. However, when the burdens that will rest on the shoulders are mentioned, the word is SHALL, for there is no life possible without challenges. That is why the back is washed, also, for it too carries the burdens of life, which enables the bones and spine to have marrow. The blood cells of the body are produced in the marrow. The bones which hold the body together and also provide the life sustaining blood shows man that the true life of any group or corpus is in the light of truth and the absence of error. Thus, the individual can be a king at the head yet also a servant in the group, for all are united by the pure and virtuous principles, symbolized by the breast.

After the washing has been confirmed, the candidate is asked to sit and receive the anointing of pure olive oil. As explained previously, oil is a higher level of truth than water, but water is preparatory. The elements of the blessing are the same as the washing, except for the beautiful introduction.

"Brother (Sister)_____, having authority, I pour this holy anointing oil upon your head and anoint you preparatory to your becoming a king (queen) and a priest (priestess) unto the Most High God, hereafter to rule and reign in the House of Israel forever. I anoint your head that your brain..."

The House of Israel, consisting of twelve tribes, symbolizes the whole body of Christ, in which only those who are new creatures--God-men--can partake. This is called the Church of the Firstborn.

Following the confirmation of the anointing, the candidate is then led to the next compartment where he is dressed at this time. However, the symbolic sequence requires that this be understood in relation to the Garden of Eden event, so the garment and the new name will be

discussed at that time. At this symbolic stage of man's rebirth, he has been washed and "called" or anointed, but has not yet been instructed, so in reality he would still consider himself stripped of all the old and not yet clothed with the new. The symbolic clothing will not begin until after he understands the fall in the Garden of Eden.

Chapter 6

THE CREATION

"All things have their likeness and all things are created and made to bear record of me."

The story of creation is the story of God, in likeness or similitude of man, as well. Thus, it might be said, to know God is to truly know oneself.

It is interesting, therefore, that as the initiate to the school of higher awareness, after having been washed clean of all misconceptions, comes to the instruction floor of the temple, he walks into the room dealing with creation. However, on the literal level of understanding, he is given only the basic, familiar story of the first chapter of Genesis. Although most is familiar, there are some significant differences which we will deal with later.

Keep in mind that the one major key to deciphering the endowment is that everything is talking to Adam about Adam--or in other words, to you about you. If you listen to the story of the creation literally, then you are hearing only a very simplified and condensed description of how the earth and the life on it was formed. However, if you see it on the inner, personal level, you will find that you are being taught regarding the creation of your own, individual earth, which is the body.

At this moment, as you read, you are seeing through two organs in your head which were created in total darkness yet can only respond to light. You are breathing with lungs which were created under water, yet can only breathe air. You are digesting food with organs which were formed but never used at all until after your birth. You are hearing sounds with ears that were formed in the subdued watery silence of the womb. You are thinking with a brain that is so fantastically complex that all the giant computers in the world put together cannot even start to produce the work being done by the three pounds of protoplasm inside your skull. You have a heart that is in the process of pumping enough blood during one day to fill a railroad tank car. You have a temperature control system which maintains the body at a constant temperature. You have glands working this very minute, producing exotic chemicals that science is still trying to unravel--each with the power to do the right thing to the right part when the need arises.

This is your EARTH which has been created for YOU. It is inviolate, for only you can dwell therein. It was all formed from a single, fertilized cell which in the beginning was without form and void. Darkness was upon the face of the deep until the ovum was joined by the tiny spermatozoon, then there was the light of life--a new being. In the womb there was nothing but water, until space or firmament was formed in the midst of the waters. Into the watery cradle there began to form the body of "dry land." As the marvelous and varied organs began to take shape, symbolized by the creative periods of plant life, animal life and finally man, the tiny child became equipped with all the beautiful and amazing components of a god-being.

Man thinks of his body as being a very small creation living on a very large planet. However, if he could see himself as an ant would see him, his relative height would be as high as a 100 story skyscraper. If he could see himself in comparison to a microbe on the ants head, man's body is as large as the earth. But an understanding of his real magnitude becomes apparent when he compares himself to an atom, for then man is as large to the atom as the entire galaxy is to us. In

fact, man is exactly half the size between an atom and our Milky Way (in orders of magnitude), which is 100,000 light years in diameter.

Through the ages man has theorized about whether the body was a blessing or a curse. Many religions have looked upon the body as a bondage. Even though a member of the Church has the benefits of the gospel teaching, he may have absorbed some of the attitude that the body is a burden to the spirit and that he will be better off in the spirit world. So the next time you visit the Creation Room, listen to the account as a very personal message and a new flood of light will fill your mind as you comprehend what has only been alluded to in part.

Now that we have discussed the inner, personalized meaning of the creation story, let us explore a few of the truths being symbolized on a deeper, inner-most meaning.

The portrayal in the Creation Room has some very significant differences from the creation story taught in any of the other versions, including the Book of Abraham and the Inspired Translation. Not only are the sequence of the creative events different, but there are also three personages involved--Elohim, Jehovah and Michael. Let us review the words as they are reported in "The Mormon Kingdom":

"Brethren and Sisters, as you sit here, you will hear the voices of three persons who represent Elohim, Jehovah and Michael. Elohim will command Jehovah and Michael to go down and organize a world. You will be told of the six creative periods. They will also tell of the organization of man in their own likeness and image, male and female. However, man will not be seen until after he becomes mortal.

Now, kindly give your attention.

THE CREATION--FIRST DAY

ELOHIM: Jehovah, Michael. See yonder is matter unorganized. Go ye down and organize it inot a world like unto the other worlds that we have heretofore organized. When you have finished, call your labors the First Day and bring me word.

JEHOVAH: We will go down.

MICHAEL: We will go down.

JEHOVAH: Michael, see, here is matter unorganized we will organize it into a world like unto the other worlds that we have heretofore formed, we will call our labors the First Day and return and report

MICHAEL: We will return and report our labors of the First Day, Jehovah.

JEHOVAH: Elohim, we have been down as thou hast commanded and have organized a world like unto the other worlds that we have heretofore formed and we have called our labors the First Day.

SECOND DAY

ELOHIM: It is well Jehovah, Michael, go down again. Divide the light from the darkness, call the light day and the darkness night. Cause the lights in the firmament to appear. The greater light to rule the day and the lesser light to rule the night. Cause the stars also to appear, to give the light to the earth the same as with other worlds we have heretofore formed. When you have done this call your labors the third day, and return and report.

JEHOVAH: We will go down.

MICHAEL: We will go down.

JEHOVAH: Michael, we will divide the light from the darkness. We will call the light day, and the darkness night. We will cause the lights in the firmament to appear. The greater light to rule

the day and the lesser light to rule the night. We will cause the stars also to appear, to give light to the earth, the same as with other worlds we have heretofore formed. We will call our labors the Third Day, and return and report.

MICHAEL: We will return and report our labors of the Third Day, Jehovah.

(Elohim, Jehovah and Michael continue with the work of the creative periods of the Fourth, Fifth and Sixth Days.)

CREATION OF ADAM AND EVE

ELOHIM: Jehovah, see, the earth which we have formed, there is no man to till and take care of it. We will form man in our own likeness and image.

JEHOVAH: We will do so, Elohim.

ELOHIM: Brethren and Sisters, this is Michael, who helped form the earth. When he awakes from a sleep which we have caused to come upon him he will be known as Adam and having forgotten everything, will become as a little child.

Adam, awake!

Jehovah, is it good for man to be alone?

JEHOVAH: It is not good for man to be alone, Elohim.

ELOHIM: We will cause a deep sleep to come upon this man whom we have formed and make him a woman to be a companion and a helpmeet for him.

Brethren, close your eyes as if you were asleep. All the brethren will please arise.

Adam, awake, see the woman which we have formed to be a companion and an helpmeet for you. What will you call her?

ADAM: Eve.

ELOHIM: Why will you call her Eve?

ADAM: Because she is the Mother of all living.

ELOHIM: That is right, Adam. She is the Mother of all living.

We will plant a garden eastward in Eden, and there we will put the man whom we have formed, Jehovah, introduce Adam into the Garden.

JEHOVAH: It will be done, Elohim.

ELOHIM: The brethren will now follow Adam and the sisters will follow Eve, and we will introduce you into the Garden.

Let us remember, as we look for the deeper, symbolic meaning, that regardless of its historical significance, this account is given as a parable, that the mysteries of Godliness may be learned from the analogies. Parables are like child-talk. What appears on a literal level is only a mere likeness of what is the real message. To better understand, the reader should ask himself if he is ready to see entirely new and deeper relationships. In other words, is he ready to stop deceiving himself about what he really "knows". Only with the open mind of not knowing can a person discover the simple but dynamic concepts the Father is able to let man discover about himself and what he is.

We have a tendency, when contemplating our bodies, to think that some agency or intelligence quite apart from ourselves manufactured this intricate machine. We tend to divide all creation, including ourselves, into the unequal duality of creator and creature, spirit and matter, ruler and subject, ego and organism. As we read the creation story related above, on its literal level, it carries such a dual understanding. However, we are being shown something much different from that. According to later instructions in the temple, the creation is the work of a "Council of the Gods". Jehovah, though a distinct personality from Elohim, is also in possession of the fullness of

the Father. We tend to equate the relationship between God and His children to earthly parents and their children, which is not accurate. God and His Son are one. They are much more than one in "purpose", which is to describe their oneness on a childish level. THEY IS actually ONE GOD. This is stated flatly in the Book of Mormon and the Doctrine and Covenants (2 Nephi 31:21, 20:28) But how are they one God? Because they possess, and therefore are, the same Infinite Spirit, which is the living spiritual substance which fills all space and of which all things are made. Most Latter-day Saints are not prepared for such a concept for they tend to make the Godhead into little more than three super humans. But in doing so they create a God in man's own image rather than man in God's image. Since man has no idea of WHAT HE IS, being unconscious, he has little comprehension of what it means to be made in the IMAGE AND LIKENESS OF GOD.

However, members of the Church could really be better prepared. Several sections of the Doctrine and Covenants deal with the infinite and eternal nature of God. Sections 88 and 93 both give the key to the deeper interpretations of the creation story. God is described as follows:

"He (God) comprehendeth all things and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and OF HIM, even GOD, forever and ever."

How is this so? It is accomplished by the possession of the Infinite Spirit--called the Light of Christ.

"This is the Light of Christ...the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understanding; which light proceedeth forth from the presence of God to fill the immensity of space--the light which IS IN ALL THINGS, WHICH GIVETH LIFE TO ALL THINGS, WHICH IS THE LAW BY WHICH ALL THINGS ARE GOVERNED, EVEN THE POWER OF GOD..." (D&C 88:7-13)

It is in this way that we can see that the Father is an infinite being and the Son is an infinite being--but they are the one Infinite Being--since it is the same Infinite Spirit which they are. Even while Jesus was mortal on the earth, he stated: *"Believest thou not that I am in the Father, and the Father in me?"* (John 14:10)

Once a person has begun to grasp the significance of this concept of "One God, but many God beings", he is then prepared to see what is being taught in the Creation Room story. The message is that Michael is also a co-creator with Christ. We are given to understand that he was also a God-being as was his elder brother, Jehovah. It was because of his co-possession and union with the Infinite Spirit that he could function with Jehovah in creation. Jehovah was a partaker of the fullness of the Father, and so was Michael. Notice that Jehovah says, *"...other worlds that WE have heretofore formed."*

Now we are ready for the rest of the real message. Michael is Adam in the story, and Adam is you! So you are not the creator and the created, for the created is the creator. As the scriptures say *"Ye are Gods."* (John 10:34) As we are also told regarding each of us in the Doctrine and Covenants, *"Ye were also in the beginning with the Father; that which is SPIRIT, even the Spirit of truth."* (D&C 93:23) In other words, we, too, were the Spirit.

In a very real sense, God is saying to us. "Thou art I, myself." Jesus was revealing to us that what was true of him was also true of us. To deny it in ourselves is to deny it in him, for he is our brother and the Father of one is the Father of the other. That is why Jesus proclaimed, *"Verily, verily, I say unto you, he that believeth on me (what I am), the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."*

Latter-day Saints, believing in pre-existence, tend to equate the pre-mortal life of the spirit with life under the Fall as it is known on the earth. Yet practically nothing has been revealed in the scriptures regarding the form of existence. Imagination is the basis of most "knowledge" of conditions in the pre-life. It is evident that most people's concepts of what the "I" was like before birth have left out this great lesson--that man's "self" is of the Infinite Spirit, which is God.

Now we can ask--in what way are we of God--as the Creator as well as the Created? To explain this, we are going to draw a picture of man by using a "V", which is a Sign of the Compass that is revealed at the veil of the temple and is worn over the heart on the garment. Later we will also be using the Sign of the Square, which is closely associated with it. The Masons also use both the Sign of the Compass and the Square in their Masonic Symbol: ^ + L

The compass does not refer to the magnetic compass but to the architect's compass all of us used in geometry to draw perfect circles. We are told that the compass symbolizes that ALL TRUTH IS CIRCUMSCRIBED INTO ONE GREAT WHOLE. When the compass is drawn right side up, as used in Masonry, the opening is aimed downward, circumscribing all the truths of creations. When it is reversed, with the open end up, as it is used on the veil and garment, it refers to circumscribing all the truths of heaven. When both signs of the compass are used and interwoven, as in the Star of David, they represent the union of knowledge of heaven and of earth, or the creation of a fully enlightened, conscious man; one who comprehends that he is both the creator and the created.

We will draw a picture of man out of the "V", using three divisions in the "V". Each of the three personages in the creation story fulfill a particular aspect of creation, just as there are three aspects in man.

1. INFINITE INTELLIGENCE:

Infinite light and truth, as is represented and possessed by Elohim, is the aspect of man which makes all functions in man exist--including seeing, thinking, feeling, digesting, etc. The fetus formed from a single cell is the work of the same All Intelligence which holds the galaxies and kingdoms in balance. This aspect is at the top of the "V" for it has no limit and no individuality. Intelligence, being infinite, exists in all creatures.

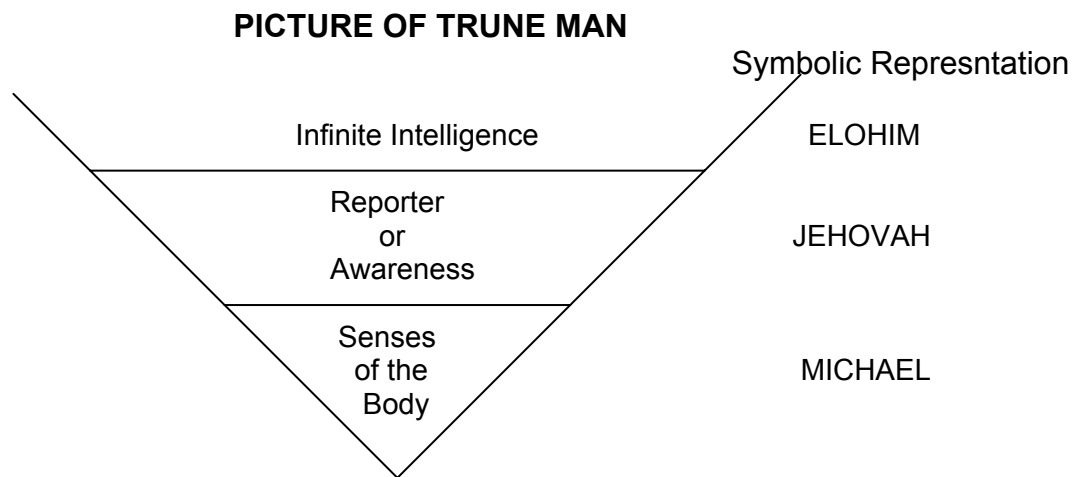
2. THE REPORTER:

Jehovah represents the individual Awareness of man which reports to Elohim. Awareness is created to be the combination of (1) the Intelligence of Elohim and (2) the physical/spiritual earth of Michael. This is what Christ was when he came to the earth. In its perfect function, the reporter or mediator aspect of man allows all wisdom to flow from the higher, reporting accurately the instructions from above, and in return, reports back accurately that which is observed. When Jesus came to the earth, he said, "I speak not of myself, but the Father that dwelleth in me, he doeth the works." (John 14:10) Christ, a fully conscious man, functioned with an all-knowing Awareness and served as a true reporter to the Father within, that aspect of himself which is Infinite

Intelligence.

3. THE SENSES:

The third aspect of man is represented by Michael who assists in forming the earth and then becomes the inhabitant of that earth. The physical body, represented by Michael, is also a reporter because it senses and reports to the mediator or true reporter, the Awareness.



With the picture of man as he was created to be, we can see WHAT we are. When we say, "I AM", if we were fully conscious of what we are, we would realize that we represent, as did Jesus, the fullness of the Godhead. The name that God used when speaking to Moses was "I AM". When man, claiming to be a being separate and apart from the Infinite Intelligence or Spirit, says, "I am this or that", he is taking upon himself the nature of a separate, self-contained and even self-created being. This demonstrates man's unbelief and egotism and is true blasphemy. Man is no more a separate entity than his finger is a total being. Such it means when we are told not to take God's name in vain or without truth.

When we come to the Garden of Eden story, we will see how our true identity was lost to our consciousness and HOW we fell. The rest of the endowment will teach how this knowledge is to be regained, or in other words, how to wake up. In the creation story we see that in God's wisdom man is put to sleep and when he awakes, he does not know truly what he is except that he is called "Adam". Each of us comes into life with the same loss of awareness. But as we grow in true self-consciousness, we will no longer think of ourselves as having been created by some agency and intelligence quite apart and separate, but we will identify with our whole being. Our Awareness function becomes the Christ function, the pure reporter. As total Awareness, we see truth, which *"is a knowledge of things as they are, and as they were, and as they are to come"*. (D&C 93:24) We do not add or subtract, which would be to judge and interpret, according to the Tree of Knowledge of Good and Evil, for *"whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning"*. (D&C 93:25)

To live aware of such truth would be what we have called "objective consciousness", the higher state of being. In this state, man's Awareness functions as Christ does in the creation story.

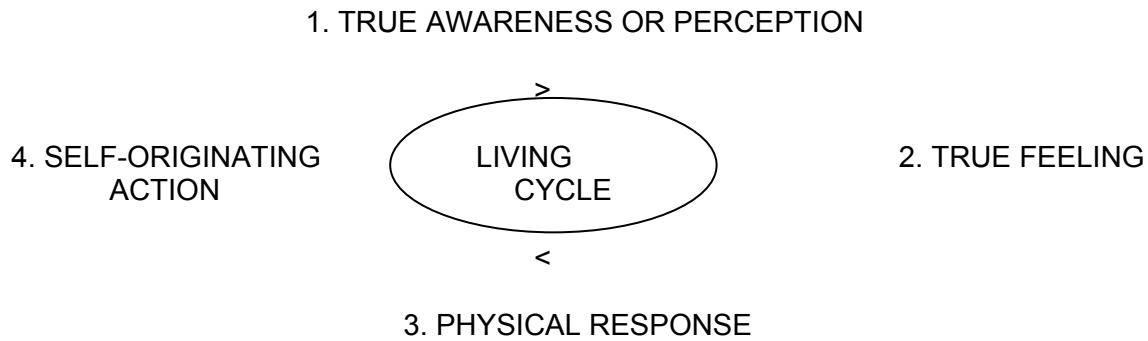
When the Awareness in man functions in the "Way of Christ", it has taken upon itself the name of or nature of Christ. Let us re-read the above quotation from the ninety-third section, which is a description of what each of us is and how we are of that Spirit of Truth, even as Christ.

"Ye (each of us) were also in the beginning (of our creation) with the Father; that (aspect of us) which is Spirit, even the Spirit of truth; and the truth is knowledge of things as they are, and as they were, and as they are to come; and whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning. The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He receive a fullness of truth, yea, even of all truth." (D&C 93:23-27)

However, being unconscious of our total union with all things, we separate our ego (our Awareness) even from the body. We speak of "my body" or "my head", indicating that the "I" is not these parts, but possesses them. We have learned to identify ourselves exclusively with that part of the brain which functions as a sort of radar of scanning apparatus and which is the apparent center of conscious attention and voluntary action. Although this center feels responsible for deliberate thinking, walking, talking, and handling, it knows next to nothing of HOW it manages to accomplish these actions. Furthermore, it experiences all the so-called involuntary functions of the body as events which simply happen to it. Thus the Awareness feels driven and passive with respect to such functions as strong emotions, circulation of the blood, and secretion of adrenalin.

Thus we see that the self-awareness we know, the rational ego, is truly an Awareness in a state of "waking sleep". The mind is in darkness at noon-day. Even the brain is immeasurably more omniscient than the conscious mind for it coordinates simultaneously more variables, more rhythms and patterns of bodily behavior than the "I", as ego, could possibly comprehend in a hundred years of study. When we restrict the definition of "myself" to the process of conscious attention, we feel more like victims rather than creators. When we begin to see; as a "leap of faith", that the whole, infinitely miraculous body is the definition of "myself", we can begin to accept responsibility for all that it is and does. It is then that we can begin to see the symbolic meaning in the creation story--that man is a trinity of Infinite Intelligence, individual Awareness and physical body. As such, he is to have dominion over ALL things.

Let us now use the compass to inscribe a circle called the Living Cycle. When a living being functions in the light of truth, he sees that life is a gift rather than a threat. Only very seldom will something truly threaten his physical survival. When it does, he is prepared to deal with it according to its seriousness. He functions in a living cycle as shown below:



THE LIVING CYCLE

(1) A holy (whole) being, having a mind which is clear, sees accurately what is about him each moment. Next (2) his inner sense responds to the particular situations correctly with true feeling and then (3) the body mobilizes the correct amount of energy, if any is required, to properly deal with the situation at hand, through (4) the required action. There are no misconceptions giving rise to false feelings of emergency and unnecessary mobilization of energy which the body cannot properly use and, therefore, must adapt through an incorrect function for the situation. This we will discuss later as the Vicious Cycle which eventually leads to sickness and death. One living by true perception is not subject to the conditioning around him nor to bias and judgment. His actions are, therefore, self-originating rather than reactive. Having no limitations, he experiences the endowment of the power of God.

Now we are ready to deal with the last chapter of the creation story in the temple. Michael, the Arch-angel, is put to "sleep". When he awakes, he is addressed as Adam. He is cut off from the knowledge of who he is but not from his direct communication with the other members of the creative trinity. He is then put into a very deep sleep and awakened to find Eve. All of this is describing the state that each of us, men and women, went through as we began our human life in the womb--our Garden of Eden. Adam represents that aspect of our being which is spiritual, while Eve represents that aspect of our being which is physical. Eve (the body) is to be the helpmeet to Adam (the Awareness), and Adam is to perform in the nature and name of Christ. Adam and Eve, which is each of us, having been going through a marvelous creation, reach that stage of awareness in the womb where life begins to be sensed and recorded in the process of being an individual. But "man" is placed into a deep sleep whereby he does not know that he, besides being the created, is also the creator.

Chapter 7

THE GARDEN OF EDEN

The story of the Garden of Eden is the key, underlying allegory for all the wisdom and understanding of consciousness. When truly comprehended, there is no need for further enlightenment through teaching, for the one, primary lesson of life has been understood. It is the story of the beginning of the life of every human being, how his inheritance was lost and squandered and how it is to be regained. The enlightenment of the endowment is intended to be an anointing of light, which is understanding. When an individual truly receives the anointing, he is fully aware of self and the objective reality. John spoke of the anointing of light received by some in his day:

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and IS TRUTH, and is NO LIE, and even so it hath taught you, ye shall abide in him." (John 2:27)

In the Garden is both the story of the Tree of Life and the story of the Tree of Death. There is both God and Lucifer. We are partakers of Lucifer and death only because we accepted a lie as truth and have not yet caught on. Each of us once possessed a place where we were without pain or sorrow, joy or happiness. There was nothing but innocent peace for there were no threats, thus no fears. Where was this? It was in our first awareness of being a living organism which was in the womb. A child sleeps in the womb, but the mind functions and sensing takes place, recording memory of subliminal awareness. This "paradise" comes to an abrupt end at the time of birth, when life forces come crashing in on the shocked Awareness and a struggle to survive replaces the calm repose. During the birth process, the mind is extremely active and completes the mental gymnastics being symbolized in the story of man's fall from the Garden of Eden. Because of the infantile mental equipment, fundamental reactions or "decisions" are made upon which all following mental activity is based. These decisions were inaccurate, being false interpretations and misconceptions of what was taking place. In our original reactions-decision effort, we suddenly saw the event as a threat. We very understandingly missed the point--which is the meaning of sin--and is the true original sin that each of us commits at birth. Once a decision is made, with feeling, it becomes the basis of all attitude and action from then on--unless it is recognized and altered. To discover these decisions will be our purpose in going back to our very own beginning through the symbolism of the Garden of Eden story.

The tiny fetus must reach the later state of development in the womb before the mind begins to function in awareness. This Awareness, or consciousness of "self", has no idea of his oneness with the "Self" of the Infinite Spirit. The "self", spelled with a small "s", is a new identity. He is no longer aware that he is Michael, the Archangel, of the Gods. This new identity is called Adam, a spiritual Awareness who does not know who he is, but he does sense Life which is unfolding its miracle of creation.

Adam was put into a "deep sleep" and a woman was made for him and of him. This means that Adam, the spirit Awareness, becomes aware of Eve, the physical senses. In other words, the "self" becomes aware of the sensation of the body as an extension of self. Adam is the spirit and Eve represents the body. Although Adam is only one person, he comes out of his deep sleep

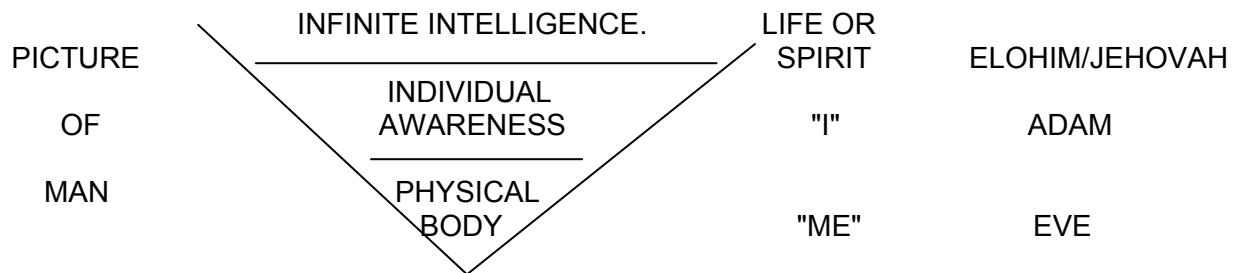
thinking he is two people. Each of us has that part of us which we feel is "I" and another part which is "me". For example, "I" want to do everything right, but "me" just won't do what "I" want. We think there is something about us which, although apart of us, yet is not fully subject to us.

The ladies should be pleased to find that the Garden story is not trying to blame women for all earthly trials. Eve is a part of each person--whether male or female.

All participants in the Temple, whether male or female, are to look at Adam and Eve kneeling at the altar and see themselves.

"A couple will now come to the altar. Brethren and Sisters, this couple at the altar represent all of you as if at the altar..."

Man (Adam and Eve) is not really two but one, since God has joined them together. But since Adam had been put into a deep sleep, he is unconscious--even in the fetus--of his being one. He thinks he is two--"I" and "me" or me and my body. However, as we saw in the picture of man, the physical body is one of the three aspects of man.



Man would like to escape responsibility for his "lower nature" by saying it belongs to him but is not him. This abdication of authority and responsibility allows the senses to dominate the intellect. In other words, Eve brings about Adam's fall.

After the appearance of Eve in the life of Adam, Elohim plants a "garden eastward in Eden" and placed man there. Eastward means the source of light. The Garden of Eden represents man's perfect place in life--where there is life without death. However, since there is no stress, neither is there any spiritual growth. There was wisdom in man being placed where Lucifer could get to him and where there was a tree of death to trap him. The fall serves an essential purpose, yet it was accomplished through the deception by Lucifer and misconception by Adam-Eve. Since the Tree of life is in the Garden, each of us must discover how to return and partake of its fruit to gain immortality and eternal life. We can not do this in our sins--misconceptions--so it is essential to understand where we got off the track so that we can properly repent and turn about.

As we deal with the particulars of the Garden story, remember that every part of the story is about you and your life.

THE GARDEN OF EDEN

ELOHIM: Adam, see this garden which we have planted for you. Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it.

Nevertheless, thou mayest choose for thyself. But remember that I forbid it, for in the day that thou eatest thereof thou shalt surely die. Now be fruitful and multiply, and replenish the earth, and have joy in your posterity. Now remember this commandment and go to dress this garden and keep it. We will go away, but we will return and give you further instructions.

ADAM: Let your minds be calm. We shall be visited soon.

LUCIFER: Well, Adam, you have a new world.

ADAM: A new world?

LUCIFER: Yes, a new world, patterned after the old one where we used to live.

ADAM: I know nothing of any other world.

LUCIFER: Oh, I see, your eyes are not yet opened. You must eat some of the fruit of that tree. Adam, here is some of the fruit of that tree. It will make you wise.

ADAM: I will not partake of it.

LUCIFER: Oh, you will not! Well, we shall see! Eve, here is some of the fruit of that tree, it will make you wise. It is delicious to the taste and very desirable.

EVE: Who are you?

LUCIFER: I am your brother.

EVE: You, my brother, and come here to tempt me to disobey Father?

LUCIFER: Ye shall not surely die but shall be as the gods; ye shall know good from evil, virtue from vice, light from darkness, health from sickness, pleasure from pain. And thus your eyes shall be opened and you will have knowledge.

EVE: Is there no other way.

LUCIFER: There is no other way.

EVE: Then I will partake.

LUCIFER: That is right. Now go and get Adam to partake.

EVE: Adam, here is some of the fruit of that tree; it is delicious to the taste and very desirable.

ADAM: Eve, do you know what fruit that is? I shall not partake. Do you know that Father commanded us not to eat of the fruit of that tree?

EVE: Do you intend to obey all of Father's commandments?

ADAM: Yes, all of them.

EVE: Do you not recollect that Father commanded us to be fruitful and multiply and replenish the earth? Now I have partaken of the forbidden fruit, and shall be cast out, while you will be left a lone man in the Garden of Eden.

ADAM: Eve, I see that it must be so. I will partake that man might be.

LUCIFER: Yes, that is right.

EVE: I know thee now. Thou are Lucifer, who was cast out of Father's presence for rebellion.

LUCIFER: Oh, I see you are beginning to get your eyes open.

ADAM: What apron is that you are wearing?

LUCIFER: This is an emblem of my power and priesthoods.

ADAM: Priesthoods?

LUCIFER: Yes, priesthoods.

The Garden of Eden was a place of many trees. Trees means experiences. The environment God created for man could not harm him in any way. He had been given dominion over it. That is why he was told that he could freely eat of every tree of the garden. Every tree is all of them. Yet, this fails to coincide with the next statement that there was one tree of which he was not to partake. Could he partake of all the trees or couldn't he? The answer to this is that the Tree of Knowledge was not an actually created tree at all, but was an imaginary tree induced by the desire to partake of the knowledge of things experienced as to whether they were good or bad.

Every experience--all that God has provided--is for the development of man. However, man can turn away from his true nourishment to try adding an experience of his own creation. In the Garden there was nothing to fear, nothing to harm, but if man does not trust Life and wants to be extra safe, he starts looking at everything with a question as to whether it is a threat or not. This is partaking of the Tree of Knowledge of Good and Evil. Adam was told that if he partook of this tree, he would be cut off from the Tree of Life and die.

"Nevertheless", as Elohim declares, "thou mayst choose for thyself. but remember that I forbid it, for in the day that thou eatest thereof thou shalt surely die. Now be fruitful and multiply and replenish the earth, and have joy in your posterity."

To "be fruitful and multiply and replenish the earth" does not refer, when understood symbolically, to having children. Adam was to RE-plenish the earth. Even literally, there had been no population on the earth before. Additional population would not replenish it. However, the earth here is our body, mind and spirit. Each day it is worn out and used up a little. It needs to be replenished. If this were done completely each day, there would be no aging or death. So as long as Adam refrained from the de-energizing conflict of the Tree of Knowledge, he would be fruitful and multiply through a continual evolution as a God-man. This would enable him to have joy in his posterity. Posterity means something different from descendants. The adult I am today is the offspring of the child I was yesterday, for the child is no longer here. My posterity is what I am each day, day after day. Therefore, Adam is commanded to dress and keep the garden. God would leave Adam, but would return and give him more instructions.

The garden is the experiences of Life to my being. Life is a gift and we are invited to enjoy the gift by dressing and keeping it. God does not keep peeking over our shoulder as we go about our work, but leaves us to discover for ourselves what the garden is like. This paradise was created and still exists today. We can properly tend the garden only when we keep our attention to what is really there, realizing that we are in Life, of Life and are Life. If we turn our attention to the imaginary protector of "life", which we interpret as our psychological safety, then we lose Life.

When man becomes a judge of what is good and bad, he will see nothing but threats all around him. Even those things which are pleasant and comfortable are threats, because there is the possibility that they may be lost. Thinking in "good and bad" categories trains the mind to think in opposite--in other words, to judge everything.

For example, a person tastes some lemonade. He reports, "It is sour!" Sour is the opposite of sweet. Is it really sour or is it sweet? Actually, is there such a thing? Lemonade may be sweet or sour only in comparison to something else. If we compare it to straight lemon, it would be sweet. If we compare it to candy, it would be sour--yet the lemonade is the same in both instances. So it is just what it is! The only thing taste tells a person is to describe how it tastes TO HIM. That would be a fact. But if he tries to tell us what IT IS, he is giving us only opinion and not fact.

The same is true of hot and cold, fast and slow, big and small, heavy and light. These all claim to be opposites but they do not really exist as facts--only opinions or judgments. The same is true of good and evil. What is really good? We may be able to tell someone what seems good to us, and that would be a description of our feelings, but when we say what IT IS, we claim a KNOWLEDGE OF GOOD AND EVIL WHICH DOES NOT EXIST IN FACT. It is an illusion

and is not one of the real trees given for us to dress and keep. There are differences but not opposites.

Was it good for Lucifer to lie to Eve? Was it good for God to put Lucifer in the Garden with Adam and Eve? Was it good for Eve to disobey and then Adam to disobey because she disobeyed? If you try to answer these questions accurately you would need to know all the results of all the other alternatives which no one can know. How many times have we seen people make what we thought was a mistake, and because of it, gain much which was truly helpful to them. Have we not learned more from our disappointments than we have when we got our way. The Fall, itself, which was brought about by many things which we would judge to be bad, we judge in totality as being good. Can and if so, are they really bad? The answer to the question is that there is not such KNOWLEDGE.

Coming back to the story, we find that after Elohim and Jehovah leave Adam, Lucifer enters the picture. What part of man's earth does Lucifer represent? Lucifer is called the Accuser, for he is always looking to blame, trying to find a "cause" upon which he can lay blame for the "effect". The purpose of looking for "cause and effect" is to blame. In reality, nothing is a cause except that it too would be an effect of some other cause. He cannot see that all things are in relationship, so if anything is to blame, everything is. The Lucifer part of man comes into being because of the senses which feel comfort and pain as opposites, thus getting the intellect to think in opposites of good and evil, looking for blame. Thus, Lucifer is that part of the "self" which is the blamer filled with fear, anxiety and distrust called unbelief.

Lucifer's first statement is, "Well, Adam, you have a new world". This is an attempt to try to compare one thing with another, "what is" with "what was", which is another way to think in opposites.

Adam responds, bewildered, "A new world? I know nothing of any other world." In other words, "I do not know anything about opposites. I only know what is here." To Lucifer, this condition of Adam is very unsatisfactory and even dangerous. He gives Adam a suggestion that he must become a judge of good and evil so that his eyes will be opened. He promises, "It will make you wise." As always, the blamer lies for it will not make Adam wise but will only make him blind.

Adam, the divine spirit in man, refuses to accept the delusion. Lucifer is not through, for he turns to Eve, which is the sense, or what we would call the flesh. This victory of Lucifer takes place in each of our lives during the process of being born. Until birth, the security of the womb leaves the mind with ease to rest sublimely in the arms of Life without dealing with opposites. However, when the body is subjected to the upheaval, pain, and shock of the birth process, the blaming aspect of consciousness--Lucifer--is able to obtain a partaker of the Tree of Knowledge of Good and Evil.

The senses had previously experienced the comfort of the womb. Through the new experience of pain and discomfort, the senses are tempted to no longer "blindly" trust the Father, but to analyze the situation and try to get back the previous non-disturbed state. Thus, that which gives or may give comfort and pleasure is judged as "good" and that which gives or may give pain and discomfort is judged as "bad".

Lucifer implores Eve to "get smart" which he assures her will make her feel great--delicious to the taste and very desirable. Eve wants to be sure she is getting the right promptings, so she asks for Lucifer's identification. He replies that he is her own brother. Not only is he her brother, but even the first born. The first born because he is the first impulse of the flesh to gain pleasure and escape pain. Thus he is called the Prince or Son of the Morning.

However, Eve recalls that she is under direction to leave such judging alone, for the price of living to gain comfort and escape pain is death. Lucifer claims that such ridiculous information is a lie for then she would be like the gods. He assures her that she would have the priceless treasure of knowledge, knowing good from evil, virtue from vice, light from darkness, health from sickness, and pleasure from pain. But he did not tell her that this knowledge would be false, containing the greatest lie, for she will no longer be able to enjoy and dress the garden, comprehending what really is, for she will be constantly burdened with judging everything in it to determine whether it will make her comfortable or give her pain. She will not replenish the earth but will deplete it.

When Eve asked Lucifer, "Is there no other way?", she was really saying, "Is there no other way to gain pleasure and escape pain--to become wise and be safe, always?"

His answer, "There is no other way", should be completed to read, "There is no other way to die, to disintegrate, to deplete oneself." In essence she answered, "Then I will partake so that I may gain pleasure and escape pain on all levels." Comfort and pain is at first experienced by an infant only on the physical level, then also on the mental level of needing attention and escaping being ignored or rejected, and finally on the emotional level as well, which is to be approved and not to be disapproved. Of course, Lucifer answers, "That is right."

When Eve partook, she entered a new existence of struggle between the world of what ought to be. "What IS" is the world of God where nothing is a threat and life moves on freely. "WHAT OUGHT TO BE" is the world of the devil, where the senses dominate one's life, continually, trying to escape the sense of pain and disappointment and to gain the non-disturbed state.

Eve goes to Adam--the flesh tempts the spirit--saying, "Here is some of the fruit of that tree; it is delicious to the taste and very desirable." What she is really saying is, "Adam, it feels like I am so smart to judge everything as a threat because it makes me so important--I have so much to be wise about."

Adam rebukes Eve, insisting that the higher wisdom of God commanded them not to partake of such knowledge. However, Eve resorts to some brilliant logic, tempting him. Logic which man so highly prizes, is really a tool of the devil. Logic is to win an argument for the senses. We use the logic that if something is pleasurable--at least eventually--it is good and if it is painful it is bad. She tells him that if he does not break this commandment he will not be able to fulfill another commandment. Already she is judging, very logically, as to which commandment is greater. She is assuming that God will not provide Adam with a workable answer to the new situation. She insists that Adam should think things out and disobey.

Here logic demanded that "all" is opposite to "part". Adam could only sigh and pronounce the old alibi. "The spirit is willing but the flesh is weak". Thus, he is lulled to sleep, hypnotized by the logic of suggestion, based upon the belief that if something is logical it must be true.

Adam replies, "I see that it must be so. I will partake that man might be". Thus, assured by logic, he has been given a justification. As soon as one thinks in opposites, he will begin to justify, for "knowing" what is bad does not prevent one from doing that which is judged as bad.

Lucifer exclaims, "Yes, that is right!" Yes, the senses are now being served instead of being used as servants.

If Lucifer's advice had really been right, then Adam and Eve would certainly be very happy at this point--especially Eve, since she had gotten her way. But suddenly Eve exclaims: "I know thee now! Thou art Lucifer, who was cast out of Father's presence for rebellion." With her knowledge of good and evil, she suddenly senses the agonizing fact that she is in partnership with a rebellious enemy of God. Even in the sense of elation at being a judge, there is another sense which tells us that our judging of evil is evil. There is no rest--no end to the turmoil and conflict.

The Kingdom of Heaven is peace and joy, neither of which exists for the soul in conflict. Lucifer saw everything as opposites and therefore could not conceive of good winning over evil except by force. He wanted to out-god God. Heaven is the oneness of all reality. Hell is seeing the same reality in a state of conflict. Lucifer ended up by creating the very thing he saw, which was war. Only to Lucifer was there a war in Heaven. To the Kingdom of Peace, Lucifer ceased to exist on that level.

Lucifer finds comfort in company for only by mutual agreement can illusion be accepted for reality. He joyfully replies to Eve, "Oh, I see you are beginning to get your eyes open." In other words, he is saying, "You are beginning to see it my way." We might add...by trying to gain pleasure and escape pain.

Adam, having just been informed by Eve that this advisor was Lucifer, makes an inquiry. "What apron is that you are wearing?"

"This is an emblem of my Power and priesthood." An apron is a form of clothing, which means a person's understanding. Priesthoods means all kinds of authority. When a person eats from the Tree of Judgment, he falls under the dictation and control of the demands of the senses. Lucifer wore an emblem of this as a black apron. Black represents control. White represents liberty. Lucifer wants to do "good" as he sees it, but he wants to do it by compulsion. However, he can use that compulsion only upon those who freely walk into his kingdom.

The same lesson is taught in a account regarding the temptation of Jesus. Lucifer appealed to Christ's sense of need for nourishment, recognition and importance.

1. If thou be the Son of God, command that these stones be made bread.
2. If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee.
3. Sheweth him all the kingdoms of the world, and the glory of them, and saith, "All these things will I give thee, if thou wilt fall down and worship me."

The senses offer us every reward if we will live for them. Jesus refused and commanded, "Get thee behind me, Satan." The senses are to walk behind, not in front. They are to be servants, not masters. Satan rules the world because everything done in the world is to serve the demands of the senses to gain comfort and escape pain on all levels.

All the institutions, organizations and systems of the world are formed to gratify the senses as the supreme GOOD. This is the original sin which brought about and retains the fall of man. We cannot serve God and mammon--the senses.

"For all that is in the world, the lust (desire) of the flesh, the lust (desire) of the eyes, and the pride of life, is not of the Father, but is of the world.

"And the world passeth away, and the lust thereof, but he that doeth the will of God ABIDETH FOREVER" (I John 2:16-17)

Chapter 8

THE PROCESS OF THE FALL

The latter portion of the Garden of Eden story describes the process by which the fall takes place in the life of man. After Adam has accepted the illusion of good and evil, he is again visited by the Lord:

ELOHIM: Jehovah, let us go down and see the man Adam in the Garden of Eden.

JEHOVAH: We will go down, Elohim.

ADAM: I hear someone coming.

LUCIFER: See, you are naked. Take some fig leaves and make you aprons. Father will see your nakedness. Quick, hide.

ADAM: Brethren and Sisters, put on your aprons.

ELOHIM: Adam! Adam! Adam, where art thou?

ADAM: I heard thy voice and I hid myself because I was naked.

ELOHIM: Who told thee that thou was naked? Hast thou eaten of the tree where I commanded thee thou shouldst not partake?

ADAM: the woman whom thou gavest to be with me, she gave me of the tree and I did eat.

ELOHIM: Eve, what is this that thou hast done?

EVE: The serpent beguiled me and I did eat.

ELOHIM: Lucifer! Lucifer, what hast thou been doing here?

LUCIFER: Oh, the same thing that has been done in other worlds.

ELOHIM: And what is that?

LUCIFER: I gave them some of the fruit of the tree of the knowledge of good and evil.

ELOHIM: Lucifer, because thou hast done this thou shalt be cursed above all the beasts of the field. Upon thy belly shalt thou go and dust shalt thou eat all the days of thy life.

LUCIFER: If thou curseth me for doing the same thing that has been done in other worlds I will take the spirits that follow me and they shall possess the bodies thou createst for Adam and Eve.

ELOHIM: I will put enmity between thee and the seed of the women, thou mayst have power to bruise his heel, but he shall have power to crush thy head. Depart.

Eve, because thou hast hearkened unto the voice of Satan and hast eaten of the fruit whereof I commanded thee thou shouldst not eat, I will greatly multiply thy sorrow and thy conception: in sorrow shalt thou bring forth children. Nevertheless thou mayst be saved in child-bearing. Thy desire shall be to thy husband and he shall rule over thee.

Adam, because thou hast hearkened unto the voice of thy wife and hast eaten of the fruit of the tree, cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. In the

sweat of thy face shalt thou eat bread till thou return unto the ground from whence thou wast taken; for dust thou art, and unto dust shalt thou return.

Jehovah, let cherubim with a flaming sword be placed to guard the way of the tree of life, lest Adam put forth his hand and partake of the tree of life and live forever in his sins.

JEHOVAH: It shall be done Elohim. Let cherubim and a flaming sword be placed to guard the way of the tree of life and live forever in his sins. It is done, Elohim.

Thus man loses his Garden of Eden existence and is prepared for the lone and dreary world. This is a symbolic description of how each person responds to the physical birth process and to the new environment outside of the womb. His inner mind establishes a basic fear of Life and an urge to be given back his "right" relationship--that lost paradise of a warm, soft, quiet, floating sensation where there were no threats. Since he has a memory of the non-disturbed state, his senses demand the right to possess it again. However, unknown to our new, little man, there were no threats. Since he has a memory of the non-disturbed state, his senses demand the right to possess it again. However, unknown to our new, little man, there is no womb or non-disturbed state out here in this bright, new world. Therefore, this search for a permanent satisfaction of his senses is an illusion like looking for the pot of gold at the end of the rainbow. The search will, in itself, guarantee the disturbed state of anxiety. The song "The Impossible Dream", is an appropriate theme for fallen man.

The portion of the endowment recorded above describes seven steps which makes the fall complete. First there are three fallacies accepted by man in his attempt to defend himself. The next three are the consequences of living by the knowledge of good evil. Finally, the last step is the coup de grace--"the stroke of mortal grace".

1. THE FALLACY OF NAKEDNESS

After Adam has eaten the fruit, the Lord comes to visit him as he had promised. Adam is terrified and his partner, Lucifer, is quick with a suggestion. He says, "See you are naked!" Adam agrees and experiences his first threat--even by He who is his true Father and friend, Elohim, Himself. Elohim is the Fullness of Life and since Adam now thinks in the opposites of good and evil, all of Life is a threat. Lucifer, the desires of the senses, tells Adam that he is in jeopardy because he is naked. Nakedness means that one has no understanding. When one tries to have a knowledge of good and evil, he always feels inadequate. He never quite understands what is the "right" thing to do. When Adam was free to partake of ALL the trees of the Garden, he was never naked for he was clothed in the foliage of the trees. In other words, when life experiences are not judged as good or bad but partaken of responsibly, there is total understanding. Life is the teacher—for everything is created as a likeness to bear record and man is filled with "the record of heaven", "the peaceable things of immortal glory."

2. THE FALLACY OF HIDING

Lucifer said, "Take some fig leaves and make you aprons. Father will see your nakedness. Quick, hide!" Adam is taught by his senses to deal with his first threat in this world of his own creation--a world of opposites--by trying to hide. There are two ways to hide. One is to cover up and the other is to run for cover. The apron symbolizes man's attempt to cover up by putting on a mask. With the apron, Adam would not LOOK naked, which of course, had very little truth in it. Notice that the apron was made of fig leaves. Of all the leaves of the forest, none wilt so fast as fig

leaves and must therefore be continually replaced. Man tries to cover this inner fear of ignorance by acting wise, confident and courageous. He gradually becomes skilled in the act of outer deception, called the acting game. The senses convince him that as long as he ACTS right, he IS right. Of course, there is nothing "wrong" with acting, as long as one is conscious of what he is doing. So there is nothing "wrong" in using an apron, of course. Thus, in the temple, regardless of how much white clothing one is dressed in, the green apron is still worn. Green symbolizes mortal life. White symbolizes spiritual life. Keeping the apron throughout the endowment symbolizes that even when man becomes awakened--clothed in the robes of whole understanding--he is still free to wear the green apron of acting for appearance sake. However, for those who are not conscious, the apron is a very inadequate means of covering one's nakedness. As the fig leaves wilt quickly and must be replaced, so the acting game is a never ending task of trying to look "right". For this reason, Adam runs to hide, trying to pretend he is not there at all.

3. THE FALLACY OF BLAME

When Adam was challenged, he blamed Eve. When Eve was challenged, she blamed Lucifer. When Lucifer was challenged, he blamed nature. In other words, when man faces the threat of Life, the intellect blames the senses ("I" blames "me"), the senses blame desire, and desire is just doing what is natural. From the cradle to the grave, Adam's belief that he can accurately decide what is right and wrong requires that he must always look for excuses for himself by blaming and justifying. so man finds life a continual struggle. However, while man sees everything as a threat, what is Life doing? While Adam and Eve stood read in the face, and probably most every place else, as well, the Father was having a great experience of introducing Adam into THE WAY of discovery. Everything was working perfectly, as it always does for God, since Life does not see each of these things as good or bad, but sees them in relationships. As Elohim describes the three consequences (curses which result from their disobedience). He sees how each of these hardships will relate to Adam's eventual rebirth. Could He be sad? God has eternal joy because everything, every moment, is perfect for what is required in the evolving process of His eternal creations. Those who become children of God walk in this light of understanding which removes all darkness at noon-day. They do not always laugh, of course, nor do they find everything pleasant and without some pain, perhaps, but since they do not eat off of the imaginary tree of good and evil, they no longer live by the erroneous purpose of being non-disturbed. Their purpose might be to have joy in what is --each eternal moment.

These three fallacies of (1) nakedness, (2) hiding and (3) blame have a single objective in common, which is to be free from responsibility. The word responsible is better understood when it is taken apart--response-ability. A person is responsible because he is able to respond. In one way, man ceases to be responsible after learning to think in opposites, learning to find "cause" on which he can blame "effect", because he then mechanically places blame--MECHANICALLY, AUTOMATICALLY. A machine just happens. He is no longer able to respond except in a fixed way. Each person, if he will look at his own thinking, can discover this for himself. He will see that once he blames, he is bound. This constant entanglement is called the "chains of hell".

However, Life is continually calling, *"Adam! Adam! Adam! Where art thou?"* That is the question of all ages. Every moment you live, that question is being put to you. Where are you? Are you in the world of gratifying the senses, always seeing life as a threat, serving its priesthoods? Or are you serving Spirit by reporting the sensations of the senses in some form of understanding other than a threat?

When you respond to Life's challenge with shame for your nakedness or lack of understanding, you are continually being asked, "Who told thee that thou wast naked? Have you bowed down to the senses, to worship and gratify them? They are designed to be your reporters so that you can properly report to Life regarding your true circumstances. You will then find that Life's experiences are a Garden of Eden which you have the privilege to "dress and keep".

4. THE DEGRADATION OF LUCIFER

Lucifer claimed that he was only doing what had been done in other worlds. The senses are always doing what has been done in all the lower animal world, seeing every challenge as a threat and responding with flight or fight. The lower worlds live by violence, tooth for tooth, and eye for eye. Lucifer claimed innocence since all he had done was to get Adam and Eve to eat the fruit of knowledge. In other words, the "Desires of the senses" had taught the intellect to think in opposites via the senses. Therefore, Adam no longer had the original purpose of dressing the garden and replenishing the earth, but now had the purpose of gratifying the senses to gain pleasure and escape pain.

Lucifer was cursed above all the beasts of the field. Upon his belly he shall crawl and dust he shall eat all the days of his life. The senses will not have any true awareness but only sensation. Pain will not be just an experience, it will be an attack. Pleasure will not be full joy, for it will carry a residue of anxiety, for the pleasurable can only be temporary. There will always be the inner concern about how long will it last. The senses become automatic responses and will not be able to choose. They must take what comes to them.

Lucifer, in turn, made a threat that he would take the spirits that followed him and possess the bodies of Adam and Eve. The mental functions which follow the senses are in the subconscious mind. The intellect becomes dominated or possessed by these decisions of the subconscious, mechanical mind. Instead of reporting what the senses experience accurately, these mechanical centers judge with fearful, infantile decisions. These decisions gradually develop individual response patterns, taking upon themselves individual identities.

Therefore when Lucifer threatened that he would take the spirits which followed him and possess the bodies of Adam and Eve, the threat was carried out. A decision in the mind can become a complete subconscious center of awareness just as much as the whole mind is one center of Awareness. Each center is aware as a "self", each claiming to be the whole "self". Each "self" claims the given name of the individual. These sub-selves are spirits or life entities which follow Lucifer--the desire of the senses. Most of us have seven primary, mechanical decisions or "selves" which are symbolized by the seven demons which possessed Mary Magdalene and seven hills upon which the great and abominable church is built. So this great threat of Lucifer in the Garden of Eden WAS CARRIED OUT. Man is possessed by spirits of HELL (conflict), spirits of the subconscious, each who claim it is the Almighty Judge.

Lucifer was told that God would put enmity between him and the seed of woman so that although he might have power to bruise his heel, the seed of woman would have power to crush the serpent's head. This was to acknowledge that the desire of the senses would have power to make a great deal of pain in the mind and body. However, God was going to put enmity or dissatisfaction

in the relationship so that a spark of understanding would enable the intellect, in time, to discover that life is not a threat but a challenge and that the senses merely reveal to man the challenge. This awakening of man will crush the serpent's head, killing his awful power to reign havoc on the earth (body), enabling the senses to become servants in the temple of Awareness.

5. THE DEGRADATION OF EVE

Because Eve had listened to the voice of Satan and had eaten the forbidden fruit, Life would multiply her sorrows. Even her natural function of bringing forth children would be done in sorrow.

Eve, as the senses, functions as the automatic portion of the mind, called the subconscious. This is where one has a "sense" of things. Our senses include much more than the five senses. There are many more physical sensations, such as the sense of motion, what is up and down, pressure, fatigue, dizziness, temperature and so forth. There are also many sensations which are not physical, such as the sense of being approved or disapproved, safety or danger, peace or anxiety. There are over two hundred distinct senses or "feelings". They exist even though the conscious mind may not be directly aware of them. We think with our conscious mind and sense or feel with our subconscious mind, usually referred to in the scriptures as the heart. Adam represents the mind and Eve the heart. The senses create centers of awareness or need centers. These are the children of Eve, the children of the heart. This is the "seed of women" which the spirits which follow Lucifer possess by making them creatures of desire. When the heart senses things incorrectly, by feeling in opposites, it is filled with darkness for it will sense danger even when there is no danger. These false feelings of emergency create the urgency or sense of need, which is the basis of greed, anger, hate, fear, and all the sorrow of man. Eve is told, "Nevertheless, thou mayest be saved in child bearing." Only because of inner conflict will man possibly despair of being the judge and the judged.

Next Eve is told that her desire should be to serve her husband and that he is to rule over her. When the intellect is ruled by the emotions, both mind and heart remain chained by desire rising from the hidden motives of the subconscious mind. When emotions are subject to the intellect, then wisdom discovers an independence from the bondage of need. However, the intellect can only take charge when it is willing to do so, for just as a wife will rule her husband if he does not take charge, the emotions will rule the Awareness unless it takes charge.

6. THE DEGRADATION OF ADAM

Adam is told that because he gave heed to the voice of his wife and ate the fruit of the tree, the ground would be cursed for his sake. In sorrow he would eat of it all the days of his life. In the sweat of his face he was to eat bread until he returns to the ground from which he was taken. For dust he was and unto dust shall he return.

Man tries to control his environment so that it will produce the desired stimuli to him and his family. However, the environment for man has been made by design--not only in the hostilities of nature, but in man's interpersonal relationships with man. In sorrow and despair he tries, time after time, to build utopias of ideal organizations and civilizations. He tries to create a heavenly state and then fights about who is going to run it. He gets married to have the peace of perfect

union and fights to keep his independence. He struggles to gain possessions and then is possessed by them instead.

The real Adam is Michael and is not dust at all. However, the Adam who is a partaker of the fruit of knowledge, thereby subject to the dictation of his senses, is DUST. That Adam of dust will and must be destroyed. It is dust that lead the blind into the ditch, which is physical death. Jesus said, *"For whosoever will save his life (of the senses) shall lose it, but whosoever will lose his life, for my sake (the sake of perfect awareness), the same shall save it."* (Luke 9:23) The only conscious life we have known in our conditioning is the life of opposites, trying desperately to please the senses. The process of discovering of what this life consists is the beginning of self-consciousness and a new life. If it is recognized that one's life has been dust, the memories of misunderstood experiences can be washed clean. This is symbolized in the "baptizing for the dead: in himself. Man is only to do work for HIS OWN ancestors. Then and only then can the earthly marriage of the "Adam and Eve", which is unto death do they part, become an eternal, celestial marriage.

7. THE COUP DE GRACE

Elohim speaks to Jehovah, instructing him to put cherubim with a flaming sword to guard the Tree of Life. This was to be done to prevent Adam from putting forth his hand and partaking of the Tree of Life which would enable him to live forever in his sins. Jehovah speaks the words and it is done.

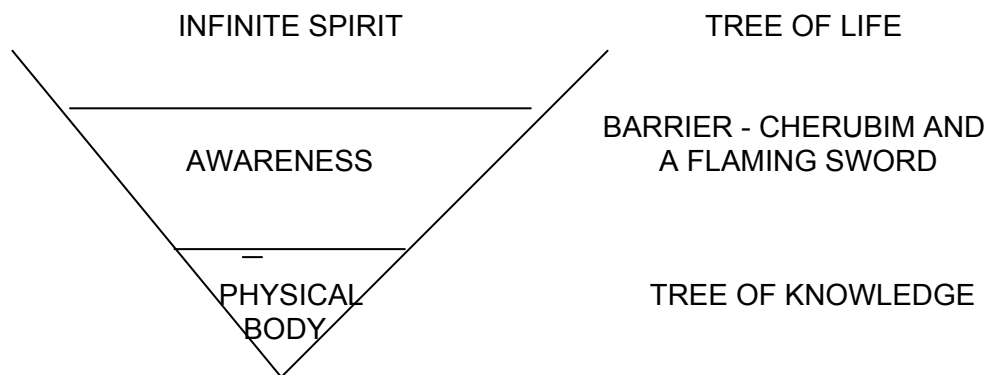
Cherubim is one of the levels of angels--which are messengers of God. His function is to wield a flaming sword so that it turns every way. The messenger is placed in the east to guard the way, for the only way into the garden is from the east, the source of light. Only by understanding can one enter the garden for there is no other "way".

The Tree of Life is like a great treasure which a man found and went and sold all that he had in order to acquire it. Or the Tree of Life is like the pearl of great price in which a man sold all his smaller pearls to buy the one priceless gem. In other words, the Tree of Life is the same symbol as the term the Kingdom of Heaven, which Christ spoke so much about. No one can have this great gift unless he forsakes all else. What does that mean? "All else" refers to one's possessions. A man treasures the possession of his knowledge of good and evil, right and wrong more than all else. Only when these are forsaken and he ceases to carry the burden of judgment can he pass under the flaming sword to the Tree of Life. The Tree of Life IS. It cannot be earned, it cannot be prepared for. Man was given it first of all, but he took another tree in its place.

The Tree of Life is the promise given to Adam: *"It is given to abide in you; the record of heaven; the Comforter, the peaceable things of immortal glory, the truth of all things; that which quickeneth all things; which maketh alive all things; that which knoweth all things and hath all power according to wisdom, mercy, truth, justice and judgement."* (Moses 6:61)

If a person could have the fruit of this tree while he was still living by the desires of his senses, he would be what Lucifer tried to get Christ to be. It is, of course, impossible to mix the two, but nothing would be more tragic if it could. So the simple reality is that when the Tree of Knowledge IS NOT, the Tree of Life IS! When illusion is removed, truth is.

The protective barrier which keeps the intellect outside of the Garden of Eden is within the mind, just as the Kingdom of Heaven is within man, for man is a function of the Infinite Spirit. His Awareness, which depends upon the Spirit for its light, is cut off from having direct access to its glory, power and intelligence in the body and takes upon itself the position of Almighty Judge of whom and what is right or wrong. As the Awareness or intellect functions from such gross misconceptions, it is necessary for man to remain cut off from the Tree of Life within.



THE PICTURE OF MAN

In the picture of man as illustrated above, it is plain to see that the Record of Heaven does abide in man, but man does not see it now or have union with it in his fallen state. Many people try to use the Tree of Knowledge of Good and Evil or they can let the whole burden of judgment drop and the "way" is open. As in digging for a buried treasure, the only task is to remove the dirt. Then the treasure IS THERE. Man wants to create the treasure out of the dirt and this cannot be. Thus, the cherubim and flaming word placed in man to block the way is his Coup de grace--the Father's stroke of mortal grace, which seals his death, either of his burdens or his life.

Is it not plain to see why candidates for consciousness are taken back to the kindergarten and given their first lesson all over again? How clearly this wonderful allegory of the Garden of Eden teaches the mysteries of Godliness.

Chapter 9

THE LAW OF OBEDIENCE AND SACRIFICE

In the latter portion of the Garden of Eden presentation, Adam and Eve are provided with simple coats of animal skins to cover their nakedness and then put under the covenant of obedience and sacrifice. Up until this point, the audience has quietly and passively listened. As in the days when Jesus taught in parables to the multitudes, the candidates have been given the hidden keys of knowledge if they have ears to hear and eyes to see.

Although all were dressed in the holy garment during the washing and anointing, the members should realize that they have been symbolically naked and without understanding, having discarded all preconceived opinions and worldly knowledge. In this state of teachableness, they were informed that they are like Michael, who is, in himself, a trinity, containing the fullness of the Godhead. Having been put to sleep, each has thought he was Adam and Eve as mere creatures of dust. They see that God created them to have dominion over all things, but only if they did not partake of the Tree of Knowledge of Good and Evil. They have been shown in what way they did partake, the severe consequences of this disobedience, and are now prepared to receive their first clothing of understanding, symbolized by the garment of the Holy Priesthood.

Elohim speaks to Jehovah and says, *"Jehovah, inasmuch as Adam and Eve have discovered their nakedness, make coats of skins for them."*

Jehovah answers, *"It shall be done, Elohim. Brethren and Sisters, the garment that was placed upon you in the washing room was to cover your nakedness and represents the coat of skins spoken of. Anciently it was made of skins. With this garment you received your new name. It is done, Elohim."*

The words used with the garment in the washing room might well be allowed to pass through the mind at this time.

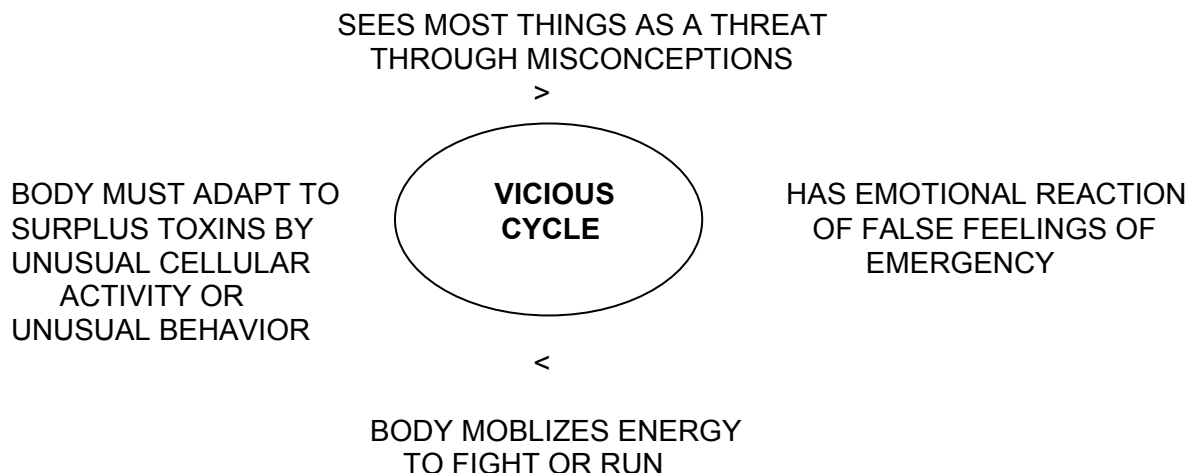
"I place this garment upon you which you must wear throughout your life. It represents the garment given to Adam when he was found naked in the Garden of Eden, and is called the Garment of the Holy Priesthood. Inasmuch as you do not defile it, but are true and faithful to your covenants, it will be a shield and a protection to you against the power of the destroyer until you have finished your work on the earth. With this garment, I give you a new name, which you should always remember, and which you must keep sacred, and never reveal except at a certain place that will be shown you hereafter. The name is _____."

What is the meaning of the garment? Literally, it is taken by many Latter-day Saints to be a physical and spiritual shield against temptation, accident or premature death. If this were its meaning, it would be a good luck charm, such as a St. Christopher Medal. However, its meaning is symbolical of man's first level of true understanding.

Adam's first garment was not made by him but was given to him after being prepared by the Lord. It was made of animal skins, which represents nature's level of understanding which enables living things to survive. As each individual comes into the world, naked or exposed to the frightening new challenge of existence, the infant is given an inner wisdom for physical survival. Animals are equipped by instinct with the understanding to respond to danger by flight or fight. Man is not a being of instinct by intellect. He at first feels his nakedness, but is soon provided an inner cunning to deal with physical threats.

Every man leaves the Garden of Eden dressed with this natural, inner understanding, provided by Life. However, this garment is not to be defiled. If it is kept pure which means if it is used only in truth, it will be a protection against the power of the destroyer. To fight or run is an appropriate response to an actual physical threat. The garment or understanding is defiled when it is used to respond to psychological threats, which are only imaginary dangers to the ego. When man does that, he alerts the body to respond to an emergency which is not real but only an illusion, so

the body has nothing it can fight with or run from. The body becomes burdened and toxic from surplus mobilized energy and starts to be destroyed by tension and adaptation, called *dis-ease*. His misapplied understanding of physical survival now becomes a curse, bringing about premature death. Instead of being in the Living Cycle, he is in the Vicious Cycle.



The garment is underclothing since it represents one's first basic understanding of how to see the creation in which we live.

To better understand the ways man defiles his basic understanding for survival, one must see how he has developed his inner sense of good and evil. As shown on the following diagram, he gradually develops four basic urges or senses of right and wrong. Since the desires are to gain the pleasurable and escape the uncomfortable, they are called the Four Dual Basic Desires. They develop as urges, not as thoughts; therefore, they are primarily below the conscious level.

When a child is first born, his basic decision to be non-disturbed functions only on the physical level. He wants what is comfortable and to escape that which is painful. After a few months the child's conscious mind develops more awareness. He begins to experience a new form of comfort and pain--on the mental level. He feels that it is comfortable to get attention and it is painful to be ignored. By the age of twelve to eighteen months, the child begins to experience pain on a third level, having to do with emotional feelings. He finds that approval is comfortable and disapproval is painful. After a few more years, the child begins to experience comfort and pain on a transcendental level when he finds that he must be needed and be important. It is painful to feel inferiority.

FOUR DUAL BASIC DESIRES OF GOOD AND EVIL

LEVEL	IMPORTANT TO GAIN		IMPORTANT TO ESCAPE
Physical	Comfort and Pleasure	<--->	Pain and Discomfort
Mental	Attention	<--->	Being Ignored
Emotional	Approval	<--->	Disapproval
Transcendental	To be needed or to be important	<--->	Inferiority

In this way we see that the primary, master decision made at birth, which is that the purpose of living is to regain the non-disturbed state, becomes divided into eight desires or urges. Every individual places his own degree of importance on each. An extrovert tends to place more importance on gaining attention, approval and a sense of being needed. Introverts have the greatest need to escape the feelings of disapproval and inferiority, even to the extent of being ignored. Whatever formula of emphases the individual develops in his inner mind, he struggles to get and keep the "good" and escape the "bad". Since no one can have a full quota of any of these eight desires all the time, there is a deep, inner feeling of anxiety most of the time. These deep desires keep demanding, "I am entitled to have these ideal sensations satisfied." This is the Lucifer aspect of our being. The Adam or the logical mind of man usually recognizes, intellectually, that total satisfaction is not possible, but his inner sense is not conscious nor logical. Therefore, since he is continually trying to gratify the senses, the natural man is called "sensual".

From the very beginning, the infant feels the nakedness of having a purpose for living which cannot be fulfilled. In other words, he has a problem. Problems call for solutions. How to gain comfort and escape pain on all levels is the constant inner question of his turbulent mind. As the baby tries one thing and then another, he makes decisions about what is the "right" way. These decisions become basic mental patterns which exist on the sensing level and may only be vaguely recognized in the conscious mind. Since Eve represents the senses, these are the children of Eve. They are represented by Cain and Able and their brothers and sisters. These are the seed of woman who became possessed with the spirits which followed Lucifer. The spirits are the four dual desires of the senses. In this way, the *"natural man is an enemy to God (Light and truth), and has been from the fall of Adam, and will be forever and ever, unless he yields to the enticings of the Holy Spirit."* (Mosiah 3:19)

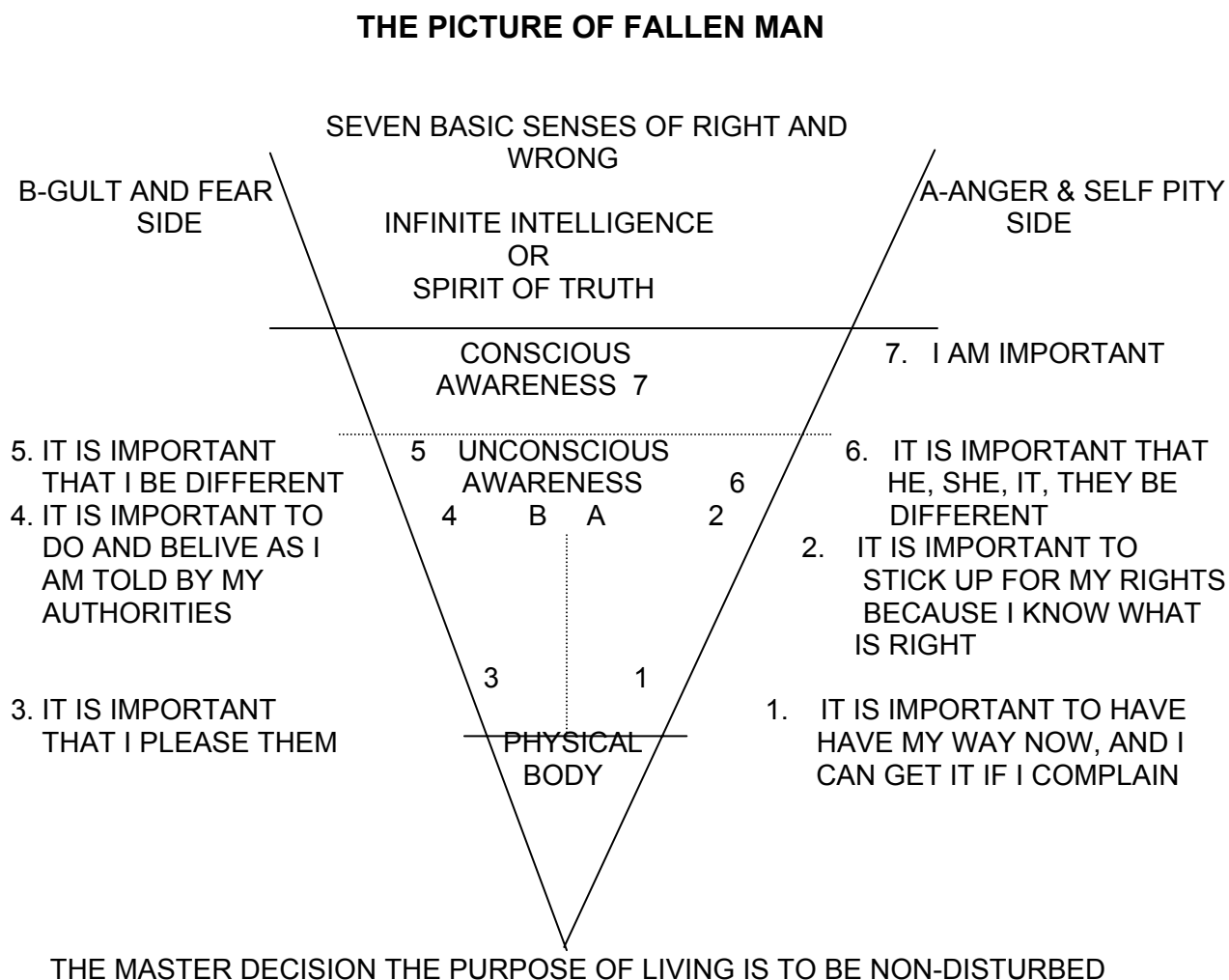
The Holy Spirit is the light of consciousness. Being awake begins with casting out sleep or ignorance of oneself. Therefore, man must become acquainted with the many decisions which are the children conceived in his frantic effort to find the non-disturbed state.

Adam and Eve had great hopes for their first child, who was Cain. His psychological name is "I Want My Way". This is the first decision on how to be non-disturbed, which says, "It is important to have my way, now, and I can get it if I complain." Little infants learn within hours that this is the way to try to gain comfort and escape pain. The emotion that energizes this decision is anger and self-pity. The results, of course, are not the total not-disturbed state; so Eve has another child, Able. His real name is "I Must Please Them." When a child is around eighteen months, he begins to get scolded and paddled for always trying to have his own way, which finally produces a discovery that if he is going to be "happy", he must please mother and father.

When the Able side of the child gets his offering accepted, Cain becomes so angry that he kills Able. Parents observe that the "pleaser" side usually takes several tries to really get established. So Eve must replace Able with Seth. Cain gets sent to the Land of Nod with a curse upon him. Most human beings have developed the Cain and Seth sides to their nature. Both sides are possessed with the desire to please the sense (Lucifer) and are therefore unsuccessful in finding the Garden of Eden state.

In the scriptures we are told that Adam and Eve had many children. They were the kindred of Cain or Seth, but in the end, almost all of them had to be destroyed in the great Flood, symbolizing the cleansing of the earth. This is the meaning of the Law of Sacrifice. Therefore, in

the Garden of Eden Room, the first covenants will be those of obedience and sacrifice. Before we discuss them let us see how the seed of woman functions by looking at the picture of man in his fallen state.



In the above diagram, we see what man has become and why he is in rebellion to the Light of truth. We recalled that the Awareness was to serve in the function of Christ, as a reporter or interpreter between the lower and higher aspects. The Christ function does this without judging any person, thing or situation as "good" or "bad". However, having partaking of the Tree of Knowledge, the Awareness now has become "wise" and judges all things by its master decision of good and evil as they relate to pleasure and pain. Awareness reports erroneous judgments to Intelligence, which carries out bodily function according to the "prayers" of the Awareness.

The first "how to" decision is, "I must have my way and I can get it if I complain". The infant soon adds a companion decision No. 2, which is, "It is important to stick up for my rights because I know what is right." These two decisions work very well for a baby, but as he becomes a child, the parents try to get a third decision into the machinery--No. 3, "It is important to please them." Along with this is its companion decision, No. 4, "It is important to do and believe what I am told by my authorities." A child soon learns that if he believes what others tell him, he will

be less disturbed. Most of our original beliefs are gained for this reason because we have a need to be secure and accepted as part of the group. "How To" decisions three and four are in opposition to one and two and form different personalities in conflict with each other.

Instead of calling these two sides Cain and Seth, we will refer to them as the "A" and "B" sides. A is the infant mind and the B is the child mind. A is energized by anger and self pity. B is motivated by guilt, fear, and resentment. The A and B sides of one's mind will almost always have two feelings about everything. One A and one B. Both sides demand to be recognized. The conscious portion of the Awareness tries to keep peace in the household by giving one the nod and then the other. The Awareness, only relatively conscious, becomes the chooser, the judge, and what is called the ego.

There is nothing right or wrong about any of these decisions. It is just that when we make them important, they are destructive. It is fine to have our own way--as long as we are not miserable if we cannot have it. It is fine to please others, as long as we are not all torn up when we fail to please. However, none of these solutions give the total non-disturbed state, so there is no true inner peace. Therefore, the youngster--usually at about 7 or 8, makes another decision, No. 5, "I would be all right if I were just different!" In other words, if he were just better looking, or stronger, or smarter, or the champion, etc., then he would be non-disturbed. This does not give the ideal sensation permanently either, so around the age of 11 or 12, the child finds another solution, No. 6. "I would be all right if they were different!" He senses that they, it, she, him, or something else is the cause of his being disturbed and if they would change, he knows he would be all right then. By this time, the ego is so busy trying to keep the mind together that it signs, "Oh, am I important!" This is decision No.7.

These seven children of Eve evolve into real, separate personalities and can sometimes become so well developed that any one of them will take over the total being for a time, until it is dethroned by another, who reigns for a while. Since they are possessed by the desire of the senses to gain comfort and escape pain, each develops the four dual basic urges of "good and evil"—on the physical, mental, emotional and transcendental levels. Each of the seven children can be named, such as the Complainer, Pleaser, and Blamer. If they all spoke at once, they would declare, "Our name is Legion." Every individual is not single "I" but many "I's". It is for this reason that the natural man cannot "self-improve" his way to perfection, since the "Self-Reformer" is merely one of the "I's" judging another "I". Invariably, the "I" that is doing the criticizing is more of the problem because it is the judger, claiming to know, for sure, "good from evil."

Because each of us has the infant mind of A and the child mind of B, we are double-minded. In the New Testament, James warns the church members by saying, *"A double minded man is unstable in all his ways...purify your hearts, ye double minded."* The heart, where we have the conflicting inner urges, can never be pure until the misconceptions are not longer the inner guide of conscience for the mind.

The temple endowment is designed to instruct the sincere student in the proper order of enlightenment whereby he can have "an eye single to the glory of God." Therefore, the Garden of Eden story is followed by giving all present, as Adam and Eve, the covenant of obedience and sacrifice.

ELOHIM: Eve, because thou wast the first to partake of the forbidden fruit, if you will covenant that you will keep the law of your husband, etc...Adam, if you will covenant that you will obey the law of Elohim, we will give unto you the law of obedience and sacrifice and we will provide a Savior for you that you may come back into our presence, and with us partake of eternal life and exaltation.

EVE: Adam, I now covenant that from this time forth I will obey your law and keep your commandments.

ADAM: Elohim, I now covenant that from this time forth I will obey your law and keep your commandments.

ELOHIM: It is well, Adam.

Jehovah, inasmuch as Adam and Eve have discovered their nakedness, make coat of skins for them.

JEHOVAH: It shall be done, Elohim.

Brethren and Sisters, the garment that was placed upon you in the washing room was to cover your nakedness and represents the coat of skins spoken of. Anciently it was made of skins. With this garment you received your new name.

It is done, Elohim.

ELOHIM: We will now put the sisters under covenant to obey the law of their husbands. Sisters, arise, raise your right hand to the square. Each of you do covenant and promise that you will obey the law of your husband and abide by his council in righteousness. Each of you bow your head and say yes.

SISTER: Yes.

ELOHIM: That will do. Brethren, arise.

You and each of you do covenant and promise that you will obey the law of God and keep His commandments. Each of you bow your head and say yes.

BRETHREN: Yes.

ELOHIM: That will do.

Eve, representing the senses, is to be subject to Adam, the intellect or Awareness. The Awareness, in turn is to be subject to Infinite Intelligence or the Light of truth within. It will be noticed that Eve has made a conditional covenant. So long as Adam is conscious of what he is doing, being obedient to the Law of God, then the senses are to serve him. However, if he does not obey God, then the senses are not required to obey. Eve, the senses, always keeps her agreement. She will serve if he obeys, for it is Adam, the intellect, that has been given dominion.

Adam is given a covenant to obey the Law of God and keep the commandments. If this is to be taken literally, as it generally is, then is there one person who has ever gone to the temple who is not in jeopardy? Have any kept this covenant to keep ALL the commandments ALL the time? For example, who has loved God with ALL his heart, who has been stripped of pride, who is humble like a little child? However, since each person is to see himself as Adam, then he could see what commandments Adam has received up to this time. His commandments are very simple. He is commanded to dress and keep the Garden, to be fruitful, multiply and replenish the earth, and to refrain from partaking of the Tree of Knowledge of Good and Evil. In other words, Adam has covenanted to remain conscious, seeing that he is free to tend and partake of all the trees of the garden, and report the information received from the senses regarding the environment as challenges and opportunities rather than threats. These a conscious man can do. But when one's intellect is controlled by the desires of the senses, he is in a state where he wants God to tell him everything which is required to guarantee the preeminent non-disturbed state. So man gets hundreds of

"commandments". No man has ever kept all of the rules he has got the Lord to give him to keep him "safe".

Adam is given a new name. What is the meaning of having a new name? It was a custom anciently that when a person became responsible, he was renamed. Name implies nature. The name of Christ is the nature of Christ. This is really the new name or nature that all must receive.

The particular name given to one in the temple is neither secret nor of any specific significance. Every person going through a booth on the same day receives the same new name, so all know each other's "secret" name. The names are picked by the temple staff at random and recorded by dates so a person can re-learn the name if he later forgets it. Its meaning is entirely symbolic, implying that a new life has begun. Once an individual has discovered what he is and what he has been doing, he can begin to function non-mechanically; therefore, being truly response-able. The new name is secret because only he can know that he is a conscious, responsible human being.

The next step in the Garden Room is to provide Adam with the Law of Sacrifice:

ELOHIM: When Adam was driven out of the Garden of Eden he built an altar and offered sacrifices, and after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? and Adam said unto him: I know not, save the Lord commanded me. And then the angel spake saying: This thing is a similitude of the Sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. The posterity of Adam down to Moses and from Moses to Jesus Christ offered up the first fruits of the field and firstlings of the flock, which continued unto the death of Jesus Christ, which ended sacrifice by the shedding of blood.

A couple will now come to the altar. Brethren and Sisters, this couple at the altar represent all of you as if at the altar, and you must remember that you are under the same obligations that they will be. We are instructed to give unto you the law of sacrifice as contained in the Old and New Testaments, which is that you do sacrifice all that you have, including your own lives, if necessary, for the building up of the Kingdom of God on the earth.

All arise. Each of you bring your right arm to the square. You and each of you do covenant and promise before God, Angels, and these witnesses at this altar that you will keep the law of sacrifice as contained in the Old and New Testaments, which has been explained to you. Each of you bow your head and say yes.

BRETHREN & SISTERS: yes.

ELOHIM: That will do.

Adam is provided the Law of Sacrifice. Animal and human sacrifices have no redeeming affect, in and of themselves, of course. They are symbolical and unless their spiritual equivalent is comprehended, the sacrifice is in vain.

As soon as Adam left the Garden, he was instructed to offer up sacrifices of the first fruits. The first fruits of the Tree of Knowledge is the primary master decision regarding the purpose of life. This is all one has lived for. Until person becomes truly self-conscious, living by "what is" rather than by what "ought to be", every motive is to regain the non-disturbed state of the womb. Even man's desire for Heaven is his hope that he will be given, at least, the non-disturbed state.

Doing good, helping others, missionary teaching and doing church work are all motivated, primarily, for a good feeling--to please the senses, and that is the mammon or forbidden fruit.

Every yearning we have, including every prayer, comes from these desires of our inner senses or the heart. James warned the Saints of his day, *"Ye ask and receive not, because ye ask amiss, that ye may consume it upon your pleasures"*, which is lust. (James 4:3) It is in this way that men walk in darkness at noon-day.

A wise, old prayer might be considered at this point. It emphasizes the intent of the heart rather than the words of the mouth.

If I serve thee to gain Heaven,
deny it to me.
If I serve thee to escape Hell,
cast me in.

The desire to save one's life is the desire to save one's life of desire. Little does the unconscious man realize he is forsaking the pearl of great price for its cheap imitations. But when he does awake, he gladly places his life of desire upon the altar where it is consumed by the cleansing fire of the Light of truth.

As Adam was given the meaning of his symbolic sacrifices, he was also taught about the redemption of the Savior. While man lives to serve his senses, he may do great harm upon the earth. When he awakens and sees the true purpose of living, he shudders at the wreckage left behind. To free man from his regret, a Savior has been provided to pay the full measure, so the slate is clear and clean. Thus, man is truly free from the acts of sin.

The Lord instructed Adam by saying:

"...And be cleansed by blood, even the blood of mine only Begotten; that ye might be sanctified from all sin, and ENJOY THE WORDS OF ETERNAL LIFE IN THIS WORLD, AND ETERNAL LIFE EVEN IMMORTAL GLORY." (Moses 6:59)

It is then that man is truly able to know good from evil, for the good is to dress and keep the garden, to multiply and replenish the earth, while evil is to be a judge of what is good and bad based upon the desires of the senses.

When the candidate covenants to sacrifice all that he has, even his own life, if necessary, for the building up of the Kingdom of God on the earth, he can be assured that it IS NECESSARY. "All that he has" and the only things he has, really, are his beliefs, opinions, conclusions and knowledge. All of his conditioned (waking sleep) Awareness is really no more than ideas and ideals. For example, he can say he has a family--but really he is talking of his beliefs and ideas about the family which he possesses, not the human beings, themselves. Does man possess success, reputation, property, talents, or does he possess images, memories, ideas and ideals? Yes, "all that he has" must be sacrificed or he will never see the morning sun of the new birth. *"The Kingdom of God"* Christ tells us, *"is within you"*. (Luke 17:21) It is Zion, the pure in heart. For the Kingdom IS AT HAND, at our feet, here for the accepting. but what does man do? he wants to buy it with his "worthiness", grab it for his greediness, use it for his vanity. But the fire on the altar says NO! You

do not earn the Kingdom of God, you simply cast everything that is not of the Kingdom upon the altar of sacrifice.

As Moroni said in the final words of the Book of Mormon:

"Yea, come unto (the nature of) Christ, and be perfect (made wholly conscious) in him, and deny yourselves of all ungodliness (misconceptions); and if you shall deny yourselves of all ungodliness and love God with all your might, mind and strength, then is his grace (Intelligence) sufficient for you, that by his grace ye may be perfect in Christ: and if by the grace of God ye are perfect in Christ, ye can in NOWISE DENY THE POWER OF GOD."

Chapter 10

THE FIRST TOKEN OF THE AARONIC PRIESTHOOD

Before we get into a discussion of the first token, let us review what we have been doing. Undoubtedly, as you have been reading, there are some new thoughts and concepts for which you may have reservations. This is to be expected. Deeper levels of understanding always come as a threat to the more shallow levels of truth. Remember, we are dealing with meat and not milk. Children—those who are not yet able to accept real responsibility for their lives--will not be able to take meat because they are yet sensual, meaning that they live to have "good" feelings.

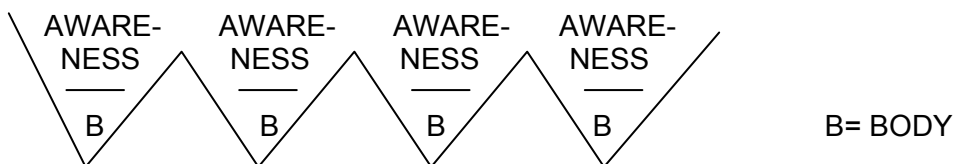
One of the major concepts which a reader may challenge is the statement that a knowledge of good and evil is an illusion. Most of us have been conditioned to believe that unless we establish what is good and what is bad, people will do all kinds of terrible things. It is felt that there would be no civilization, no order or security. But this is conditioned thinking. People can have rules in a game without judging whether the violation of the rule is good or evil. If a football player gets off bounds before the ball goes into play, his team will have a penalty. No one calls him evil and the penalty good. All the rules do is to describe under what agreements the players will function. There are many ways we play such games, like the family game, the business game, and even the Church game. A game consists of players, rules, officials and penalties. The rules are neither good nor bad, but merely something upon which we have reached agreement. If someone else invents a game similar but also different, that is fine too. Societies cannot exist without the four ingredients--citizens, laws, officials and penalties. But a society is one thing, a culture is another. The same is true with the Church. The Church is one thing, religion is another.

Let us take a specific example of the use of rules—raising children. A parent can provide an understanding of true, individual responsibility in his children by establishing the "rules of the game". The parent administers the penalties as an official without hate or anger and without trying to imbue the child with fear and guilt to make him good. Lucifer's plan was to make people be good by compulsion. There is no greater weapon of compulsion than the use of shame, rejection, guilt, and humiliation as tools for making people good. When you stop to think of it, our justification for knowing what is good and bad is to make people be good by being afraid to be bad, which is really no justification at all.

Another concept that we have discussed, in the picture of man, is that we are not totally separate spirits or entities as we had supposed. Man thinks of himself as being a separate entity, the

boundary of which ends at the surface of his skin. This is because he thinks in terms of the finite. But Life is not finite, it is infinite, and man is a manifestation of Life, or as it is called, the Light of Truth, Spirit of God, or Spirit of Christ.

The chart below illustrates that there are many individual selves but only one Self. Thus the Lord may say, "Thou art I Myself."



We are not denying separate identity, for that is what all of us have right now. However, separate identity is not the same thing as a separate entity. We tend to combine the two because of our blindness and walking in darkness at noon day. As long as a person sees himself in this way, he will struggle to become united, accepted, worthy, etc. He is then a conditioned, self-attaining being, which is another way of saying a self-grabbing being. Man's problem is not to become something. It is to start remembering who he is and what he is. This is the true meaning of belief and faith and the purpose of the temple work. When one truly believes in Christ, which is to understand him, then the man also knows what he, himself is. He is then a self-conscious being and has been born of light and truth. Jesus said that if we knew the truth, the truth would make us free, but we interpreted him to say, "If you can learn truth, you can use it to become free". However, to see the truth is to be conscious. The cry of the Gospel is to WAKE UP.

When Elohim called Adam three times and said, "Where are you?" the question was to challenge Adam to his own awakening. We tend to think God is continually asking us, "Are you good?" Perhaps He is asking, "Are you having joy so that you can multiply and replenish your earth?"

"But then," we are prone to ask, "why does God give so many laws and commandments of good and evil?" For a very simple reason, because man keeps praying for them. Since man has continued to eat from the Tree of Knowledge, he continually pleads for the Lord to tell him what is good and what is bad. It is similar to Israel wanting a king. God warned them and then gave them a king. Fallen man wants God to give him the knowledge of good and evil so he will be more successful in eating from the forbidden fruit. Therefore, God complies by giving law after law after law. If the Lord ever refrains and merely gives a little wisdom, as He did with the Word of Wisdom, which was given "not by commandment or restraint", his followers soon make it into a rigid arbitrary rule of law.

Law is for those who are asleep! Law is inflexible, non-spontaneous, and rigid for "stiffnecked" people who function as automatic machines. Look at the Law of Moses which was given because of the unconsciousness of the hosts of Israel. Paul wrote an epistle to the Jews in Rome expressing very plainly that the law is designed as a "trap" to wake people up. He was not only speaking of the Mosaic Law, but all prescribed, rigid definitions of good and evil which come from the Tree of Knowledge of Good and Evil. The law is given by God for people to see that there is no spiritual perfection by law. Here is one of Paul's candid statements:

"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become GUILTY before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the LAW IS THE KNOWLEDGE OF SIN (good and evil)." (Romans 3:19-20)

For those who find it hard to believe that God uses such teaching methods to let people learn the only way they will learn—through painful failure, there is an interesting statement in the Book of Mormon which describes the same subject being dealt with by Paul. Israel despised the words of plainness. They did not really want to have peace of mind and joy of heart--they wanted to be RIGHT, they wanted more instructions, more and more knowledge.

"But behold, the Jews were a stiffnecked people; and they despised the words of plainness, and killed the prophets (teachers who told them to awake), and sought for things that they could not understand.

"Wherefore, because of their blindness, which blindness came by looking beyond the mark (missing the point), they must needs fall; for god hath taken AWAY HIS PLAINNESS FROM THEM, and delivered unto them many things which they cannot understand because they desired it. And because they desired it (so that they might have comfort and escape pain), God hath done it, that they may stumble." (Jacob 4:14)

Some of the things God gave that Israel could not understand were parables, analogies, and symbols. Christ did the same thing—with no sentimentality!

"And his disciples came, and said unto him, "Why speakest thou unto them in parables?"

"He answered and said unto them, 'Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them IT IS NOT GIVEN. For whosoever hath (a true understanding), to him shall be given, and he shall have more abundance: but whosoever hath not (true understanding and is eating off the Tree of Knowledge), from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand...For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted (awakened) and I should heal them (with the power of life over death)." (Matt. 13:10-15)

When we recall that Christ is speaking about the most God-fearing people on earth at that time, we can realize the bluntness of His words. The words are particularly significant to Latter-day

Saints in regards to the temple for the endowment is all in symbol and parable. Evidentially, then, in the very nature of the temple, there is a lesson to be learned. But that is just the beginning. A parable is more than a shield to hide the truth. It is also a test which is saying to man, "Adam! Adam! Are you awake? Where are you? Do you know yet?"

It is significant, therefore, that the last function performed in the Garden of Eden Room is the presentation of the First Token of the Aaronic Priesthood. The token is a hand grip or handshake of a special order. A handshake is a test. It was used anciently to see if the other person held a weapon in his right hand. So we might really say, the first token is the first TEST of the Aaronic Priesthood. Like all analogies, it is a skillfully disguised test so that those who fail it will never know that they did--until they pay for it with their lives, for the wages of sin is death.

In ancient Bible times, the tribe of Ephraim had insulted some of their cousins from the tribe of Manasseh. A battle followed and a large group of Ephraim troops were trapped on the far side of the Jordan. They tried to get through the enemy lines by pretending that they were not Ephraimites. However, the guards at the bridges challenged them to say the word "Shibboleth" which they could not pronounce correctly, saying "Sibboleth" instead. Forty-two thousand sons of Ephraim failed the test and were put to the sword.

What exposed them in the test was their conditioning. The test was effective because they could not help themselves. In fact, they were probably not aware that they were failing the test, for Sibboleth probably sounded like Shibboleth to them.

There is an interesting similarity between this test and the tokens given in the Temple. In fact, a death penalty is involved in the first three of these tests. This is appropriate for the entire endowment is a life and death matter. The Tree of Knowledge is the way of dying. The Tree of Life is the way of living. Those who fail to hear the message of the endowment will pay with their lives. This they are clearly--though symbolically--told three different times by the three penalties. However, like all effective test, the tokens challenge a candidate in a very different way than he expects.

Before we discuss the details of the test, let us read the way the token is presented.

ELOHIM: "We are required to give unto you the First Token of the Aaronic Priesthood. Before doing this, however, we desire to impress upon your minds the sacred character of the First Token of the Aaronic Priesthood, with its accompanying name, sign and penalty, together with that of all the other Tokens of the Holy Priesthood, with their accompanying names, signs and penalties, which you will receive in the temple this day. They are most sacred and are guarded by solemn covenants and obligations of secrecy to the effect that under no condition, even at the peril of your life, will you ever divulge them, except at a certain place that will be shown you hereafter. The representation of the penalties indicates different ways in which life may be taken.

The First Token of the Aaronic Priesthood is given by clasping the right hands together and by placing the joint of the thumb over the first knuckle of the hand, in this manner.

Adam, we give unto you the First Token of the Aaronic Priesthood. We desire all to receive it. All arise.

If any of you have not received this token, please raise you hand.

The name of this token is the new name that you received in the washing and anointing room. If any of you have forgotten your new name, please stand.

The sign of the First Token of the Aaronic Priesthood is made by bringing the right arm to the square, the palm of the hand to the front, the fingers close together and the thumb extended. This is the sign. The execution of the penalty is represented by placing the thumb quickly across the throat, to the right ear, and dropping the hand to the side.

If I were going through the temple today either for myself or for the dead, and had been given John as my new name, I would say, after making the sign, I, John, do covenant and promise that I will never reveal the First Token of the Aaronic Priesthood, together with its accompanying name, sign and penalty, rather than do so I would suffer my life to be taken.

All arise.

The sign of the First Token of the Aaronic Priesthood is made by bringing the right arm to the square; the palm of the hand to the front, the fingers close together and the thumb extended. This is the sign.

Now repeat in your minds after me the words of the covenant, at the same time representing the execution of the penalty.

I, _____ (think of the new name) do covenant and promise that I will never reveal the First Token of the Aaronic Priesthood, together with its accompany name, sign and penalty. Rather than do so I would suffer my life to be taken.

ELOHIM: Jehovah, see that Adam is driven out of this beautiful garden into the lone and dreary world, where he may learn by his own experience the good from the evil.

JEHOVAH: It shall be done Elohim. The brethren will follow Adam and the sisters will follow Eve into the Lone and Dreary World.

ADAM: The first two rows of brethren and sisters please stand.

Little do those receiving this token realize that they are being given a test and that they are failing it completely. If they did not fail it, they would be prepared to endure the flaming sword of truth and return to the Tree of Life. Of course, due to the conditions of modern Israel being similar to those of old, it is known that most candidates are not able to "see" with their eyes and "hear" with their ears. They are cast out of the Garden of Eden into the Lone and Dreary World.

To understand the nature of this test, some additional background would be helpful. Eternal Life has to do with a state of consciousness, "being filled with light, comprehending all things." The test, then, is to see if "Adam" is awake, if he is really paying attention, if he is truly conscious. This first test of the Aaronic Priesthood has to do with the condition of the person's mind. The penalty is the cutting of his throat, indicating the severing of his head from the body. In other words, until he loses his old type of thinking, he will not be prepared to eat from the Tree of Life and live forever. There are four types of mental conditioning which will betray a person's unconsciousness.

1. The Literal Mind
2. The Proud Mind
3. The Lying Mind
4. The Possessive Mind

1. THE LITERAL MIND AND THE TOKEN

The literal mind is the logical mind that looks for "cause" and "effect," reasoning by "if that, then this." It uses words as reality rather than recognizing that they are mere images conceived in the mind. It prides itself in being very practical and down to earth, using good, common sense. Since what the mind "knows" is completely distorted by the misconception of the purpose of living, the value of the literal mind exists only in serving mammon. As the mind increases its technical education, it thinks it has improved the Man-Made World and therefore continues to build more and more Towers of Babel. In the Real World of Spirit, the literal mind is blind, deaf, and asleep.

Nicodemus, who appears to be the epitome of the scholarly, spiritual leader, came to Jesus by night. The Savior gave him a simple test. The Jewish ruler did not realize the nature of the test and proceeded to fail completely.

Nichodemus first greeted Jesus with the honorable title of Rabbi and added his testimony that Jesus was a *"teacher come from God."* Jesus ignored his witness and said, *"Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God."*

Nicodemus, with his literal mind, had heard Jesus clearly and was convinced he knew the exact meaning of the words spoken. Therefore, he was sure that he knew exactly what Jesus meant. He also knew that what Jesus said was not only impractical, it was impossible. So he politely inquired, *"How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?"*

After Jesus explained further, using more words which were just as "understandable" to the literal mind but no more comprehensible, Nichodemus retorted, *"How can these things be?"*

Christ rebuked him, *"Art thou a master of Israel and knowest not these things?"* (John 3:1-10)

Modern Israelites, as the Latter-day Saints believe themselves to be, seem to be very similar to Israel of old. They love their great, literal minds. They want everything in the scriptures to have a very literal meaning. Their attitude about the temple is not an exception, but the endowment is so symbolical that it often puts a strain on the literal minds of the members. Therefore, many saints resolve the challenge by giving very little thought to the ceremony, even though they are instructed to do so. As we shall now see, this can be very dangerous--literally.

At the point in the endowment where the First Token of the Aaronic Priesthood is given, the participants have just made a solemn covenant that they will obey the Law of God and keep his commandments. One of the literal commandments of God has to do with swearing oaths. It is given very specifically by Jesus Christ in the Sermon on the Mount. The same commandment was repeated when he made his appearance to the Nephites:

"And again it is written, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but verily, verily, I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither shalt thou swear by the head, because thou canst not make one hair black or white; but LET YOUR COMMUNICATION (assurances) BE YEA, YEA: NAY, NAY, FOR WHATSOEVER COMETH OF MORE THAN THESE IS EVIL." (3 Nephi 12:33-37)(Matt. 5:33-37)

This rule is part of the law that the literal mind struggles to master. Therefore, when a member is asked to make a vow of secrecy, swearing by his own head that it may be severed if he divulges the secret, he is being tested to see if he will do what he has just promised he will not do.

However, the literal mind, paying little attention, accepts the secrecy of the token as being very important and the oath as very binding. He believes that he has learned a great secret that only the worthy saints will know when the angels stand as sentries before the Celestial Kingdom. However, as we discussed in Chapter Three, the same, basic handclasps are used in prominent secret organizations. In addition, these specific rituals of the Mormon Temple have been published for many years so that anyone can learn and use the names, signs and penalties of the tokens.

The use of the handclasp is saying to the Lord, "I am your friend. You can trust me! I am united and in union with you!" However, as long as a conditioned man has a double mind, he is not a friend of God. He cannot be trusted, and he is anything but one with the Spirit.

2. THE PROUD MIND AND THE SIGN

The proud mind believes that what it thinks must really be so. Also, if it cannot understand something, it is not so. For example, a little child will hold his hands over his eyes and because he cannot see anyone else, he believes that no one can see him. Man believes that he has no problems which he cannot solve if he just has the "right" information. Therefore he is forever adding to his education. Since such an approach works very successfully in the scientific, technical world of mathematics, physics and geography, he believes it will work in the world of Spirit and for the perfection of his soul. He believes that all God has to do is to tell man HOW and man can and will comply.

The sign of the First Token of the Aaronic Priesthood is raising the arm to the square. The square (L) is the second of the two most prominent symbols of the temple. The compass (V) is the other. The carpenter's square has two rulers, placed at right angles to each other. They represent growth on two different levels. The first ruler lies horizontal to the ground or flat. This measures a person's growth in understanding truth. The vertical ruler measures his growth in comprehending the Good of the Truth. Truth, by itself, no matter how pure and clearly seen, is never enough. It still belongs to the proud mind. With truth alone a person will be like the flat part of the square. He will never stand up and walk straight but will always be spiritually lame or halt. However, when the disciple suddenly discovers the GOOD of the truth, he will begin to climb the vertical measure of the square, until he becomes a whole being.

For example, let us take the commandment Jesus gave, *"Judge not, that ye be not judged."* (Matt. 7:1) A person can learn this truth, subscribe to it, accept it, defend it, promote it and yet, he will still judge. He sees the truth but has not yet discovered the Good of the truth. Since he believes in the law, he will try to live it, but since his motives come from the desire of the senses, he will be trying to do "right" in order to gain comfort or escape pain, but not for the reality of the principle itself.

An alcoholic may believe in the evil of drinking with all his mind, yet still get drunk. However, some day he may suddenly see more than the truth, he will see the good of the truth, and the need to drink is gone. In this respect, his life is now on the SQUARE. No one needs to continue to warn him, teach him, or protect him. He is now fully awake to the situation, which is all that he need to make him whole.

Therefore, when the proud mind makes the sign, bringing the right arm to the square, he is claiming to be a possessor of not only the truth, but the Good of the truth. Yet he stands in the pride of his own attainment and knowledge. He lacks the broken heart and contrite spirit which results from the knowledge of the nothingness of the conditioned self. Therefore, his witness of holding his arm to the square is void and without reality. Only a truly humble man, which is one who has forsaken all that he "knows", all of his conditioned, pre-conceived opinions, can honestly make the sign of the square.

3. THE LYING MIND AND THE NAME

In a previous chapter we discussed one of man's greatest faults, which is pretending to know what he does not know. The name of the First Token of the Aaronic Priesthood is the New Name. The New Name means a new nature. To claim that one knows the new nature when still living by the desire to please the senses is to lie. BY USING THE NEW NAME IN THE COVENANT OF SECRECY, HE CLAIMS TO KNOW HIS NEW NATURE WHEN HE DOES NOT.

4. THE POSSESSIVE MIND AND THE PENALTY

The mind of man is like a whirlpool which keeps pulling everything to itself. Spirit is out-flowing, but man often even claims to POSSESS the Spirit. The mind tries to possess everything—Ideals, tastes, knowledge, and things, themselves. The mind says "My head, my idea, my home, my children, my education, my profession, my Church, my books, my likes, and my rights." It even claims to possess God and Jesus Christ.

In the penalty of the First Token of the Aaronic Priesthood, the member claims to possess his life and offers to give it up if he breaks the oath of secrecy. But life is a stewardship. One's own relative consciousness has not created his own life. It is not his to barter or sell or trade or promise. It belongs to and is a part of the Light of truth. It is the possessive mind that is willing to say, "I will suffer my life to be taken." In doing so, it too is exposed and fails the test.

As we have examined the literal meaning of the token, how it serves as a crucial test, it should also be remembered that it is much more than a test. It is a message. There is no way an unconscious person can participate in the name, sign, token and penalty without perjuring himself. So then one might ask, "What does a conscious person do?"

A conscious mind is doing something in a totally different light. If a person shakes hands by taking hold of only the other person's fingers, it would be apparent that a real, genuine handshake has not taken place. If the receiving party felt that the "half-shake" was intentional, he would receive the thought, "The grip of the First Token of the Aaronic Priesthood", which places the joint of the thumb over the first knuckle, is only halfway joining the hands. The conscious person knows that if he loses awareness of self, he will have only a partial union with Spirit, with his Awareness function cut off from the Tree of Life by the flaming sword of truth. He promises never to manifest this type of a relationship, of which the grip is a token, to the world. For such is to deny the power of God. This reality of a half relationship is demonstrated if he loses consciousness and, paying the wages of sin, dies. Thus, he commits himself to manifesting the power of life, which is symbolized by the last of the four tokens, which has no death penalty involved. As Jesus said, *"This is the bread (truth) which cometh down from heaven, that a man may eat thereof, and not die."* (John 6:50) This is the hidden wisdom, the mystery of Godliness which can only be known in the secret of man's inner being.

"Behold, thou desireth truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." (Psalms 51:6)

Chapter 11

THE LONE AND DREARY WORLD

After their departure from the lovely Garden of Eden Room, the endowment group is led into a room called the World Room which is decorated to symbolize a lone and dreary state of being. The four levels of consciousness are represented by the four rooms and the instruction proceeds accordingly:

Garden of Eden Room:	Sleep
World Room:	Waking Sleep
Terrestrial Room:	Self Consciousness
Celestial Room:	Objective Consciousness

All of the rooms are the same world in which we live, but represent the fact that the world is entirely different to the individual according to his level of understanding. Most of the people live in a world of anxiety, struggle and conflict, therefore they feel strangely apart and separate, often burdened by the continual daily grind of trying to do the "right" thing without always quite doing it. Yet, this room also "represents the Telestial Kingdom, or the world in which we live".

The Doctrine and Covenants has an interesting comment about the Telestial Kingdom. It says, *"And thus we saw, in the heavenly vision, the glory of the Telestial, WHICH SURPASSES ALL UNDERSTANDING: and no man knows it except him to whom God has revealed it."* (D&C 76:89-90) It is hard for people to believe, but it is said that the world we live in is truly a Telestial Kingdom of incomprehensible glory, *but "the whole world groaneth under sin and darkness even now!"* (D&C 84:53) In other words, there is not one single thing wrong with the world. It is perfect for its purpose and glorious beyond words for those who see. But because men have listened to a lie from Lucifer, the Desires of the Senses, the world is to them a very lone and dreary place.

As we read the brief play given in the first period of the World Room, we might remember that there is only one person being depicted, not many. That person is you. We are already acquainted with the aspect of each of us which is Adam, Eve, and Lucifer. Now we become acquainted with that part of us which is represented by the minister and another aspect which can be represented by Peter, James and John.

The presentation in the World Room proceeds as follows:

ADAM: Brethren and Sisters, this room represents the Telestial Kingdom, or the world in which we now live. When Adam was driven out of the Garden of Eden, he built an altar and offered prayer and these are the words he uttered:

O God, hear the words of my mouth!

O God, hear the words of my mouth!

O God, hear the words of my mouth!

LUCIFER: I hear you, What is it you want?

ADAM: Who are you?

LUCIFER: The god of this world. What is it you want?

ADAM: I was calling upon Father.

LUCIFER: Oh, I see, you want religion. I'll have some preacher along presently.

PREACHER: You have a fine congregation here.

LUCIFER: Oh, are you a preacher?

PREACHER: Yes.

LUCIFER: Have you ever been to college and been trained for the ministry?

PREACHER: Why, certainly. A man cannot preach unless he has been trained for the ministry.

LUCIFER: Well, do you preach the orthodox religion?

PREACHER: Yes, that is what I preach.

LUCIFER: Well, if you'll preach your orthodox religion to this people and convert them, I'll give you--let me see--five thousand a year.

PREACHER: Well, you know that five thousand is a small sum when you take into consideration the great amount we have to pay to learn to preach.

LUCIFER: If you succeed I will raise your salary.

PREACHER: I'll do my best. Good morning sir.

ADAM: Good morning.

PREACHER: I understand you are looking for religion?

ADAM: I was calling upon Father.

PREACHER: I'm glad to hear you were calling upon Father. Let us now sing a hymn:

*"When I can read my title clear,
In mansions in the sky,
I'll bid farewell to all my fears,
And wipe my weeping eyes."*

Do you believe in a God who is without body, parts or passions, who sits on the top of a topless throne, whose center is everywhere and circumference nowhere; who fills the universe and yet is so small that He can dwell in your heart? Do you believe in this Great Being?

ADAM: No. I cannot comprehend such a Being.

PREACHER: That is the beauty of it. Perhaps you believe in hell, that great bottomless pit which is full of fire and brimstone, into which the wicked are cast and where they are continually burning and yet are never consumed?

ADAM: No. I do not believe in any such place.

PREACHER: I am sorry, very, very sorry. What is it you want?

ADAM: I am waiting for messengers from Father.

*(Instructions from Elohim are given to Jehovah, and
from Jehovah to Peter, James, and John.)*

PETER: Good morning. What are you doing here?

LUCIFER: We teach the philosophies of men, mingled with Scripture.

PETER: And how is it accepted by this congregation?

LUCIFER: Oh, very well with all except this man (Adam). He doesn't believe anything we preach.

PETER: Good morning, sir. What do you think of the preaching of this gentleman?

ADAM: I cannot comprehend it.

PETER: Can you give us some idea concerning it.

ADAM: He tells of a God who is without body, parts or passions, and of a hell without a bottom, into which the wicked are cast and where they are continually burning and yet never consumed. I do not believe in any such doctrine. I am waiting for messengers from Father.

PETER: That is right. We commend you for your integrity. Good Day. We will probably visit you again soon.

LUCIFER: Now is the great day of my power. I reign from the rivers to the end of the earth. There is none who dares make afraid.

PREACHER: Shall we ever have any apostles or prophets?

LUCIFER: No, but there may be some who will profess revelations or apostleship. Just test them by asking them to perform a great miracle, such as cutting off an arm or some other member of the body and restoring it so that the people may know they come with power.

(Peter, James and John return and report to Jehovah, and Jehovah reports to Elohim.)

This little play depicts the world that most people live and die in. Even the heavenly messengers are not recognized when they come. The Kingdom of the Devil is here described in candid symbolism. Many of those who believe they are in the Church and Kingdom of Christ have never actually left the former kingdom. Alma, in a sermon to his own brethren of the Church, asked them the following questions:

"And now, behold, I ask of you, my brethren of the church... Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble?...Behold, are ye stripped of pride? I say unto you, if ye are not ye ARE NOT PREPARED TO MEET GOD...Behold, I say, is there one among you who is not stripped of envy?..."

"O ye workers of iniquity; ye that are puffed up in the vain things of the world, ye that have professed to have known the ways of righteousness nevertheless have gone astray, as sheep having no shepherd..behold, ye are not the sheep of the good shepherd."

"And now, if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto you, that the devil is your shepherd, and ye are of his fold; and now, who can deny this? Behold, I say unto you, whosoever denieth this is a liar and a child of the devil." (Alma 5:14-39)

Man is a child of the devil through pride. His has pride because of what he believes he possesses, and the greatest possession he thinks he has is his wisdom and knowledge. In the play above, Adam claims no knowledge. He has nothing to be proud about. Therefore, there is wisdom sent from a higher level of awareness. Adam's humility will be the reason why he will be led out of Satan's world. The source of his humility is that he does not know. However, he is not at all comfortable in his ignorance for there is much that bewilders him. Let us see what is being symbolized in all of this.

Adam built an altar when entering the Lone and Dreary World. An altar is a place in which we offer up living sacrifices. Each of us, as we enter this world, began to struggle to attain our new purpose of living which was to regain the lost, non-disturbed state. In order to gratify our senses, we built an altar upon which life was to be sacrificed, and in this case, our own human life. We establish ideals and conditions that will have to be met before we will accept peace of mind--the Kingdom of Heaven. Therefore we sacrificed the possibility of evolving in order to escape pain. We sacrifice the power to replenish our bodies in order to serve the demands of our senses, that we might gain attention and escape being ignored, that we might gain approval and escape being disapproved, that we might feel needed or important and escape feeling inferior.

If you doubt this, listen to your own prayers as you pray at your altar of desire. What do you pray for but the non-disturbed state for yourself and others, including God? That is why, like Adam's painful pleas, they are the prayers of one who is asking to be heard, "O God, hear the words of my mouth!" In other words, "Lord, please, please pay attention to me." It is the prayer of our heart that is heard, and not the prayer of our lips. As the Lord told young Joseph Smith, "These people come close to me with their lips but far from me with their hearts."

The heart, where we have our inner sense about things—the seven basic decisions--is actually saying such things as this: "Pay attention to me. I am not going to listen to you because you made a terrible world and put me in a lousy place, so get with it. Get this place straightened out. I ate of that Tree of Knowledge so now I know how a world ought to be, so you should listen to me!" If the words of such a prayer sound a little crude, perhaps we would change our minds if we could hear more of the prayers of the heart being directed to God. Even though we cannot even manufacture a single cell of our own bodies with our great knowledge, we pride ourselves in our judgment of what "ought to be".

Actually, when we realize that such a prayer is being said to the god of this world, then perhaps it is very appropriate. This is Lucifer's world, and he has it filled with struggle, conflict and resistance. The Desires of the Senses, Satan himself, has turned a world of light into darkness. So it is very appropriate that Adam's prayer is answered by Lucifer who says, "I hear you. What is it you want?" Desire is always dealing with what we want, not what we require to evolve. Therefore, Adam challenges his inner direction, "Who are you?" The senses report, "I am the God of this world." In other words, "I am the one who provides everything desirable and besides me there is no other god. Now, bow before em and I will give you what you desire."

Adam answers that he was calling upon Father. His purpose, at this point, is to find a way to regain the utopia he once knew in the womb and to have this world made over. He has a sense of what the world should be in order for him to gain pleasure and escape pain. This is also the condition he expects in the Heaven he struggles to attain. Therefore Lucifer complies by promising to send preachers presently.

The preacher within us is the Explainer (which is our decision number two on the A side). We always want to be sure we are doing the right thing so that we can deserve the great utopia. Our Explainer is continually busy, getting educated, so that he can have the most reassuring explanations. He is always ready to give a justification or rationalization, a belief or a doctrine. He is hired by our desires but feels he is never really paid enough for all the work he does--trying to keep ahead of our doubts and fears.

In preaching to Adam, the minister gets him to sing a hymn. Since this part of the endowment is not done in many of the temples, most members will not have heard the words before. The words deal with the one real desire, to end all fear and sorrow in the golden utopia of someplace else--where only the tomb can open the way.

"When I can read my title clear,
In mansions in the sky,
I'll bid farewell to all my fears,
And wipe my weeping eyes."

In other words, when I am made completely and eternally secure, I will then be so very happy. When the Explainer tries to fathom God, he may express some of the obvious truths about the Infinite Intelligence which is in all organized worlds, including all living creatures, but the Awareness, being a finite, literal mind, cannot accept anything it cannot comprehend. Therefore, the literal mind of Adam insists upon dealing only with those characteristics of God which manifest him as a human-type being, one who also has eaten of the Tree of Knowledge of Good and Evil. He will use this understanding of God as his absolute authority, giving Him full responsibility for

defining what is right and wrong, good and evil. In this way the Awareness can escape responsibility for his confusion, blaming God for not having explained everything yet.

You may have noticed that the Explainer has a detailed knowledge of what Hell must be like. Our vain senses demand the very worst, endless punishment for those that do not agree with us and who think and act differently. There just must be a Hell for those kinds of people. However, Awareness, at the same time, feels uncomfortable with a belief in such a horrible place and fails to find true harmony with his own preacher. Therefore, the Awareness is looking for messengers from the Father--something within him which will tell him, once and for all, what is right, so that he can gain his utopia or eternal Zion.

However, because Adam is fortunately in a state of conflict and disbelief with his inner voices, Elohim sends true messengers. What is the symbolic meaning of Peter, James and John? They represent, again, the three aspects of man. They are three but are also one. Peter, the spokesman, is characterized as the powerful man, and represent the sensing aspect of man, for it is the body and brain which speaks. James is known as the practical, thoughtful man, and represents the Awareness/Interpreter aspect. John, who was known as John the Beloved, the spiritual man, represents the Infinite Intelligence of Spirit aspect of man. The three in unison represent a being who is properly put together—a team or complete being.

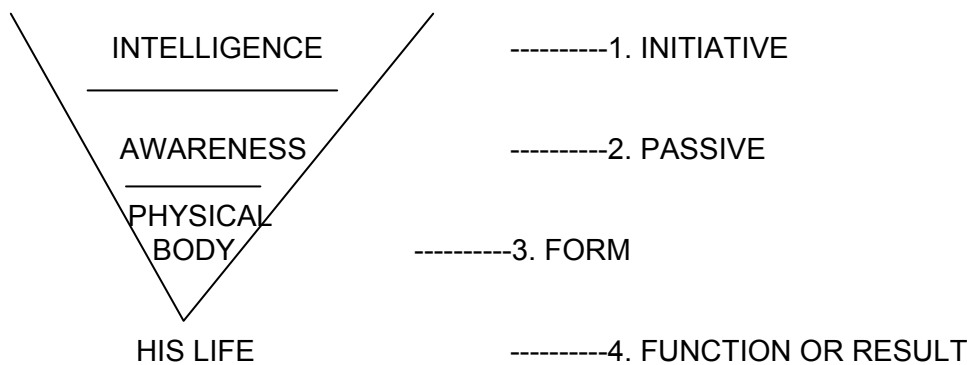
Adam, which is the Awareness of fallen man, while he struggles in his groping for answers, is given his first taste of true enlightenment. It comes as his first true understanding, but although he finds a little encouragement, he does not recognize what has happened. At this point we would say that Adam is an agnostic, one who does not know. He has not believed anything he has been told so far, which is an intelligent way to be until he is able to find out for himself. The audience, which represents the vast majority of mankind, become converts of the preacher. Most people accept fixed, definite beliefs about most things long before they have any real experience to base their beliefs upon. All they have are the teachings of those whom they accept as "authorities." An authority, in this sense, is anyone we believe merely because he said it was so. It could have been a playmate when we were small. Parents and teachers were our first real authorities. Thus Catholic children grow up as dedicated, absolutely sure, Catholics. The same is true in every religion around the world. Such belief is based upon the need to agree rather than the wisdom of inner understanding that comes from the Infinite Spirit.

Therefore, Peter commends Adam for his integrity in being an agnostic. Yet, Adam is given no more understanding at this time other than the possibility that they will probably visit him again. Lucifer, mean-while, wants to reassure everyone, including Adam, that this is the great day of his power. In other words, the whole purpose of living, at this stage, is to be at ease, and he assures all that they should not let anybody make them afraid because he will get everyone to the great utopia of a promised land. He then instructs the Explainer to be sure to ask the bearer of any enlightenment for a sign. The sign is to be a miraculous and permanent wholeness in the non-disturbed state.

At the conclusion of this scene, Peter, James and John report to Jehovah and Jehovah reports to Elohim. Then Elohim instructs Jehovah to send Peter, James and John back to Adam and give him further enlightenment. This full sequence is repeated many times in the endowment. Some will be surprised to discover that this order of communication and function is the real message of the Telestial and Terrestrial Rooms. The drama or play is basically window dressing to show the all

important teaching which is the proper relationship and capacity of the three (or really four) elements in man. It is to teach him what he is and what his job is.

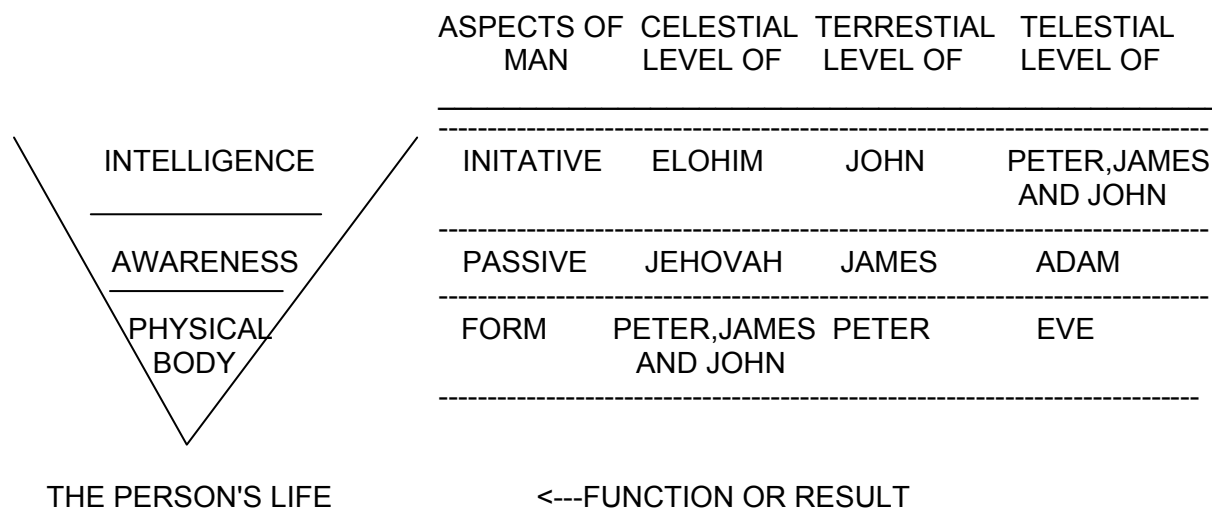
There is really only one lesson man is to learn because he only has one problem. The multitude of problems which man thinks he has are only the symptoms of the one, giant problem. He can study, repent, blame, justify, organize, reorganize, try, and try again, but as long as he is only working on the symptoms of his problem, there can be no cure. All the way through the temple he is being shown one simple lesson over and over. That one lesson is to show the correct sequence of the relationships in the aspects of man. There are actually four aspects to every relationship.



When Awareness takes the passive role, Intelligence will take the initiative. The body is the form. The life being experienced is the function or result. When the Awareness takes the place of Infinite Intelligence takes the initiative, giving correct instructions to the body for the correct function. The result is life in the Kingdom of Heaven--now. In one sequence or another, every being is all four aspects--not just one or two. If the aspects are in correct sequence, then the man is functioning as a complete man, since every aspect serves in its perfect place.

In the language of symbolism, the same figures can represent different aspects on different levels. In the World Room, Peter, James and John represent Intelligence or the Sprit in man, Adam is the Awareness, Eve is the body or senses of the body. On the next higher level, Peter, James and John represent a complete being, in and of themselves, as we have already discussed. On the highest level, which is Celestial, Peter, James, and John represent the Senses who report to Jehovah, and Jehovah represents the Awareness, who then reports to Elohim, the Infinite Intelligence.

The sequence of communication is the real secret of true enlightenment. The initiative is always taken by Intelligence. The Awareness level must be passive or submissive to the higher level. The level of the senses is the for productive element. Then there is perfection as a result or function.



Man's fall was the result of his partaking of the Tree of Knowledge of Desire. This means that the Awareness could not resist the temptation to take over the initiative from Intelligence, and instead of being a straight reporter between the senses and Spirit, the Awareness takes the initiative, decided what is right and wrong, what is needed, and struggles to bring it about. The struggle is the disintegrating factor which brings on the Vicious Cycle and death.

When Adam was given the plan of salvation unto all men, he was given the great, grand key of the mystery of salvation and godliness. The key is that God has GIVEN TO ABIDE IN MAN all that He is. In fact, what is given to abide in man IS GOD. Here are the instructions again:

"Therefore it is given to abide in you:

The record of heaven

The peaceable things of immortal glory

The truth of all things

That which quickeneth all things

That which knoweth all things

*That which hath all power according to wisdom, mercy,
truth, justice, and judgment.*

And now, behold, I say unto you: THIS IS THE PLAN OF SALVATION UNTO ALL MEN."
(Moses 6:61-62)

This is the infinite or divine aspect of man which will function in its fullness, taking the passive role. Awareness, in turn, is to take the initiative role in relation to the senses which take the passive role. But what does the Awareness of man think he must do? He must try to serve the senses by trying to provide "peaceable things" continually by his own judging of what is not only right for the moment, but for time and all eternity. Thus, man sees the GLORY OF THE TELESTIAL WORLD as a relatively lone and dreary existence. The scriptures say there are three heavens, so the Telestial Kingdom is a Kingdom of Heaven, a world of glory. Certainly, if man cannot live in one kingdom of glory without great joy, he is not going to be any better off in another.

The solution to man's single problem does not take millenniums for it can be done as quickly as he sees the lessons being taught in the endowment regarding the proper order of relationships. Then Lucifer's godhood, which is the rule of desire of the senses, comes to an end. That is the next scene to be portrayed in the World Room.

Chapter 12

THE CASTING OUT OF LUCIFER

Although Lucifer, the Desire of the Senses, is the real god of conditioned man, his reign is more tenuous than most people suppose. He is extremely vulnerable because his survival depends upon man believing in illusions. However, Desire feels very secure, shouting to the heavens, "Now is the day of my power. I reign from the rivers to the end of the earth".

Strange as it may seem, his security rests in the fact that Adam, the Awareness, keeps looking for the kind of TRUTH which will make him feel psychologically safe. That kind of truth grows only on the Tree of Knowledge. As long as man looks for safety, he will try to prove rather than disprove his theories. Anything can be "proven", no matter how untrue. All it takes to establish proof is to make an idea sound logical, i.e., if it is logical, it must be true. However, as any college debater knows, all sides of every question can be made to sound logical. So as long as the mind searches to prove truth, Lucifer will keep it captive with the everlasting chains of illusions. One reader of this book, for example, may see much of this material as absolutely illogical. On the other hand, another reader may find the material extremely logical. But neither will know with real assurance whether it is true or false. For one thing, many points may be true on one level but false on another, just as Santa Claus is a reality on a childish level but an illusion on an adult level.

What then is a person to do? He can take a different approach. Instead of trying to prove truth, he can look for fallacies and illusions. He can try to disprove what is proclaimed as truth. He may even find that he has been lying to himself, living by pretense and make-believe. When an illusion is seen for what it is, then one has seen some truth, at least. The only thing that suffers is one's pride, and that is our greatest illusion of all.

As far as this book is concerned, it is not being presented to you as being truth. All this book is intended to be is a mind-expander, showing the reader additional concepts about his possible evolution to a higher level of being. The temple endowment is used because it appears to have been designed for that purpose.

Those going to the temple are usually sincere in their desire to be true saints of God, Elders and High Priests of Jesus Christ--or Christians, in the true meaning of the word. The last thing they want to be are Elders and High Priests of Lucifer, or what we might term Luciferians. In the last chapter we quoted Alma in his sermon which declared that most of his brethren in the church were still in the fold of Lucifer. Jesus, when speaking to his brethren in the church, the Scribes and Pharisees, also informed them that they were sons of the devil.

Therefore, since so many "holy" people are really Luciferians, it might be well if we became better acquainted with their "philosophies of men mingled with scripture." In order to remind ourselves how easily Satan builds respectability, let us call his church The Church of Lucifer of

Latter-day Imps. They even have thirteen articles of faith as does the true Church. They too promise that they will eventually establish a Zion of happiness and success.

THE THIRTEEN ARTICLES OF FAITH OF THE CHURCH OF LUCIFER OF LATTER-DAY IMPS

1. I believe that I must judge everything, especially everybody, to see what is good or bad, right or wrong, normal or abnormal, pretty or ugly, "in" or "out, orthodox or unorthodox, true or false.
2. I believe that I should know what ought to be and what ideal I should try to change everything into; that I can do so by either complaining or blaming or struggling and striving.
3. I believe I should use psychological pressure if possible and physical force if necessary to get people to do right, but I should do it in the name of duty, responsibility and solidarity, and for your own good.
4. I believe that I should maintain a spirit of competition with everybody, always striving to be the best and the greatest.
5. I believe that it is my duty to stick up for my rights by whatever means are necessary.
6. I believe that I must recognize that everyone else is trying to take advantage of me and that I must be constantly on guard to be sure that I am not a victim.
7. I believe that I must be aware that everything is a threat to my well being either now or it might be in the future, that there are many ways that others are mistreating me and do not really appreciate me.
8. I believe that I must realize that many things in life are very important and that I must be anxious about seeing that they are done right and proper.
9. I believe that I must not ever attempt to do anything until I have made proper preparations and learned how to do it well.
10. I believe that I "need" many things and circumstances which are found in the world around me, for without them I would be insecure and unsuccessful in the struggle of life.
11. I believe that happiness can be assured if I just had more of whatever it is that keeps me from being fully happy and totally satisfied.
12. I believe that unhappiness is caused by "this" that I have now and that I would be all right if I had "that.
13. I believe that it is I that is doing what I am doing, that I am a separate entity of life and must strive to be worthy to have happiness and peace of mind forever.

Of course, like every church, not all the Luciferians are faithful to all of these doctrines, but most do a pretty good job of serving their master. It is said that by their fruits you shall know them, and you must admit that they are a very busy group of people. They have tremendous zeal because they are all trying to prove that they are the best. They have a fantastic conversion program which is carried out by every member without pay. Although they have the normal amount of sickness among them, they endure it well. They have built beautiful temples of worship where they enjoy thrilling sports and dramas which fills their lives with the thrill of competition or the sweet sentimentality of seeing people as victims of a hostile world. When their members die, they have lovely funerals and testify to the departed one's great faithfulness in keeping up the good fight. They have continued to grow every year. Their membership include most of the great men and women of the earth. They sponsor many great universities and hospitals. It is no wonder that they are by far the largest church in the world.

It may be possible, however, that there are a few of their members who are beginning to see their master is a liar and has been one from the beginning. They suspect that the promised utopia which can only be entered through the tomb is an illusion, or worse yet, a great, big, unbelievable joke. For these wavering ones, there is some real hope, for they are beginning to stir into consciousness.

Actually, The Desire of the Senses, which seems to hold such dominion, can be overthrown much more easily than he would have us believe. Although he has power to bruise our heel, which is to infect our understanding, we have the power to crush his head and bring him to an end--period. This is the lesson of the next step of the endowment.

After Peter, James and John visit Adam and Eve briefly, without disclosing their identity, they returned to Jehovah and gave their report. After Jehovah reports to Elohim, the Father instructs Jehovah to send Peter, James, and John back to the world of Adam and Eve and instruct them further. The scene begins with the three heavenly messengers walking into Adam's lone and dreary world.

PETER: I am Peter.

JAMES: I am James.

JOHN: I am John.

LUCIFER: Yes, I thought I knew you. Do you know who these men are? They claim to be apostles. Test them.

PREACHER: Are you the Apostles of the Lord Jesus Christ?

PETER: We are.

PREACHER: Why, he said we should have no more apostles and if any should come professing to be such I was to ask them to cut off an arm or some other member of the body and restore it, so that the people may know they come with power.

PETER: We do not satisfy man's curiosity in that manner. It is a wicked and an adulterous generation that seeketh for a sign. Do you know who that man is? Why, that is Lucifer!

PREACHER: What! The Devil?

PETER: Yes, I believe that is one of his names. I would advise you to have a settlement with him and get out of his employ.

PREACHER: But if I leave his employ, what will become of me?

PETER: We will preach the gospel unto you with the rest of Adam's posterity.

PREACHER: That is good. I would like to have a settlement.

LUCIFER: I am willing to keep my word and fulfill my part of the agreement. I promised to pay you if you would convert this people, but they have nearly converted you. You can get out of my kingdom. I want no such men in it.

PETER: (to Adam) Have you any tokens or signs?

LUCIFER: Have you any money?

PETER: We have enough for our needs.

LUCIFER: You can buy anything in this world for money.

PETER: (to Adam) Do you sell your tokens or signs for money? You have them, I presume?

ADAM: I have them, but I do not sell them for money. I am waiting for messengers from Father.

LUCIFER: I have something to say concerning this people. If they do not live up to every covenant they make at these altars in this temple this day, they will be in my power.

PETER: Satan, we command thee to depart.

LUCIFER: By what authority?

PETER: (right arm to the square) In the name of Jesus Christ our Master.

Adam, we are true messengers from Father.

ADAM: How shall I know that you are true messengers?

PETER: By our giving unto you the token and sign given you in the Garden of Eden.

ADAM: (taking Peter by the right hand) What is that?

PETER: The first token of the Aaronic Priesthood.

ADAM: Has it a name?

PETER: It has.

ADAM: Will you give it to me?

*PETER: I can not, for it is the new name, but this is the sign. (right arm elevated to the square)
And this is the execution of the penalty. (Thumb of right hand across the throat)*

ADAM: Brethren and Sisters, these are true messengers from Father. I exhort you to give strict heed to their counsel and teachings and they will lead you in the ways of life and salvation.

Peter, James and John represent the Light of Truth. When the Light of Truth begins to break through the shadows of darkness, enlightenment comes as anew Point of Awareness, giving the old, confused and entangled Awareness an opportunity to see through clear, detached eyes. It is as if Adam can now observe himself from "away" from himself. Thus, the victory over the devil is not achieved by Adam getting control over Lucifer, but by a new Awareness center coming into union with Adam and Eve. This is the Anointing of light symbolized by the visitation of heavenly messengers, Peter, James and John. It is the purpose of the laying on of hands for the gift of the Holy Ghost. The Holy Ghost or Holy Spirit means Whole Understanding. It is the gift of seeing as God sees, to know even as we are known.

As the three messengers enter, they introduce themselves, "I am Peter", "I am James", "I am John". This symbolizes the completeness of the new Point of Awareness, which is really three in one. They announce their conscious identity, "I am the true Body", "I am the true Awareness," "I am the true Intelligence." In other words, "I am all things."

Lucifer is not disturbed at all by these new developments for he feels very confident that he can dispatch these intruders with ease because he has prepared many allies among the children of Eve, the senses. When the minister, the Explainer, asks for a sign from the divine messengers, he is refused. He is told, "We do not satisfy man's curiosity in that manner. It is wicked and an adulterous generation that seeketh for a sign."

The new, conscious Awareness has the potential of possessing dominion over all things and is capable of manifesting all power and knowledge by that aspect or function which is Infinite Intelligence. However, power is manifest only when the function is necessary for a particular experiment and for no other reason. Conditioned man desires a manifestation of power to satisfy curiosity, which means to "prove" something. He desires the miraculous in order to obtain a result, based upon his judgment of what ought to be. But he has no idea of what "ought to be" because he does not know all the future possibilities of the many variable alternatives. Infinite Intelligence sees that there is never a totally "right" or totally "wrong" thing, only different things.

When the minister discovers who he has been working for, he is ready to quit--but not before he is paid. The Explainer in the inner mind does not give up easily. He has been very important and necessary in our conditioned life of struggle and conflict, competition and resistance. But when he tries to receive his pay, he gets nothing. Lucifer claims to be legitimate, but his rewards are always conditional. When his promises do not come to pass and the hoped for blessings turn to dust, Lucifer is always able to say, "But, remember, you did not meet all of the

conditions." The fruit of the Tree of Knowledge is never as advertised, but the blame is always on the partaker.

It is interesting to see that role played by the minister or Explainer in the drama. You will notice that he claims he wants to be taught with the rest of Adam's posterity, but he does not stay around after he is jilted by Lucifer. Each of us has an Explainer who is always trying to usurp the power of Intelligence by saying, "I know how." In reality man's Awareness does not know "HOW" to do anything. He may know about many things, but he does not even know how to move his vocal cords, how to see light waves, or how to decipher sound waves. He just watches these things happen. They are a function of Intelligence, which created him in the first place. The Awareness does have a function. His job is to be the reporter and interpreter between the senses and Intelligence. None of us does anything well until the Awareness turns the function over to "higher mind". For example, you can type well only when the Awareness "lets" it happen. If you want to stand up, throw a ball, say a sentence, or write a word, what does your Awareness do? All it does is recognize what you "will". Intelligence, which knows how much to pull or push each of a thousand different muscles, puts your "will" into action. However, each of us has an Explainer within which claims that we "know how" to do such things. Therefore we claim to know how things ought to be, and why things have turned out the way they have. Thus our sense-dominated Awareness tries to function as god, being the almighty judge of everything.

When the new point of Awareness arrives, Lucifer still has a few more tricks up his sleeve before he is put out of commission. His first stunt is to use the wily tool of rejection to keep the minister tied to him. He says, "you can get out of my kingdom, I want no such men in it!" This is called negative selling - telling a prospect that he does not qualify. However, in the presence of a higher order of Awareness, Lucifer's plan does not work.

So Lucifer tries to buy Peter, James and John. He says, "Do you have any money?" Money is a symbol of obligation. If a man works in a society, he is given paper certificates which entitle him to demand the goods and services of those who offer such—giving his "money" in return. This is a sophisticated and legitimate form of horse trading. The man-made world of business is appropriately run this way. However, we also try to run our personal and spiritual world the same way. Parents try to obligate their children--I did this for you now you must do this for me. Husband and wives live by obligation. People also try to obligate God and think that he is trying to obligate them in the same way. This is the same as trying to buy blessing for "money".

Peter's response to Lucifer was, "We have enough for our needs." God is not in the horse trading business. He is not obligated to anyone for he is the sustainer and Life of all things. God is a giver of gifts. Gifts are always given without obligation, or otherwise, they would not be true gifts. Life, even eternal life, is a gift. There is nothing we can do to deserve it, prepare for it, or trade for it. It is merely there if we will accept it.

Lucifer, the Desire of the Senses, does not like gifts. He likes rewards and bargains, contracts and obligations. When he says, "You can buy anything in this world for money," he is about correct, for the only thing people want in this world is to gain sensory satisfaction. Gratification you can buy, theoretically, but it all turns to dust after you have paid the price. Satan is a very poor bargain keeper.

The final strategy Lucifer tries is to threaten those going through the temple as Adam and Eve. "I have something to say concerning this people. If they do not live up to every covenant that make at these altars in this temple this day, they WILL BE IN MY POWER."

Lucifer is a liar. First of all, he is trying to pretend that the people are not in his power already, which of course they are living by the Tree of Knowledge. Our senses, which are represented here as Satan, see everything as a threat. They are continually trying to frighten us as to what might happen. Guilt always has to do with future danger, punishment or humiliation. If this statement by Lucifer is to be taken literally--which the literal mind insists must be done--then every person who has been to the temple for his endowments is consigned to Lucifer by covenant if they have later broken any law of God or failed to keep any commandment--even once. However since these words of Lucifer are placed in the endowment by the Master Teacher, what is the meaning?

At an earlier place in the temple, a lecturer states: "If you proceed and receive your full endowments, you will be required to take upon yourselves sacred obligations, the violation of which will bring upon you the judgment of God; for God will not be mocked. If any of you desire to withdraw rather than accept these obligations of your own free will and choice, you may now make it known by raising your hands."

The judgment of God upon all who transgress the law is death. Although God has gifts, only sin has wages, and the wages of sin is death. As we have said before, the natural man must die, one way or another--that is the judgment (wisdom and intelligence) of God.

Every person who enters the temple will and does violate their "sacred obligations." If they do not know this, they are lulled into a carnal security. It is God's will that all awake and see that there is no righteousness in the desires of the senses, in the gratification of the infant mind as to what is good and desirable.

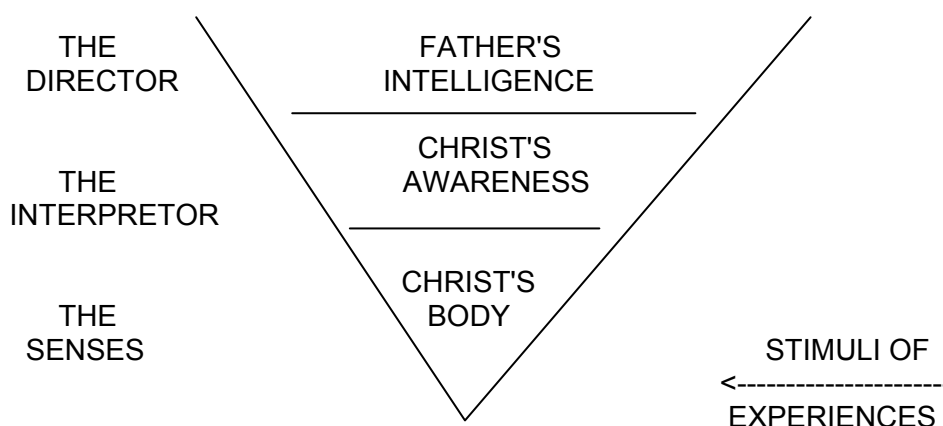
But the Lucifer within us, the accuser and deceiver, wants us to struggle and struggle, while getting us to be inwardly resigned to the hopelessness of ever obeying the command "Be ye therefore perfect even as your Father which is in Heaven is perfect." Lucifer is the master suggestor. All hypnotism is performed by suggestion. He tries to "lay" a suggestion on everyone that there is really no way to freedom from his chains. However, if Adam is to be born again, Satan must not be allowed to continue his game any longer.

Peter interrupts him and says, "Satan we command thee to depart." Lucifer demands, "By what authority?" Peter raises his arm to the square and declares, "In the name of Jesus Christ, our Master."

The name of Jesus Christ means in the manner or nature of Jesus Christ. Christ was a whole man, a man put together in proper organization. He is symbolized by the square, which is the fullness of Truth and the Good of the Truth. He possessed a body of senses, just as all of us, but he presided over his senses and they were subject to him. Yet it was the Father or Infinite Intelligence within who did the work. Jesus tells us that he was the observer, receiving the reports given to him by his senses, which had become very highly developed, and then communicating his evaluation or interpretation to the Father within. The perfect function of Christ, as a being a Awareness, was to make an accurate interpretation of the reports of his senses, and this interpretation would be acted on appropriately by the Father. Because Jesus did not attempt to take upon himself the function of

God, he was not cut off from the Tree of Life by the flaming sword of truth. His Awareness was in union with both his body and the Infinite Intelligence of the Father. Therefore, Jesus--a human being, like all of us--had consciously become the Father. He is the example, the Way. There is no other way but by the Way of Christ. Jesus, as a true and faithful interpreter, became conscious of the power to function in the total capacity as the Father, which he literally was.

The picture below illustrates the Christ-man and the organization of each function:



The world in which Jesus lived did not accept him as an example of what they, too, were created to be. They looked upon him as a blasphemer, pretender, and devil. In other words, he was a competitor.

"Therefore the Jews (the literal minded) sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

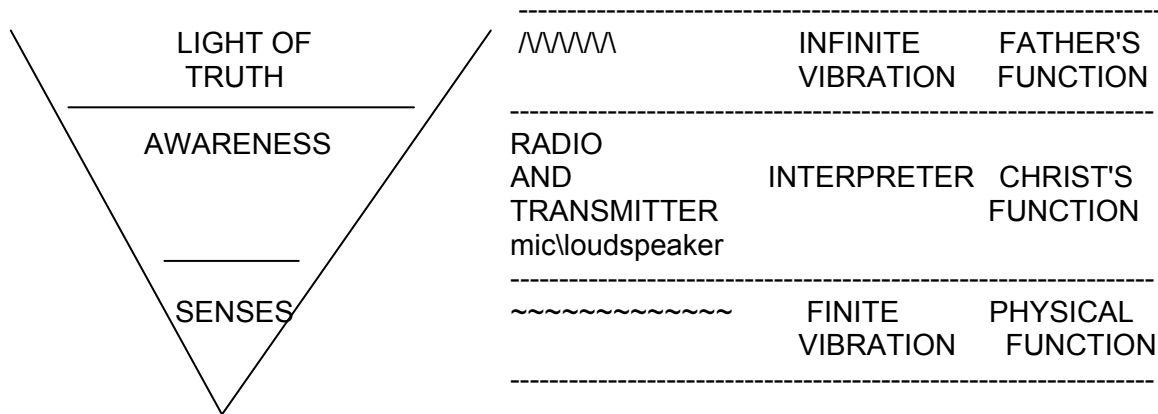
"Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do (direct): for what things soever he doeth, these also doeth the son likewise. For the Father loveth (in union with) the Son, and sheweth him all things that himself doeth; and he will shew him greater works than these, that ye may marvel.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself...I can of mine own self do nothing: as I hear, I judge (interpret): because I seek not mine own will (desire to gratify the senses), but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true." (John 5:18-31)

When one is invited to take upon himself the name of Christ, he is being encouraged to function in the nature of Christ, as the mediator between the sensations of the flesh and the wisdom of the Infinite. To do otherwise is known as being an Anti-Christ, or a "wicked and adulterous generation", because the perfect function of the Father within is defiled and adulterated. Those who have partaken of the Tree of Knowledge will have an Awareness which is dictated and controlled by the desires of the senses. Such people interpret everything with concepts and understanding which sees the stimuli of the environment incorrectly. The Father within always responds according to the "prayer of the heart". If we "feel" a threat, He will respond to our report of the threat, regardless of how non-threatening the actual situation may be.

Christ showed us the proper role that the intellect plays between the flesh and the Spirit. The mind is to be the mediator. The sensations of the flesh are on a relatively low, finite vibration

rate compared to the infinite vibration of the Spirit. Just as sound waves cannot be received transmitter can receive sound waves and emit them so that they can be heard directly by our ears. A radio transmitter can receive sound waves and convert them into radio waves, just as a radio can receive radio waves and translate them into sound waves. The Awareness, in its Christ-function, is to translate between the two other aspects of man's in order for a person to be a holy or whole being. However, when man's Awareness tries to either "feel" for the senses or judge for Intelligence, he will fail to have Life and will literally work himself to death.



This process of communication between the three aspects of man is demonstrated in the way that Peter, James and John performed their function. When they were with Adam, they took command and cast Lucifer out. They did this because Adam was submissive to their direction. On Adam's level, they functioned as the Father. Then when they want to report to Elohim, they functioned on the level of the senses, and as such, could not be heard directly by the Father. They could only report to Jehovah, who received the information, made his proper translation, and reported to Elohim. Elohim then took appropriate action for the information presented and instructed Jehovah to direct Peter, James and John in what was to be done next.

This is the grand key to the great mysteries of Godliness—the function and nature of Jesus Christ. When man, through his Awareness, functions in the station or manner of Jesus Christ, then he is the communicating link between the level of the senses (which are the servants) and the level of Infinite Intelligence (who is the Master). When Adam has taken upon himself the Name of Jesus Christ, he enters the Kingdom of Heaven and Lucifer is automatically cast out. Zap! The Desire of the Senses no longer will live for the purpose of being non-disturbed, but begins to experience freely the process of evolving as an eternal being.

As Lucifer leaves the world of Adam and Eve, Peter says, "Adam, we are true messengers from Father." Adam replies, "How shall I know that you are true messengers?" He challenges Peter, James and John for proof of their divine commission. The burden of proof always rests with the messengers, but they never provide the type of proof that mere curiosity desires. Peter explains by what means he will provide Adam with all the evidence he will need. "By our giving unto you the token and sign given you in the Garden of Eden."

What does this sign represent? Certainly, it is not meant literally, for the devil and his messengers have had access to these rituals from the very beginning. These things are beautifully

symbolic, but what do they mean? How do we test a messenger: What will he have that we may compare to something we knew in our Garden of Eden state, before we were born?

In the womb, we were functioning in the proper organization or order, but when our Awareness took on the function of judgment, we lost our full union or "grip" with Spirit and became a "half-grip", like the First Token of the Aaronic Priesthood. We experienced the new sensation of fighting to survive, keeping a busy head by judging everything and fearing death--the penalty of losing our real life.

The sign is this: a true messenger from God will bring you an intellectual mirror. He will show you, for the first time in your life, what you are really like. This mirror has a person etched on it, and as you look into the glass, you will see that it is an exact image of yourself.

Those who are of the Celestial level of consciousness are called "the Church of the Firstborn and they SEE AS THEY ARE SEEN, AND KNOW AS THEY ARE KNOWN, having received of his fullness and of his grace; and he MAKES THEM EQUAL IN POWER, AND IN MIGHT, AND IN DOMINION."

When Jesus came to men, he possessed such a means of showing men what they really were. The Mirror of Truth was not available for all to look into, because Christ often concealed it in allegories and parables, but those who truly were looking for messengers did look. They saw Lucifer on the Mirror and they fit the image perfectly. Like the great son of the Morning, they too had been blaming, complaining, judging, rationalizing, and justifying, trying to set upon the throne of God and receive his glory. In the crushing realization of what they were, they also saw in the mirror of truth what they were created to be. Jesus came to bear witness of the truth--a mirror--about what man is and to be a witness of the truth of what he is created to be.

Messengers from God always serve this function. It is sometimes referred to as a jewel, philosopher's stone, a treasure, or pearl of great price. It is a means whereby a person can truly see what he is. It is a priceless treasure to him. He can suddenly see how he has only had a half-union with God. He can see that Truth is of little value until he also discovers the Good of the Truth, as is symbolized in the arm to the square--the Sign. He is also reminded that if he reveals to the world his half-union relationship with Life, by not knowing what he is doing with Life, his life will be taken. Most people manage to accomplish this in about seventy years of hard labor.

Man does not want to see himself. He wants to hear about eternal rewards to those who join up, great secrets of the glory of the elect, and all kinds of details about the future. True messengers, such as Moses and Joseph Smith, will often be instructed to give the people other things--but not at first. Moses gave the keys of knowledge to his people in the beginning. His message was very simple and served as Mirror to the people. But they would not look, so he gave them burdens to carry which might eventually do the same thing. After Moses had added the long and detailed Law, which he said came with a curse and a blessing, he made one, last invitation for them to ask to look in the Mirror.

"For this commandment (instruction) which I command thee this day, IT IS NOT HIDDEN FROM THEE, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall

go over the sea for us, and bring it unto us, that we may hear it, and do it? (For these were the very things they had been doing.)

"BUT THE WORD (TRUTH) IS VERY NIGH UNTO THEE IN THY MOUTH, AND IN THY HEART, THAT THOU MAYEST DO IT..."

"That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: FOR HE IS THY LIFE AND THE LENGTH OF THY DAYS."
(Deuteronomy 30:11-20)

Moses said these words after assuring the people, openly, that they would never learn the real truth until they had been driven into captivity throughout the world, after generations of suffering and devastation. Then, perhaps, they would look in the teacher's mirror.

Joseph Smith was a true messenger for he had such a mirror. This was the function of the School of the Prophets at Kirtland. the outer presentation for the school was printed in the Doctrine and Covenants until after the turn of the century, known as the Seven Lectures of Faith. When the people turned away from the simple truth, he began giving them what they wanted, just as his predecessor, Moses, had done for ancient Israel. He began to give them doctrines of self-exaltation, including the burden of being responsible for all their dead, eternal and plural marriage, a super-man concept of the Godhead, and a symbolical endowment for their new temple. Was he a fallen prophet? Of course not! No more than Moses was when he gave thousands of rules and regulations. No more than Samuel was when he ordained Saul as the first king of Israel. No more than Jesus was when he gave mostly parables.

The people were not led astray in any of these instances. They were merely being given a different type of school—without the mirror. In other words, Life was saying, "All right, if you want to play god, perfect yourselves through learning and struggle, and be responsible for everything except yourselves, I will give you all the help you desire. One of these days you will see that what you really require is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it."

It is then that Adam will be able to turn to his posterity (which is the Awareness speaking to his dominion of Eve and all of the seed of woman) and say with soberness and rejoicing:

"Brethren and Sisters, these are true messengers from the Father. I exhort you to give strict heed to their counsel and teachings and they will lead you in the ways of Life and Salvation."

Chapter 13

THE LAW OF THE GOSPEL

After Peter, James and John replace Lucifer as the guide to light and knowledge for Adam and Eve, the candidates are given a covenant to keep the Law of the Gospel. The procedure is very simple and to the point. Adam has just addressed the group as follows:

"Brethren and Sisters, these are true messengers from the Father. I exhort you to give strict heed to their counsel and teachings and they will lead you in the ways of life and salvation."

This introduction is as forceful as anything Adam could say. He stresses that the three-in-one trio are "true" messengers, meaning that they will reveal the true reality of light and truth, not the illusions which man has manufactured out of his anxious needs for non-disturbance. Adam emphasizes that those participating are to give STRICT HEED, meaning that they are to pay very close attention, watching for every kernel of wisdom and understanding which will come through the counsel and teachings of the heavenly messengers. Adam stresses that the information, if followed accurately, will enable all to have life and to be saved from death, which is the poison of the Tree of Knowledge.

Peter, speaking for Elohim and Jehovah, proceeds as follows:

"A couple will now come to the altar. Brethren and Sisters, this couple at the altar represent all of you as if at the altar, and you must remember that you are under the same obligations that they will be. We are instructed to give unto you the Law of the Gospel, as it is explained in the Bible and the Book of Mormon, also a charge to avoid all lightmindedness, loud laughter, evil speaking of the Lord's Anointed, the taking of the name of God in vain and every other unholy and impure practice.

"All arise. Each of you bring your right arm to the square."

"You and each of you do covenant and promise before God, angels and these witnesses at this altar that you will keep the Law of the Gospel as it has been explained to you. Each of you bow your heads and say yes."

Most members take this covenant at the literal level, but the covenant is repetitious, since all present have promised to obey "the Law of God and keep his commandments" just a few minutes before. The rules of the Gospel are certainly part of the commandments of God.

To understand The Law of the Gospel, we should first discuss the meaning of the word, law. The word can mean a rule or rules, as when we say the Law of Moses or the traffic laws. However, there is another meaning of the word, such as when we speak of the law of gravity or the law of balance. In this sense, law means "the way". The Gospel of Christ means the Good News of Christ. The Law of the Gospel would mean the Good News of The Way of Christ. The Way of Christ is the relationship of Christ as a function of the Father within. Man can keep the Way of Christ by the new point of Awareness, the Christ type of Awareness. This is demonstrated by the relationship of Peter, James and John to each other, or by the relationship of Jehovah to both Elohim above and the messengers below.

Of course, to most people, "The Law" does not mean "The Way", but it means "The Rules". Jesus has given many statements which are worded as rules, but most of these, if taken at face value, are disobeyed frequently by even the very diligent. Here are a few examples:

1. *If thy right eye offend thee, pluck it out and cast it from thee. (Matt. 5:29)*
2. *If thy right hand offend thee, cut it off, and cast it from thee. (Matt. 5:30)*
3. *I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. (Matt. 5:39)*
4. *If any man will sue thee at the law, and take away thy coat, let him have thy cloak also. (Matt. 5:40)*
5. *I say unto you, swear not at all...but let your communication be Yea, Yea, Nay, Nay, for whatsoever is more than these cometh of evil. (Matt. 34-37)*
6. *I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. (Matt. 6:25)*

7. *Take, therefore no thought for the morrow, for the morrow shall take thought for the things of itself. (Matt. 6:34)*
8. *Judge not, that ye be not judged. (Matt. 7:1)*
9. *Therefore all things whatsoever ye would that men should do to you, do ye even so to them. (Matt. 7:12)*
10. *Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. (Matt. 18:3)*
11. *Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, be thou removed and be thou cast into the see; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. (Mark 11:22-23)*
12. *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. (Luke 14:26)*
13. *He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. (John 6:56)*
14. *Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do. (John 14:12)*
15. *Be ye therefor perfect, even as your Father which is in heaven is perfect. (Matt. 5:48)*

These rules are very emphatically stated, for Jesus taught as one having authority and not as the Scribes. But even the most literal minded do not want to take most of these statements at face value. Such statements as those above, when understood outwardly, are on the "stone" level of truth and are intended to make a very heavy burden for those who insist on being saved by the law. It is for this reason that Jesus referred to himself as "the stone which the builders rejected, the same is become the head of the corner?"

Then to those literalists, he warned: *"Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."* (Luke 20:18)

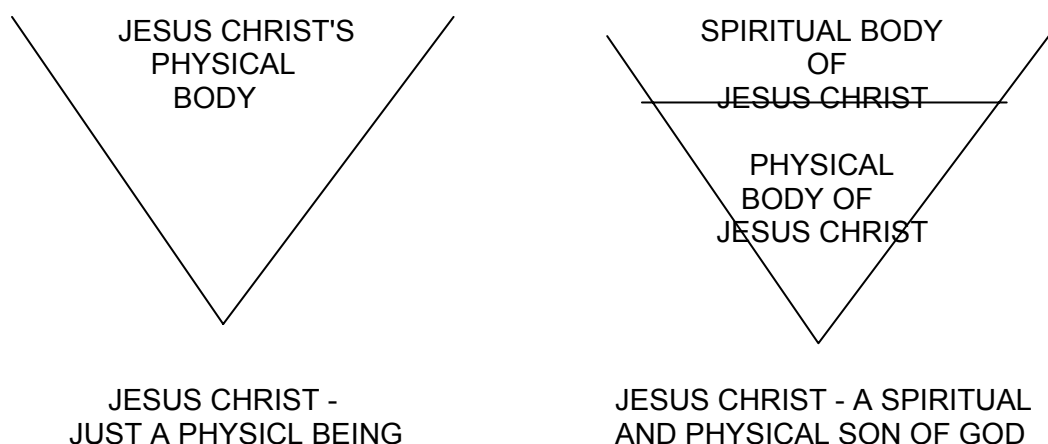
For those who would like to hide behind the claim that these difficult commandments of Christ are mistranslated, they can refer to the Inspired Translation and find that most of these scriptures are not changed, or changed very slightly so that their meanings have not been altered. For those who use the excuse that Jesus was speaking many of these "impractical" rules only to his disciples, they might remember that all Melchizedek Priesthood holders are to be disciples and special witnesses.

We are dwelling on this point at this time because this covenant follows directly after the statement made by Lucifer, who said, *"I have something to say concerning this people. If they do not live up to every covenant they make at these altars in this temple this day, they will be in my power."*

In addition to the many requirements of Christ which would be included in the covenant, Peter adds an additional CHARGE, meaning an obligation, to avoid ALL lightmindedness, ALL loud laughter, ALL evil speaking of the Lord's Anointed, ALL taking of the name of God in vain, and ALL or EVERY OTHER unholy and impure practice. In the category of impure practices would be all kinds of thoughts and feelings, including doubts, fears, pride, resentment, selfishness, and so forth.

It would seem that if the literalist took a good look at what has just been discussed, he would be eager to find some better way to understand the covenant that he has made--or he should start making preparations for a long term in Satan's power of darkness. What the literally minded usually does, however, is to cheat. He pretends that Christ does not really mean what he says and that all we are expected to do is to try--sincerely, more or less. Rationalization and justification is not the answer. Christ means exactly what he says. When he says, "Be ye therefore perfect", he is talking about what we are to be, right now. He did not say, strive to be perfect like your Heavenly Father is perfect, but "BE YE!" Also, as for Peter, he was not saying, "Try to avoid". He said, "AVOID!"

The natural man, having partaken of the Tree of Knowledge, cannot do what Jesus did, nor can he do what he is. The atheist thinks of Jesus as just a man and that is all. A person who believes in the immortal spirit in man, sees Jesus as two in one—a spirit and a body. Most members of the Church think of Jesus in this way. Below are shown these two different ideas about the nature of Jesus Christ.



It is for this reason that the witness of truth demonstrated by Jesus Christ is not really understood by most Christians nor by most members. Jesus emphasized that he was three, not one nor two. Like all of us, he had a finite body. He also had a separate consciousness which was also finite--meaning here and not everywhere. But Jesus also had the Father dwelling within him. As he testified in his prayer to the Father, *"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."* (John 17:21)

Jesus Christ came to bear witness of the truth by demonstrating a nature of being, a way of being. Thus he said, "I am the Light of the World." "I am the Bread of life." "I am the door." "I and my Father are one." "I am the way, the truth, and the life." "I am in my Father, and ye in me, and I in you." "I am the true vine." And more meaningful than all the others, he said, "I AM."

The ordinary man cannot fathom the real meaning of these words because he thinks of man as a finite, separate entity from the Infinite Spirit which is possessed by and, therefore, IS THE FATHER. Let us see if we can grasp a few concepts which may enable the mind to jump the barrier of our physical and intellectual materialism.

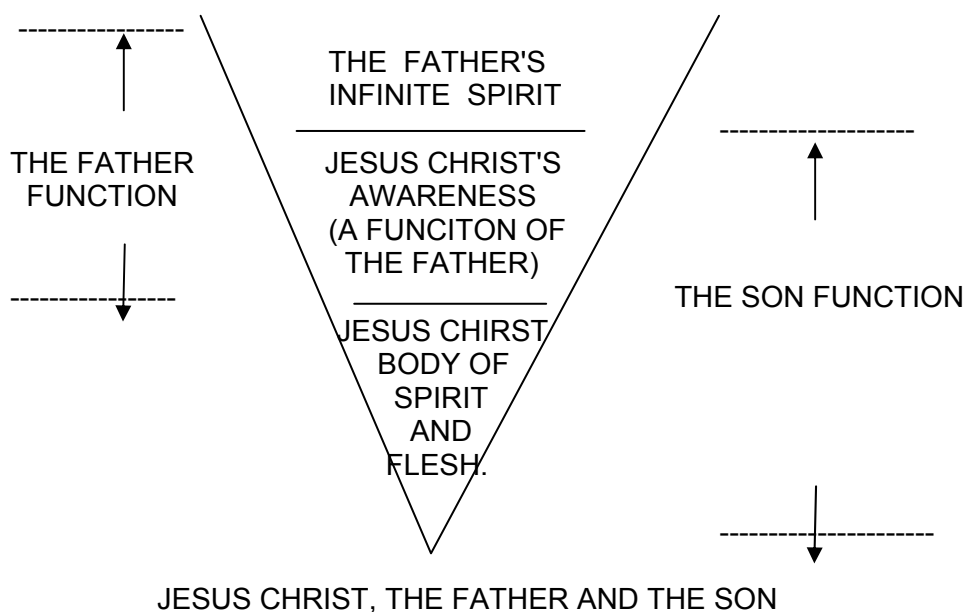
It is natural to think of a person's spirit as his Awareness, even when we add the third aspect, the Infinite Spirit. However since the spirit is a body of spirit material, it too is governed by the individual Awareness or intelligence, which is independent of both. We are going to see how man is a function of Intelligence rather than either body of spirit or flesh. The Lord declares:

"Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth. Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

"All truth (Intelligence or Awareness) is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence." (D&C 93:23&29-30)

Man is something different from what he functions through. Just as a person can say, "I have a physical body," he can also say, "I have a spirit body." Both physical and spirit bodies were created. Intelligence or Awareness was not, so in the picture of man that we have been using, it would be helpful to think of the physical aspect as being both the spirit and the flesh.

Below is shown how the picture of man would be applied to Jesus Christ.



What Jesus Christ is, we are created and called to be also. But since we have not understood what Jesus meant when he said, "I", neither do we understand what the "I" in each of us was created to be.

What is "I"? If "I" possess a body, then "I" am not the body but function by the body. If "I" possess a spirit body, "I" am not the spirit, but function by the spirit. If "I" possess an opinion, then neither am "I" that opinion. So what am "I"?

Actually because of our unconsciousness, that which we identify in ourselves as "I" or "me" is really a large group of ideas, feelings, concepts, and beliefs which the Awareness identifies as "self". We identify with all body feelings, so that what is felt is "I". "I am angry. "I am tired." "I

am in love." "I am anxious." "I am happy." When we belong to a certain group, we identify the "I" by the characteristics of the group. In this way we say, "I am a carpenter." "I am an American." "I am a Baptist." In one's total concept of the self, he invariably identifies himself as a thing which is all of these feelings, concepts and possessions put together. Therefore, if my body is clean, "I" am a thing which is clean. If the mind is educated, then "I" am an educated thing.

A thing is something which has boundaries, limitations, and is definable. Therefore, man thinks he is a thing--a body and, possibly, a spirit. However, a thing can be created and destroyed. That which is truly "I", which is a function of Intelligence, was not created or made. This is what man has been totally unconscious regarding himself. Christ came to wake us from our sleep, but man does not want to give up what he thinks is his identity, even for the fullness of the glory of the Father. But this is the meaning of the Law of the Gospel:

"Behold, here is the agency of man, here is the condemnation of man; because that which was from the beginning (without creation) is plainly manifest unto them, and they receive not the light." (D&C 93:31)

To help us see this vital principle, let us use the example of the right hand. Look at it for a few moments. Move it around, sense its presence. Close your eyes and become fully conscious of your hand. You have taken it for granted, but it may be able to give you some understanding since it, like everything else, was created as a likeness of God and His relation to man. The hand has a sensitivity or Awareness. The hand can become highly skilled. We usually think that the skill belongs to the mind, but although the mind knows how to write, only the right hand, in a right-handed person, knows how to form the letters. The left hand is still illiterate since it has not been educated. So part of our brain, other than our "mind", belongs to the hand. It is the hand's head or the mind of the hand.

Imagine that your arms were invisible to sight or touch so that your hands would appear to be totally separate from your body. They would have their present function but would appear as though they had lives of their own. Have you got the picture? Now, go through the motion of our hands washing each other as they have done for so many years. Think of them as being separate from your body while they are performing their marvelous activity. Notice their Awareness, their response and reflexes. The hands are complex organs and have simple but definite brain function of their own--far inferior to the total nervous system, but still a marvelous bit of mental equipment. Appearing to be separate from your body, the hands would not "see" you (although you would always "see" them). The Awareness of the hands would be tempted to judge for themselves what was safe and unsafe, good and bad, desirable or undesirable. Soon the mind of each hand would be a conscious "I". They would be unconscious that their Awareness was only a function of you, the total mind. The feeling of "self" or "I" that would develop in each hand would be fine as long as the "I" of the hands knew that they are in but not of the hands and are a function of the total Self. If they were conscious of their relationship to you, the whole being, we would say the hands were properly organized, (1) with the physical form, (2) the individual hand awareness, being a conscious function of (3) the total Awareness or Intelligence of the being.

From this same viewpoint, let us think of Infinite Spirit as a single Self or Infinite Awareness. He is God, the Father, who "comprehendeth all things...is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever." (D&C 88:41) He creates a "footstool", called an earth, and on that earth he creates of Himself all manner

of forms and breathes into them His own life. The consciousness or individual identity of each is unique to each living entity. The consciousness or Awareness is not the physical creature but is a function of the total Being, just as the Awareness of the hand is a function of the whole being.

Jesus Christ was such a conscious man because he knew that the "I" or "self" was but a function of the Father. That function was to be a reporter or interpreter between the knowledge of the environment provided through the senses and the will of the Father provided through the total understanding of relationships. With the "whole understanding" of Infinite Intelligence, Jesus functioned as the Father. This is the meaning of eternal life--God's life. Jesus testified that you and I were to awake and do the same. We were to take upon ourselves his name, to pray to the Father in his name. Name means nature, so we are to function in the same nature as did Christ, which is to be consciously aware that we are a function of the Father. If we try to use our old nature to imitate the life of Christ, we will never, never be successful nor worthy to be called by his name.

Jesus attempted to convey this great mystery of Godliness in many ways. When he said, "I am the light of the world," he was speaking of his conscious identity as a function of Infinite Intelligence. He WAS the Spirit of truth, the Light to truth, even the Father. Christ "received a fullness of truth, yea, even of all truth," which means that he, as a conscious entity, received a full understanding that he was a living, active, real-life function of nothing less than the Infinite Intelligence of all things. What he is, so are we--if we would only wake up and see. That is why it is life eternal to know God and Jesus Christ whom He has sent. When we truly see that God is All, and that Jesus Christ was a function of that ALL, then we can see that we are created to do the same. When we experience the reality, then and only then, do we know God and Jesus Christ.

As long as man's Awareness is a servant of the feelings, he will be double-minded. When he discovers what he, the Awareness, really is, then and only then can his mind or eye be single. Jesus

said: *"The light of the body is the eye. If therefore, thine eye (comprehending) be single, thy whole body shall be full of light (understanding). But if thine eye be evil (judging, worrying and struggling), thy whole body shall be full of darkness (misconceptions of unconsciousness). If therefore the light (understanding) that is in thee be darkness, how great is that darkness!"* (Matt. 6:22-23)

There are additional statements on this in the eighty-eighth section of the Doctrine and Covenants. We have already quoted the following: *"And if your eye be single to my glory (and the glory of God is Intelligence, or in other words, light and truth), your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light COMPREHENDETH ALL THINGS (even God)." (D&C 88:67)*

Then we have these additional declarations: *"...the light of truth, which truth shineth (lives). This is the light of Christ... and the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the SAME LIGHT THAT QUICKENETH YOUR UNDERSTANDINGS: which light proceedeth forth from the presence of God to fill the immensity of space—the light which is in all things, which giveth life to all things, which is the law by which all thing are governed, even the power of God..."*

The light shineth in darkness and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend (be fully conscious of) even God, being quickened (awake) in him and by him.

Then shall ye know that ye have seen (comprehended) me, that I am, and that I am the true light that is in you, and that you are in me; OTHERWISE YE COULD NOT ABOUND (for even one moment)." (D&C 88:6-13 & 49-50)

The Lord uses the word "light" over and over again. When one says, "I see the light," he means that he comprehends, that he has caught the point. The physical light that registers upon the eyes is also a function of this same Infinite Intelligence which lightens up the mind. So let us again use the example of a light bulb to see how it compares.

As with man, there are three aspects involved in a functioning light bulb--(1) the bulb (physical form), (2) the electric energy (Intelligence), and (3) the light energy (Awareness). If there were no electricity, there would be no light. If the light bulb is broken and does not make a complete circuit, the electricity cannot turn into light, and the bulb is dead. But we see here that light is not a function of the bulb, but a function of the electric energy, for light is the electric energy in a different form.

When a tiny infant is formed in the womb, Life energy, which is Intelligence, begins to function as Awareness, starting memory, recording sensations, etc. Like the light bulb, in and of itself, there is no light or life in the tiny body. But as God's life flows through the organs of the body, the light of life, the Awareness of "self" comes into being. Just as the function of the light bulb is to convert electricity into light, so the function of the body is to convert the Intelligence of Spirit into an entity of Awareness. Awareness is nothing more than the light of understanding or the light of truth.

Things, in and of themselves, have no value. Their function is the value. For example, gold has a function and is therefore valuable to man. However, when a miser hoards gold, it has no real function and is of no real value. In the same way, when fallen man grabs his life to himself, he destroys its true function. But when he begins to "come to himself" and learns to abide by the Master's voice, experiencing freely what God provides, he soon "grows-up" in capacity as a complete function of Spirit. Jesus did just that, gradually, grace upon grace.

"And I, John, saw that he received not of the fullness at first, but received grace for grace...and thus he was called the Son of God, because he received not the fullness at the first...And I, John, bear record that he received a fullness of the glory of the Father...The glory of God is intelligence, or, in other words, light and truth. Light and truth forsake the evil one." (D&C 93:12,14,16, & 36)

The evil one is the usurper who tries to destroy the agency of man. Agency really means "a portion which functions for the whole". It is called free agency because it can only be done freely, consciously. It does not come about hypnotically nor through coercion, but by FREELY FUNCTIONING. When Christ became the complete function, manifesting the fullness of the Father, "he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him."

This is the great, unbelievably wonderful Good News or Gospel of Jesus Christ. Now we can know what "I" really is, and what our relationship is to the glory of God.

"I give unto you these sayings that you may understand and know how to worship (consciously relate) and know WHAT YOU WORSHIP, that you may come unto the Father in my name (nature), and in due time receive of his fullness." (D&C 93:19)

Of course, this is the purpose of the higher instruction of the temple endowment. In the World room, man is shown how the power of the usurper must be cast out. Satan is exposed and cast out through a new Awareness in man which is symbolized by Peter, James and John. Adam is then asked to hereafter keep the Law of the Gospel.

There is a wonderful change which gradually comes into a person's life as he discovers this great mystery of Godliness. It cannot be learned. It must be experienced. It must be tasted. This is represented by the Sacrament and by being clothed in the robes of the Holy Priesthood, which we will discuss in the next chapter.

However, enlightenment comes to all by different levels of consciousness, or as it is expressed, grace upon grace, intelligence upon intelligence. Therefore, Peter adds five additional points to assist the initiate in staying awake. Although they are disguised in the words of "thou shalt not" commandments, they are to be understood on a deeper, spiritual level.

1. AVOID ALL LIGHTMINDEDNESS:

To the uninitiated, this means that he must always be sober and serious. to the true disciples, it means that he takes the matter of Life agency very seriously, seeing the absolute necessity of giving very close attention and reporting accurately to the Father within.

The Lord has frequently warned the brethren who hold their priesthood carelessly. He declares, *"Your minds in times past have been darkened (gone to sleep) because of unbelief and because you have treated lightly the things you have received, which VANITY AND UNBELIEF have brought the WHOLE CHURCH (also the whole body) under condemnation."* (D&C 84: 54-55)

2. AVOID ALL LOUD LAUGHTER:

This appears to mean that having a "belly laugh" is a very serious sin. However, loud laughter means to be carried away by the sense of pleasure, which is one of the easiest ways to go back to sleep. Laughter, or having a good time, is a wonderful experience of life and agency, but "loud" laughter represents being out of control, where a person is overcome or hypnotized by the distraction of the senses.

3. AVOID ALL EVIL SPEAKING OF THE LORD'S ANOINTED:

Because of this statement, many people are afraid to say anything which may reflect upon the imperfections of those who are called to preside over Israel. However, when Jesus was speaking of the Scribes, Pharisees and hypocrites, he was speaking of those who held high priesthood offices. When a stake president criticizes one of his bishops, he is speaking critically of one of the Lord's anointed, which of course he should do as a judge in Israel.

What is really meant here is a much more significant point of personal salvation. The Lord's anointed is Christ and the Christ function in us, as represented by Peter, James and John. To speak evil is to lie and not tell the truth. Therefore, the command is to avoid the denial, by word, action, or thought, that the Infinite Intelligence is the true Self within, even the Father. The claiming of the kingdom of Self for yourself is to speak evil of the Lord's anointed--which you are called to be.

4. AVOID THE TAKING OF THE NAME OF GOD IN VAIN:

The true name of God is "I AM". When the "self" of man claims that he is a separate entity, self-sustained and self-controlled, he is saying "I am" as a replacer of God, rather than recognize that he is a function or agency of God. When Christ ministered, he said that it was the Father within who did the work, therefore he was able to function in the name or nature of the Father. However, when we believe that it is ourselves that "thinks", "feels", "loves", and "hates", and we say "I will", "I won't", "I can", "I can't", it is claiming to be foolishness and in error.

5. AVOID EVERY OTHER UNHOLY AND IMPURE PRACTICE:

Holy means wholeness. Pure means not being defiled by misuse. Impure practice means the practice of the "I's" setting up as the almighty judges, saying, "I know what is good, what is bad, what is right, and what is wrong." This is to continue eating from the Tree of Knowledge of good and Evil. Awareness is a function of interpreting accurately the information received from the senses. Infinite Intelligence, through the function of man's Awareness, provides for all that is necessary. God needs nothing and possesses all. Therefore, man functioning in the nature of Christ has no need to worry, defend, contend or struggle. If he were a thing, he would have to do these things, but as a function of Spirit, they are not his concern.

Let us review the statements of Christ given at the beginning of the chapter to see why they describe the Law or Way of the Gospel and are absolutely essential to true fellowship with Christ.

1. *If thy right eye offend thee, pluck it out...--*Man's eye is his way of seeing. When he sees that his way of seeing is evil or double minded, he will pluck it out and cast it from him.
2. *If thy right hand offend thee, cut it off...--*Man's right hand is his way of performing. When he sees that he is performing as a frightened, separate entity, he will cast it away as useless.
3. *Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.--* Evil is darkness of misconceptions. When we resist the manifestations of evil, we are using some of the same misconceptions. Light does not resist darkness, it just takes its place. Man has two sides to his face. The right cheek (the B side) is his pride, which claims to please. The other cheek (the A side) is his vanity, which demands that he have his own way. So man is said to be two faced. If you find that someone has hurt your pride, you can give up your vanity too by going, freely, the extra mile.
4. *If any man will sue thee at the law, and take away thy coat, let him have thy cloak also.--* Law is man's logic of right and wrong. Coat and cloak represent one's main beliefs and opinions. If you are humiliated by losing a contest defending your beliefs, "agree with thine adversary quickly" and give up the rest of your pre-conceived, conditioned opinions, too.
5. *Swear not at all---*Since the Awareness has nothing to prove or defend, man will never try to add to his "yes" or "no" by trying to argue or establish proof, "for whatsoever is more than these cometh of evil."

6. *Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body...*--Man as a function of Infinite Intelligence, takes no worry or anxiety for his life, or what he shall eat, or what he shall drink or even what he shall wear. Of course, a separate entity would have to. The Christ Awareness knows that the Father within is the provider, therefore he does that which is in front of him to do and all else will be added.
7. *Take no thought for the morrow...*--Tomorrow and what it will bring is the place where the chains of hell are kept. To live for tomorrow is to die for today, just as much as he who lives for yesterday. Infinite wisdom provides for the morrow and Awareness lives in the now, dynamic and vital.
8. *Judge not, that ye be not judged.*--To judge is to fail to see that everything is perfect for this time and place, everything being only what it can be at the moment. Since all judging is done through the need for gaining good feelings and escaping painful feelings, one is always anxious when he judges. The gate to the kingdom of peace is opened wide when one is able to see that each experience is perfect for the moment. To judge anything implies that "I" know the future, therefore "I" know how things should be -- NOW.
9. *All things whatsoever ye would that men should do to you, do ye even so to them.*--Doing to others as you would have them do unto you--the Golden Rule--is meaningful only on the higher level of consciousness. Conditioned man wants everyone to make things peaceful for him, therefore he will try to "help" everybody be on-disturbed and thereby lulled into a carnal security. To "help" implies dependency and paternalism, which tends to make another believe that he is not responsible but is helpless as a victim. To "work with" another implies individual responsibility and brotherhood. A conscious man is not interested in being "helped" or "helping", but he does enjoy working with others as a brother.
10. *Except ye be converted and become as little children...*--To become converted means to be turned around in one's comprehending. To be like a little child is to be in a state of not knowing, which is the only form of humility. The function of Awareness is to describe accurately, not to conclude nor to decide. The person is then in the Kingdom of Heaven, which is a state of peace of mind.
11. *Have faith in God...whosoever shall say unto this mountain, be thou removed...and shall not doubt in his heart...shall have whatsoever he saith.*--Faith means to make up one's mind. Having doubt in one's heart is to be double-minded, having conflict between the "A" and "B" sides, which will never allow the mind to be made up as to what experiment the Awareness is willing to accept responsibility for. Christ could interpret the physical world (which is only energy or light) as being in whatever state was necessary for the time and place of the moment. Christ could interpret water as being solid (as it is below 32°) and the Light of truth--all existence--is just that to Christ. This is the one mind of the Father and the Son. The Awareness, when a conscious function of the Father, can interpret a mountain as being lighter than air, and it will be so. This is the meaning of all power, by asking in the name or nature of Jesus Christ, and "he shall have whatsoever he saith."
12. *If man come to me and hate not his father, mother, wife, etc., he cannot be my disciple.*--God is not a respecter of persons. All bodies are his tabernacle, but few have come under the yoke of Christ, knowing who and what they are. Those who cling to earthly, family ties in order to "be loved" are trying to be a "thing" and not a function of the Light of truth. To hate one's parents, wife, children, brethren, and one's life is to totally reject the need for any of them. Then and only then can one truly love them, including one's own life, without fear, possessiveness, nor idolatry.
13. *He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.*--The flesh and blood of Christ is Spirit. If we think we are a "thing", we will eat the spiritual flesh and blood

of those around us in order to stay alive as self-centered, egotistic, separate entities. But if we are a conscious function of the Spirit, then we are in the state of Christ, just as he is in the Father.

14. *He that believeth on me, the works that I do shall be do also...*--The work that Jesus did was the work of the Father, who gave the Son power to interpret as he would. When Jesus interpreted Lazarus as sleeping, all Jesus had to do was awaken him. When Jesus interpreted a few loaves and fishes as sufficient for the occasion, thousands could eat. Jesus declares that when one believes in him—really--the same works and more will be manifest.
15. *Be ye therefore perfect, even as your Father which is in heaven is perfect.*--To be perfect is to be whole. When we are truly conscious of being a function of God's wholeness, then our perfection or wholeness is as His.

Peter, James and John are examples of Christ-men. For three years they learned the truth without discovering the truth. Then they became the truth: *"Now when they (the literal minded) saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled.*

"And by the hands of the apostles were many signs and wonders wrought among the people...insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them...and they were healed every one." (Act 4:13 & 5:12-16)

As Peter testified: *"...his divine power hath given unto us all things that pertain unto life and godliness, through THE KNOWLEDGE OF HIM that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (the desire to gratify the senses)."* (2 Peter 1:3-4)

Appropriately, Peter, James and John represent in the temple the principle and reality of the rebirth. The central theme of the Law of the Gospel is the baptism of the Holy Ghost and Fire. Fire is the refining power of light and truth. Peter, James and John were living manifestations of what this is to be in all who KEEP the LAW of the GOSPEL.

Chapter 14

THE ROBES OF THE HOLY PRIESTHOOD

"Priesthood" is a word which has many levels of meaning. On the outer level it means the authority to perform sacred ordinances and to officiate in the organization of the church. In that same vein, it is said that the priesthood is the power of God delegated to men. The inference is that God is a great, universal monarch and that his powers and authority are passed down the line through appointment. Although valid, such a limited, materialistic concept of priesthood enables many to rest securely in their importance and godlessness. Man has continually succeeded in externalizing religion, making it an organized activity rather than a state of being. The careless possession of priesthood authority is the result of externalizing what it represents.

A "Priest," in the true meaning of the name, is one who functions in the nature of God. "Priesthood" is that state of being in which one is capable to do so. "Holy Priesthood" refers to the

wholeness of that power. The word "ordain", to the literally minded, means to be set apart by the laying on of hands by those who already have the authority. But on a deeper level it means to be established, qualified or more simply, conscious of the power of God within.

Man sees that the purpose of having priesthood or the power of God is to be able to command and be obeyed, such as Christ calming the angry sea, Peter raising the crippled man at the gate of the temple, Moses dividing the Red Sea and Enoch causing mountains to raise up before the armies of the enemy. However, as magnificent as these realities are, they are relatively insignificant to the truly miraculous work of the priesthood--which is to bring fallen man from mortality to immortality--in this life.

In the Inspired Translation of the Bible, the power of the priesthood is revealed in the word of Melchizedek: *"Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire. And thus having been approved of God, he was ordained a high priest after the order of the covenant which God made with Enoch...and it was delivered unto men by the calling of his voice, according to his own will, unto as many as believed on his name."*

"For God having sworn unto Enoch and unto his seed with an oath by himself; that EVERY ONE being ordained after this order and calling should have power, by FAITH, to break mountains, to divide the seas, to dry up waters, to turn them out of their course; to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world. And men having this faith, coming up unto this order of God, were TRANSLATED and taken up into heaven." (Inspired Translation of the Holy Scriptures, Genesis 14:26-32)

This great pronouncement demonstrates the utter non-fulfillment of the priesthood in the lives of most of those who have been ordained. The Lord says they have been called but not chosen. (D&C 95:5-6) The reason is that they do not understand the deeper meaning of the priesthood. An introduction to such an understanding can be obtained by seeing the inner meaning of the above declaration. It states emphatically that the fulfillment of priesthood power is promised to ALL who are called to that order or covenant, not just a leader here and there. Yet are ALL to divide mountains, defy armies of nations and divide the seas? The statement is clear. They are to have the power to do these things literally, even though they may not actually be required to do so. However, each statement is also intended to describe how a high priest functions in the world of his own being. The personalized, symbolical meaning refers to the power of the Awareness in man to exercise dominion over the whole earth, which is his body. The outer power of dominion comes only as the work of the inner reality is complete.

Following are some ways of seeing the personalized, inner meaning:

1. *Melchizedek*--a man who is a prince of peace, having true peace of mind.
2. *Man of faith*--man that has an eye which is single so that he can make up his mind.
3. Wrought righteousness--ended fragmentation and conflict, becoming whole and complete.
4. *When a child*--when in his conditioned state.
5. Feared God--respected the tremendous power manifest by God in always giving men exactly what they ask in their hearts.

6. *Stopped the mouths of lions*--lions are life's experiences that roar out as threats which fire is the pain and discomfort of life's experiences, which he quenched by seeing that growth and evolving come only through challenges.
7. *Approved of God*--working in unison with the Light of truth, serving as a true function of Intelligence.
8. *Ordained a high priest*--to be established as a God-man.
9. *Calling of his own voice*--to hear clearly the word of Life.
10. *As many as believed on his name*--knew the reality of the nature of Christ in their own lives. Everyone...should have power, by faith--making up the mind as to "what" and Infinite Intelligence working out the "how".
11. *To break mountains*--mountains are barriers to the kingdom of heaven, and the barriers are illusions which are broken up by exposing them to truth.
12. *To divide the seas*--seas are another form of barrier to higher levels of understanding. These barriers are misconceptions upon which man tries to sail, but those who are men of light will cut these misconceptions down the middle and walk through on dry land, which is solid reality or what is really truth.
13. *To dry up waters*--the waters of the "misconception seas" are composed of sorrow and despair, which dry up and cease to be.
14. *To turn them out of their course*--these sorrows and pain are turned from the course of stagnation and death to discovery and life.
15. *To put at defiance the armies of nations*--the armies of nations are the multitude of suggestions which conquer one's ability to experience life freely. The servant of light destroys their power to enslave by changing the purpose of living from gratification of the senses to evolving as a function of God's spirit.
16. *To divide the earth*--the earth is divided or opened up, as in the days of Moses, to swallow up the wicked by leaving no support beneath them. In one's own earth or being, the many idolatrous "I's" of one's conditioning are swallowed up by taking away their support, making them less important.
17. *To break every band*--bands are limitations, which are broken by the power to make up the mind, thereby having dominion over all things.
18. *To stand in the presence of God*--which is to be fully conscious that Heaven is here and now.
19. *To do all things according to his will*--being passive to the Infinite Wisdom, accepting all things as perfect for the moment, not needing to change anything.
20. *According to His command*--seeing that the command or law of God is balance in all things, that all things are seen as being perfect balance, thereby being able to work harmoniously with what is.
21. *Subdue principalities and powers*--which are those images, institutions, ideals, and needs which men serve in order to be psychologically safe, and these are subdued by refusing to be motivated by their future promises of rewards.
22. *By the will of the Son of God*--the will or role of the Son is to be a function of the Father in the flesh, thereby fulfilling the work and power of the Father.
23. *This order of God*--which is that men become the true function of God, being the light of truth, being God-men.
24. *Translated*--or carried over into an immortal state where the power of life is in the flesh, the aging process of dis-ease has ceased, and all material limitations of time and space vanish.

25. *Taken up into the heaven*--exist on a higher state of consciousness on this or other material globes.

This description of the Holy Priesthood enables one to see why it is defined as the power of God. Another way of looking at it is by using the example of the light bulb discussed in the last chapter. A light bulb receives the "ordination of the priesthood"—the correct position to receive power--when it is hooked up to the electrical wires. However, the function of the priesthood is as the light from the bulb. The light exists only if the circuit in the bulb is complete. Thinking in opposites, judging good and evil, being ruled by the need to have comfort and escape pain on the physical, mental, emotional or transcendental levels—these break the circuit, terminating the light, ending the manifestation of priesthood. Thus, the person would be walking in darkness at noonday, a VERY GRIEVOUS SIN. Unfortunately, this is the rule, not the exception. Notice, with deeper understanding, how elders have been warned and left without excuse:

"Behold, there are many (actually all) called, but few are chosen (functioning). And why are they not chosen?"

"Because their hearts (one's inner senses) are set so much upon the things (ideals, standards, possession, approval, achievements) of this world, are aspire to the honors of men, that they do not learn this ONE (and there is only one) lesson.

"That the rights (function) of the priesthood are inseparably connected with the powers of heaven (higher level of consciousness), and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness (full consciousness).

"That they may be conferred upon us, it is true; ;but when we undertake to cover our sins (pretend we have no misconceptions), or to gratify our pride (trying to prove our superiority), our vain ambition (trying to always have more), or to exercise control or dominion or compulsion (trying to change someone and "make" them be good) upon the souls of the children of men, in any degree of unrighteousness (unconsciousness), behold, the heavens withdraw themselves (the light of higher levels cease to function); and when the Spirit of the Lord is grieved (cut off); and when it is withdrawn, Amen to the priesthood (divine function) or the authority of that man." (D&C 121:34-37)

With these thoughts on priesthood in our mind, let us return now to the next phase of the instruction in the World Room. After the appearance of Peter, James and John, the casting out of Lucifer, and the placing of the candidates under covenant to keep the Law of the Gospel, the people are ready to be clothed in the robes of the Holy Priesthood. Peter's instructions are as follows:

"We are instructed to clothe you in the robes of the Holy Priesthood. Place the robe on the left shoulder, place the cap with the bow over the right ear, replace the apron, tie the girdle with the bow on the right side, remove the slippers from your feet, and put them on as apart of the Temple clothing. You may now proceed to clothe."

The robes cover the head, body and the feet, indicating the three aspects of man. The main part of the clothing is the robe which covers the body, representing the main understanding given to the Awareness. The cap represents the voice of the Lord to the intellect and covers the head. The moccasins represent his putting on of new beliefs.

Having a belief is the result of accepting only one explanation about something and rejecting all other explanations. As an individual begins to receive enlightenment and discovers the

many illusions he has accepted as facts, he will desire to replace erroneous beliefs or explanations with new, correct ones. He does not realize that he is still trying to be wise through having single explanations for each facet of life. Man's explanations of anything are always incomplete and partially comprehended at best. They are usually subject to many variations. Whenever he sees a phenomenon, he wants to find an explanation, which is to form an image or belief as to what it is. Then he wants to get agreement on these ideas from others. If others agree with him, he is strengthened and feels more confidence in his belief. Agreement provides the assurance of reality. In this way, a Communist lives in a world that is conceived in a way totally different than the world as seen by a non-communist. A Christian sees a different world than an Hindu. A Latter-day Saint sees a different world than a Southern Baptist. Each sees reality through his beliefs, and beliefs are a product of having agreement on single explanations. Each assurance that their beliefs are the true ones and those who have differing explanations are blind as to reality.

Beliefs are the attempt of a finite mind to explain the infinite manifestations of Spirit. These explanations tend to be conclusions (to conclude), which is to close one's mind to further instruction by the voice of the Father within. We are in a much more teachable positions when we have at least two or more explanations, if we have any at all, for every phenomenon. Of course we may favor one over the other, but we can see that from another viewpoint other explanations may also be logical, thus possibly valid. Then we are no longer prone to bigotry, pride, intolerance and vanity. Those who have single explanations, or strong beliefs, have a need to prove or defend their beliefs, therefore they bring cleavage among men rather than union.

Since the coverings of one's feet represent his beliefs, the candidate wears moccasins rather than shoes. Shoes are hard and firm. Moccasins are soft and flexible, easily discarded and replaced with new ones. In this way, the candidate is reminded to "hang loose" on any beliefs, realizing that other explanations may be just as valid. This is also true regarding "forming" beliefs about the meaning of any symbol. We are giving explanations of the symbols of the temple, not as beliefs, but as some of the ways of understanding them. We could give other explanations which would teach additional lessons for spiritual attainment and also other levels of understanding.

The robe is placed on the body over the left shoulder. The bow of the cap over the right ear and the bow of the sash is tied on the right side. Later, the robe will be taken off and replaced on the right side, with the bows of the cap and sash on the left side. In between these two dressings, the candidates will be given the Second Token of the Aaronic Priesthood. After receiving the token and the robe being placed on the right shoulder, the candidates will be led out of the Telestial Room into the Terrestrial Room. What does all this mean?

This part of the endowment represents the development which takes place in a person as he is being prepared to enter that level of awareness we have described as being self-conscious, or truly aware of what he is and what he is doing, to gain full dominion of himself. This is to live on the Terrestrial level. The transition between the Telestial and Terrestrial levels of consciousness requires that the initiate be clothed in the understanding of the two worlds he exists in. One is the Man-Made World and the other is the Real World. A true understanding of the Man-Made World is symbolized by the robe being on the left side. This understanding is to come through the Light of truth which is symbolized by the bows of the hat and sash being on the right side, the side of light.

The understanding of the Real World is symbolized by having the robe on the right shoulder. The bows, however, are changed to the left side at this time to indicate that the

understanding of the Real World comes only through truly understanding the ways of the Man-Made World. Being dressed in the robes on the left side first and then the right side second represents the sequence of understanding the two worlds. With this understanding, he is able to function on a higher level of consciousness, symbolized by the moving to another room.

What is the meaning of the Man-Made World? Jesus said, "Ye are in the world but not of the world," He was speaking of the Man-Made World, which is the world created by man's thinking. Man thinks in images, comparisons, associations, and beliefs. He creates standards, ideas, ideals, and machines. All of these are very useful when properly understood and used only in the Man-Made World. Let us look briefly at each.

1. STANDARDS: Man likes to make things definite and precise. He makes a standard for a foot, so that everyone can use the same length. He wants a standard spelling and meaning for the sounds he uses to identify his concept of things. He makes rules and laws so that everyone will know what is required. All man-made things can be measured by a standard of evaluation. For example, a board is too short, too long, or just right for a certain place. A man's skill is sufficient for a job or it is not.

2. IDEAS: Man forms images in his mind, which are his ideas or concepts about things. Words are really ideas. If we say, "man", we are describing an idea. We believe we know what man is, but all we know are a few things about him, and these are colored by our comparisons, associations and beliefs. Yet man thinks with words and forms images based upon these incomplete ideas. This is his distorted consciousness of the world he lives in. So although he touches, sees, hears, smells and tastes, he translates this information into images, concepts and explanations of things. Therefore, the world that he is conscious of really is more man-made than real. In other words, his thoughts about the world do not define the Real World because his ideas are colored by the distorted lenses through which he perceives the environment around him.

3. IDEALS: Because of his four dual senses of good and evil, man compares everything to an ideal. he continually compares "what is" with "what ought to be", "might be" or "could be". What is ideal today, such as style of automobiles, clothes, homes, etc, will not be ideal tomorrow, so he is in a constant state of struggle towards the ever illusive ideal.

4. MACHINES: A machine is anything man rearranges in order to provide a function he considers to be of value. A machine may be as simple as a pin and as complex as a city the size of New York. Man builds machines by using his standards, ideas and ideals. These machines multiply his natural capacities and give him some feeling of omnipotence, creating the illusion that he is gaining dominion over the Real World, when in reality, he is only enslaved by the machines of the Man-Made World.

Man takes his home-made world very seriously, believing is very real, even very sacred. His relative status, security, reputation, and importance are as vital to him as food and shelter, if not more so. To him it is very real. He is willing to give his life for that world and does so in many different ways. He not only is in this world, but he really believes he is OF it. This misconception is disastrous for those holding the priesthood, whose *"hearts are so much set upon the things of this (Man-Made) world and they aspire to the honors of men"*.

John, the Beloved, declared: *"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust (desires) of the flesh (senses), and the lust of the eyes, and the pride of life, is not of the Father (the Real World), but is of the (Man-Made) world."* (I John 2:15-16)

The conditioned man has no choice but to be obsessed with the world, whether it is a love or a hate for it. He can be freed from this bondage only when he understands the subtle, hypnotic power of the Man-Made World. As he gains this understanding, he sees the myriad's of illusions which have enabled his life to be ruled by the power of suggestion.

Suggestions is anything by which a person forms a image of a desirable or painful condition, thereby causing an anxiousness to gain or escape something later. Suggestion regarding these conditions makes things seem important, since one's happiness is dependent upon them. Whenever we make anything important, we will be anxious, and anxiety prevents peace of mind, which is the kingdom of heaven. We make things important only because of a motive to be non-disturbed. The hidden motives color all desires and actions with impure intents. In other words, we are forever manipulating, conniving, rationalizing and justifying, which ends up in our blaming and complaining.

All hypnosis is done by suggestion. No one can ever be hypnotized unless he is subject to suggestion, which means that he has a need and compulsion to gain pleasure and escape pain. Since these are hidden motives, the conscious mind keeps busy finding justification for doing what one has an inner urge to do. The rationalizations may be very noble, fascinating, exciting or logical, but they are really only excuses. Since a person is unconscious of the impact of a suggestion on his subconscious, he is convinced that his choices are conscious and freely made by his reason and intellect. But it is seldom the case.

For example, Professor Hart at Duke University put a student under hypnosis during a class session. Before awakening him, he gave him a posthypnotic suggestion, telling the student that after being awakened he would pull the window shade down when the professor coughed the third time. Half an hour later, when the teacher gave his third cough, the student quickly lowered the window shade, completely unconscious of his real motive. When he was challenged as to what was his reason, he replied, "The sun hurt my eyes". He became very indignant when challenged further. We almost always "think" we know why we are doing the things we do, but very seldom do we really know. Man's most lauded virtues of loyalty, patriotism, ambition, team spirit, family pride and what he usually calls love are often the results of suggestion, which means they may be some of the "darkness at noonday" of which the Lord warns his elders.

All men exercise at least a little control over others through suggestion, but collectively, we keep the whole world in the darkness of hypnotic unconsciousness. To better understand the nature of this control, we can use four major headings which we call the great professions: Healing practitioners, theologians, politicians and business promoters.

1. THE HEALING PRACTITIONERS

This ancient profession has given mankind the suggestion that they must be normal, for if they are not normal, they will be abnormal. They tell man how he is a victim of germs, malnutrition, stress, and aging. Man is attacked by the flu, his heart, T.B., and arthritis. He is a helpless victim of indigestion, bad back, hardening of the arteries, gout, etc. Therefore man spends billions of dollars being saved from the functions of his own body by the dedicated practitioners of the healing profession. We acknowledge that they are sincere, but they are also victims of their own suggestions as well. They are usually dealing with the result or symptom rather than the source.

When we begin to understand the Vicious Cycle discussed earlier, we find that man is not a victim, he is a creator of his own destruction. Illness is a necessary adaptation of the body to the misuse we give it by having a continual cry or prayer in our hearts, and that inner prayer is one of anxiety--a false feeling of emergency. The Spirit of Light always responds perfectly to that interpretation provided by our conscious or unconscious Awareness. So because of constant anxiety, our bodies are continually being mobilized to either fight or run. The "stress juices" become toxic poisons and must be used up, neutralized or stored in the way our particular bodies can adapt. When our tissues become weak and abused, they invite great hordes of microscopic invaders. However, a truly healthy, physical body can handle any invasion if it is not fouled with toxins and bound with tension.

When a person awakes to see that his body is totally normal for this time and place, he can begin to experience life functions freely. He is able to communicate to Intelligence a serene interpretation of bodily function. Then the Father within will do the appropriate thing for the information submitted. The undesired adaptations are soon no longer needed. Then he truly can "run and not be weary, walk and not faint".

Yes, doctors are very necessary because they help ease the pain of our gradual wearing out and dying, but they are helpful only because of our failure to see that we are really not of this world, even though we are in this world. The ordinance of anointing the sick with consecrated oil is to be a reminder to us that oil represents the highest level of truth, and the truth shall make one free from all limitations and restraints.

2. THEOLOGAINS

Since each of us start life by eating from the Tree of Knowledge, there have always been those around who were ready to give us the exact definition about what was good and what was evil. The suggestion they "lay" on us is that if we do something which they say is good, then we are "good" and will be rewarded. But if we do something which is bad, then we are "bad" and will be punished. This process of identification as good or bad, then we are "bad" and will be punished. This process of identification as good or bad created constant anxiety and worry--since no one is ever able to do everything that is good and avoid everything that is bad. The theologians quote the great promises of God, but interpret them to be descriptions of the utopian, non-disturbed state. When these rewards do not come to pass, the "scribes and Pharisees" have a ready "out". The promises failed because the people did not keep all of the conditions. If calamities come, as they do from time to time, then all are warned that they must repent or worse things will fall on them.

So man, thanks to his diverse experts of good and bad, lives in constant concern that there is a God who is making one bad mark after another on his record. He tries harder and harder in the "acting game" to make amends, giving up both his treasure and peace of mind. He buys this suggestion, of course, because he is trying to gain a reward of heaven and escape the punishment of hell--or perhaps an inferior kingdom. Therefore, even when he is working his head off "for the Lord", his heart is still "so much set upon the things of this world", because even the heaven and hell he conceives is a man-made place which is completely colored by his own judgment of good and evil.

The Theologians offer us more and more fruit from the forbidden tree, the tree of disappointment, heartbreak and death. Instead of leading man to the Tree of Life, they keep him from it.

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."
(Matt. 23:13)

3. POLITIANS AND INTELLECTUALS

Just so we will not pick on the doctors, scribes and business promoters and claim we are not a party to suggestion, let us remember that we all play our part in each category, especially in this category of being politicians. This is the profession which tells everyone what is "in". It is very important, they stress, to be "in", because if one is not "in", then he is certainly "out", and that is a fate worse than death. The great politicians and intellectuals are great hypnotizers, suggesting that unless one agrees with them, he will be supporting terrible people who will get everyone into terrible trouble. Thus, it is "in" to be conservative or liberal, pro-war or anti-war, pro-labor, and so forth. Every group, society, company, church, city, state and nation has their politicians who create dedication, zeal and loyalty through suggestion based upon fear, competition, ambition or self-pity. It seems these days that almost everyone is suddenly finding out that he is a member of a disadvantageous, victimized minority, whether it is a race, religion, nationality or the "Home Owners of Big Valley Against Sewers."

The war between the "haves" and the "have nots", whether it be in ideologies or economics, is a form of competition which always leads to violence. Competition is the energy source for great civilizations, but it is also the force which brings about their destruction. When one sees the suggestions which underlie competition, he can step out of the "in" and "out" game, the upmanship contest, and leave "civilization" by entering into a "culture." Through still IN the world, he ceases to live as though he was OF it. It only takes one to have a CULTURE. That one could soon be a Christ-man.

4. BUSINESS PROMOTERS

"Everybody", they tell us, "wants to make a buck". Making money usually takes selling and the secret of selling is suggestion. Promoters give people the suggestion of what is "pretty". Being pretty is very important, because if something is not "pretty", then it is "ugly". So most everyone buys pretty cars, houses, clothes, cosmetics, appliances, furnishings, and on and on. the business promoters give the suggestion that everything will be rosey when people have MORE of something

or other. Just plain utility and reasonable comfort and reliability is not what we struggle and go in debt for. We need to be nice, handsome, or pretty. Styles, tastes, habits, standards, and even ethics are changed by suggestion. Mass advertising is mass hypnosis—premeditated, calculated, and ingenious. People claim that they buy only what is necessary, the absolute essentials, but who are they kidding. Look at the fancy, gooey, pre-cooked, de-energized, colorful wrapped foods we squander our treasure for--Why? Because we need the nourishment? No! It is because of psychological necessity.

When a person sees the skillfully laid suggestions for "gaining and escaping" which lie behind the big promotions, he can recognize the "designs which do and will exist in the hearts of conspiring men." He also sees that he has sometimes been one of them. When he discovers that he does not need psychological safety, he is then free to enjoy what he will, with no compulsion, no need to be any particular thing to any body, but a freedom to enjoy what he does do within the reality of FULL RESPONSIBILITY. Guilt is actually an attempt to escape responsibility through blame--even a blame of "self".

The Robe of the Holy Priesthood--the clothing of whole understanding--is placed first on the left side, which is the dark side, so that he can throw off the chains of hell, the hypnotic power of suggestion which Lucifer tempts the new born Christ in every man. But the wisdom which comes from this pure wholeness of understanding the Man-Made World responds:

"Man shall not live by bread (gratification of the senses) alone, but by every word (the Light of truth) that proceedeth out of the mouth of God."

"Thou shalt not tempt (plead to be given comfort and escape from pain) the Lord thy God."

"Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve (be a function of). (Matt. 4:4-10)

Chapter 15

THE SECOND TOKEN OF THE AARONIC PRIESTHOOD

The last phase of both the Garden of Eden room and World Room is to give the candidates a test each time to see if they are really conscious or whether they are "putting on the forms of Godliness but denying the power thereof." In the World room, the test is called the Second Token of the Aaronic Priesthood. At the conclusion of this second test, the people are instructed to change their robes to the right shoulder so that they can officiate in the ordinances of the Melchizedek Priesthood in the Terrestrial Room. So it is clear to see that all the instruction up to this point has been on the level of consciousness associated with the Aaronic Order of the Power of God. What is the meaning of the Aaronic Priesthood?

When a person seeks to learn a trade, he first becomes an apprentice to learn the basics of his craft. Second, as he gains skill, he becomes a craftsman, but still remains a student, always learning more. A craftsman can be a teacher of apprentices, but is really just an apprentice teacher. Finally, the third phase is that of being a master craftsman, which means that he is a true teacher.

The Aaronic Priesthood is associated with being an apprentice in which one is learning to be a student or disciple of Christ. When Joseph Smith received the Aaronic Priesthood from John the

Baptist, he was told that it--"*...holds the keys of the ministering of angels, and of the gospel of repentance, and the baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.*" (D&C 13)

If we take this as a literal statement of the purpose of the Aaronic Priesthood, it appears that angels will minister to those who hold such keys. But this does not seem to occur in the present day. It appears that those who hold this priesthood fail to understand the deeper, personal meaning of the preparatory priesthood function.

"Angels" mean "messengers of God" who are teachers of the Way--the true Law of the Gospel. They may come from either side of the veil. Because they have inner teachings or hidden wisdom, they are often difficult to recognize when they come. They often come as "strangers" who are not part of the ordinary priesthood structure. Abinadi, Jeremiah, and John the Baptist are typical examples. Jesus was such a ministering angel to the multitudes and a master teacher to the twelve. The Lord has given the Saints bits of information about these holy men who are not part of the present membership of the Church.

"Wherefore, I will that all men repent, for all are under sin (misconceptions), except those which I have reserved unto myself, HOLY MEN (wholly conscious men) that ye know not of." (D&C 49:8)

Brigham Young promised that the day would come when strangers would appear among the Saints to make clear the way of salvation. We referred to this sermon in the introduction of this book. These strangers, who may be among the saints at the present time, come as ministering angels to teach the preparatory level of priesthood power, the Aaronic Order.

The gospel of repentance and baptism by immersion for the remissions of sins is the major message of the preparatory gospel. "Repentance", "immersion" and "remission" are three very common words and are often taken for granted at their superficial level of meaning. Most people believe that sin is the desire or actual commission of "bad" acts and the omission of "good" acts. With such an understanding of sin, repentance is a never ending process. No one ever seems to get through repenting. However, the scriptures speak of the DAY of repentance, so there must be a deeper meaning.

As we have previously discussed, the Greek meaning for the word sin is "missing the mark", or as we would say in America, it is "missing the point". Repentance means to turn the mind around, to get the point by seeing clearly. Most people have never truly repented at all, because they have never seen the grievous error of partaking of the Tree of Knowledge of Good and Evil. The "Gospel of Repentance" means the "Good News of Seeing the Point". When one discovers "what he is", his proper function, and the cruel joke he has been playing on himself, he has a new view, called a newness of life. His old life of struggle, conflict and resistance is dead.

That which is dead is ready for burial. The funeral service is called baptism. It is also the day of resurrection, because a new life is represented. As Paul explained, baptism follows the pattern of the burial and resurrection of Jesus Christ:

"Know ye not, that so many of us were baptized into Jesus Christ, were baptized into his death? Therefore we are buried by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life..."

"Knowing this, that our old man (conditioned man) is crucified with him, that the body of sin (mastery by the senses) might be destroyed, that henceforth we should not serve sin (misconception). For he that is dead (he that has lost the hypnosis of suggestion) is freed from sin." (Romans 6:3-6)

Baptism by immersion means to bury the old purpose of living, which was to serve the four dual senses of good and evil in order to try to find the non-disturbed state. Having seen the false idols of the Man-Made World, one finds no more fascination by its illusions.

A true student is like a man who has been going to work every day to toil as a laborer but suddenly discovers a diamond mine in his own back yard. He has suddenly seen the truth which completely changes his mind about how he is to make a living. He has experienced a "day of repentance". He has seen and beheld. This example demonstrates the difference between (1) learning in order to form beliefs and (2) understanding in order to find a new life. Learning is comparable to finding out that there MAY BE diamonds in one's back yard. Understanding results by discovering that there are diamonds. Learning can be of value to get a person to look, since a person looks because he has a belief. A belief is always based upon speculation. When he discovers the diamonds, he no longer has a belief, he has the fact--he has diamonds.

If a person feels a burning in his bosom, that is a fact. When he tries to determine what it is and what it means, that is speculation. We describe facts. We explain beliefs. Some might say that this book is merely an "explanation" of the endowment. This is true. However, we are explaining the endowment by DESCRIBING what each person can discover as fact in his own life. For example, you can discover that your entire purpose of living, since the day you were born, has been to be non-disturbed. When you have seen this, it is a discovered fact to you, not a belief. True repentance can come about only by understanding the reality we experience. For example, the power of the priesthood is either a power, in fact, or it is only a belief based upon hope and speculation. No one can teach you how to have that power or what it is like, but you can be shown where to look to see the obstructions to that power. When the obstructions are removed, the power is there.

A man can never develop above or leave the preparatory priesthood until he discovers the illusions of his conditioned life. This is the meaning behind the statement, "... (It) shall NEVER BE TAKEN again for the earth, until the sons of Levi, today, are all those who are ordained to the preparatory priesthood, for they are called to become sons of Moses and Aaron, which means students of the preparatory teachers. The Law of Moses was a symbolical means of teaching the principles of repentance and the remission of sin, which is the preparatory gospel.

The phrase, "be taken from the earth" refers to the personal earth or body of the one ordained. "To offer again an offering unto the Lord in righteousness" refers to the same sacrifice agreed to in the Garden of Eden Room, whereby the apprentice will cast his old Luciferian life onto the altar to be burned. He will not move beyond these lesser teachings of power until he has made this acceptable offering unto the Lord in righteousness, which means full consciousness. The "taking away" of the lesser priesthood is only to make way for the higher. As one fulfills the apprenticeship of a son of Moses and Aaron, he can then become a craftsman, called a son of

Abraham. This is the level of calling for one who is an elder in the Melchizedek Priesthood. Abraham was a teacher of the intermediate level which is symbolized by the Terrestrial Room of the Temple, the level of true self-consciousness. At the next higher level, that of being a master teacher or true high priest, one becomes a full member of the body or Church of the Firstborn. Finally, man becomes a Melchizedek, the elect of God, which is the level of translation.

These levels of growth in the true power of priesthood are explained in the Doctrine and Covenants:

"For whoso is faithful unto the obtaining (functioning in) these two priesthoods...and the magnifying their calling are sanctified (cleansed of idolatry) by the Spirit (of truth) UNTO THE RENEWING OF THEIR BODIES (the aging process is reversed). They become (1) the sons of Moses and of Aaron and (2) the seed of Abraham, and (3) the church and kingdom (of the Firstborn), and (4) the elect of God." (D&C 84:33-34)

The World Room instruction contains the keys to the mystery of going from the first to the second level of knowledge. The major element of this transition is the death by willing sacrifice of the sensual self. An acceptable sacrifice cannot be provided through education, will power, struggle, self-torment, anguish, anxiety, inspiration or anything else which is a product of relative consciousness. All that is required is that the TRUTH be eaten and digested until it is conscious flesh and blood, the seeing of reality. One comprehends or has eyes to see that there are two worlds and that he is of the Real World which is filled with diamonds of truth and pearls of great price.

It is for this reason that before the candidate leaves the World Room, he is given his final test or token of the Aaronic Priesthood. Here are Peter's instruction:

PETER: A couple will now come to the altar. We are instructed to give unto you the Second Token of the Aaronic Priesthood with its accompanying name, sign and penalty. Before doing this, however, we desire to impress upon your minds the sacred character of the Second Token of the Aaronic Priesthood with its accompanying name, sign and penalty. They are most sacred and are guarded by solemn covenants and obligations of secrecy to the effect that under no condition, even at the peril of your life will you ever divulge them, except at a certain place that will be shown you hereafter. The representation of the penalty indicates different ways in which life may be taken.

The second Token of the Aaronic Priesthood is given by clasping the right hands together and by placing the joint of the thumb between the first and second knuckles of the hand, in this manner.

Adam, we give unto you the Second Token of the Aaronic Priesthood.

We desire all to receive it. All arise. If any of you have not received this token, please raise your hand.

The name of this token is your own first given name if you are going through the temple for yourself, or the first given name of the person for whom you are officiating.

The sign of the Second Token of the Aaronic Priesthood is made by bringing the right hand in front of you, with the hand in cupping shape, the right arm forming a square, the left arm being raised to the square. This is the sign. The execution of the penalty is represented by placing the right hand on the left breast, drawing the hand quickly across the body and dropping the hands to the sides.

If I were going through the temple for the first time this day for my own endowments--my first given name being Thomas--I would say: I, Thomas, do covenant and promise that I will never reveal the second token of the Aaronic Priesthood, with its accompanying name, sign and penalty. Rather than do so I would suffer my life to be taken.

All arise.

The sign of the second token of the Aaronic Priesthood is made by bringing the right hand in front of you, with the hand in cupping shape, the left arm being raised to the square. This is the sign.

Now repeat in your minds after me the words of the covenant, at the same time representing the execution of the penalty.

I, _____ (think of the first given name), do covenant and promise that I will never reveal the second token of the Aaronic Priesthood, together with its accompanying name, sign and penalty. Rather than do so I would suffer my life to be taken.

That will do.

(If one of the brethren or sisters makes a mistake in the execution of the penalty, the execution of the penalty is repeated.)

(Peter, James and John return and report to Jehovah, and Jehovah reports to Elohim. Instructions from Elohim are given to Jehovah, and for Jehovah to Peter, James and John.)

PETER: We have been instructed to have you place your robe on the right shoulder, preparatory to receiving the first token of the Melchizedek Priesthood, and entering into the Terrestrial World.

You may now do so.

The brethren will follow Adam and the Sisters will follow Eve into the room representing the Terrestrial World.

It will be noticed that the handclasp of the Second Token is almost identical with the First Token. The joint of the thumb is moved from the first knuckle to the space between the first and second knuckles. The handclasp is still a half-clasp, representing the partial union between man and God.

The Second Token is the second test to enable the candidate to see if he is paying attention and awake. Since the test is skillfully designed, the candidate will be totally oblivious of his failure to pass the test and will be permitted to proceed on to the completion of the Terrestrial portion of the endowment. The World Room is the first level or degree of instruction, the Terrestrial is the Second level or degree, and the third level is reserved for the room BEHIND the veil. Although this highest phase is not given in present temples, it is, literally, the THIRD DEGREE, when the candidate is roughly and sternly awakened if he has proceeded without paying attention. This subject will be discussed when we deal with the Celestial Room.

Some of the same tests of the First Token and included in the Second, such as making an oath just after promising to keep the Law of the Gospel which forbids swearing any oaths. However, the penalty for this Second Token is different. The hand is drawn quickly across the chest, indicating the way "in which life may be taken." In earlier days in the Church, the words describing the penalty were more specific, stating that "should I do so, I agree to have my breast cut open and my heart and vitals torn from my body and given to the birds of the air and the beasts of the field." (Temple Mormonism, p. 20)

Whereas the First Token dealt with cutting off the head, we see that this token deals with cutting out the heart. The head is where we think. The heart is where we feel or have a sense of things. The heart is to be pure, meaning that our feelings are to be unadulterated by lust, which is the desire to gain gratification of the senses. There are four conditions of the heart which will expose a candidate in his failure to meet the requirements of this level of consciousness.

1. The Guilty Heart
2. The Angry Heart
3. The Fearful Heart
4. The Sentimental Heart

1. THE GUILTY HEART AND THE PENALTY

Guilty feelings are the result of a disturbed conscience. It is generally believed that one's conscience is the stern voice of an offended God. However, if we think about people for a bit, we can recognize that guilt feelings are the result of the conditioning received as a child. One person feels very guilty if he eats meat on Friday, and another feels guilty if he eats pork on any day. One person feels guilty if he eats any meat at all, and another feels guilty if he drinks coffee. Obviously, all these feelings, and they can be very strong feelings if the early conditioning has been effective, are not the voice of the Spirit. Actually, they are the voice of one's B side, which is the "need to please" and the "need to do and believe as told by one's authorities".

A person induces the sensations of guilt in an attempt to atone for his own sins. He must make himself pay by self-crucifixion so that he will never want to be "bad" again. He cannot conceive of a way of life or level of consciousness which knows no guilt because he has never truly accepted the atonement of Jesus Christ. Christ paid the debt of sin so there is no need for anyone to try to pay for sin again. "But," one may say, "it is only through the suffering of guilt that we are motivated to change from bad to good." Hogwash! If a person is "good" only because he feels so terrible when he is "bad", then he is not good at all- he is just scared. He is not submissive to the Light of truth for he is taking the initiative role, judging by his senses of what is good and bad, trying to re-create what he thinks God has poorly created.

If a man does not rob a bank because he might get caught or because he is too proud to get booty that way, he is a "bank-robber" who just doesn't rob banks because of fear or pride. However, if a man does not rob banks because he knows that the money in the bank does not belong to him, then he is not a bank-robber at all. Neither is he being "good". He is just living simple truth. He sees the good of the truth.

Actually, the guilty heart comes from idolatry, not faith. An idol is anything--object, person, ideal, principality or organization--which one looks to for his state of happiness. This is called giving away one's power of being. When we need something from others to feel contentment, such as others being pleased with us, giving us our way, changing to our desires, or accepting our ideas and authority in order for us to be at peace within, then we have given them the responsibility (ability to respond) for our well being. The power we confer upon them is an unilateral form of priesthood in our own personally created, idolatrous religion. In this religion we worship a single, great almighty god, the one and only god over all the Man-Made World. He is a jealous god, easily offended, quick to take revenge. His name is unspeakable, for those who worship him do not know the name by which he is called. But he is real and he is the real voice of conscience. Perhaps it might be well if you did learn his great and holy name, for you may have used it many times in vain. His name is "WHAT WILL PEOPLE THINK".

This is the god to whom man pays homage, giving his attention and adoration, feeling such great elation when the god smiles and feeling such great rejection when he is not pleased. Man gives his treasure, his peace, and his life trying to please this god, whose other name is Lucifer, the

Desire of the Senses. The four basic desires of the senses are almost totally motivated by one's faith in this god. Even most of what one wants in creature-comforts is more psychological than physical, being conditioned by "What Will People Think." Thus, Lucifer wears a black apron, symbolic of his idolatrous power.

Most people experience less guilt for doing something they think is wrong than they do when they think they are going to get caught--and what will people think. If a person's image of the Heavenly Father is quite real, then He, too, becomes part of the "people" in the great false god. It is interesting that religious guilt is usually worrying about what the Father will think, not about what Jesus will think.

Guilt is not a part of consciousness but is part of the nightmares of sleep. Thus, the Second Token of the Aaronic Priesthood is to see if one has been willing to give up the old sense of worshipping mammon. This is symbolized by a willingness to have the chest cut open and all of the old dictatorial and idolatrous senses cast away. These are the feelings of the old heart and vitals which contained the seeds of death. They are to be consumed by the birds of the air and beasts of the field who do not worship the idolatrous god of the Man-made World. Birds symbolize the new liberty of flying through the heavens, free from the chains of the gravity of guilt. The beasts of the field symbolize the carrying away of man's heavy burdens. So when a candidate of the higher endowment still clings to his guilty heart, he fails the final test of consciousness, he will suffer his life to be taken in an unnecessary, but natural, physical death.

2. THE ANGRY HEART AND THE NAME

We never get angry without feeling, at the time, that we have good justification for it. Usually we get angry at other people but sometimes we get angry at things and occasionally we even get angry at ourselves. There are times that we regret our act of anger because we find that our justification was based upon a misunderstanding on our part. But most of the time we do not discover the false basis of our anger and often call it "righteous indignation."

If we saw the truth behind all our anger, we would see that not one bit of it is righteous. It all comes from the A side, which is the "need to have my way." Give it some thought and you will discover that every time you have been angry it was because you were not getting your way. The feelings of jealousy and self-pity are also anger feelings because we are not getting our rights. Blaming comes from the fact that we think we know what ought to be and people should do things "our way."

Anger comes from the old or infant brain which was formed at birth when the baby received his name. Therefore, it is fitting that the name of this second token or test is one's own given name, which stands for his old nature. This is being unconscious after claiming the use of the new name or nature if one does not sacrifice his angry heart.

3. THE FEARFUL HEART AND THE TOKEN

Fear even tries to hide from itself. It is often the most disguised of all emotions. It is a feeling which can be portrayed as courage, snobbishness, intolerance, faith and even love. A young man who drives his car 110 miles an hour to show off for his friends is said to have real courage, but he is really motivated by fear--a fear that his friends will think he is afraid. The anguish a

person feels when he is rejected by his sweetheart is really fear of not having approval, but it is called the broken heart of love.

What is it that drives us incessantly to have our better side revealed? Is it pride, integrity, devotion, or loyalty? Or is it a fear that others will see that we are not as "good" as we would like to be? We want to prove to others that we are a "good guy." Actually, however, if we faced reality, we would see that in each of us is the full spectrum of potential--from the greatest saint to the lowest devil. If David could commit adultery, deception and murder, dare any of us say the such conduct is beyond our potential? If a man like Peter could become a Christ-man, can any of us say the we do not have the potential to do the same? If we have all these potentials, from the lowest to the highest, then what are we trying to prove by our "right foot forward" game? Each of us has the potential to be the greatest egomaniac, martyr, lover, hater, resenter, forgiver--just name it. All we need is the right conditioning, over a long enough period, and the worst and the best could be produced, as far as we know. When we accept this reality that we are not God's great gift to the world nor are we the devil's greatest ally, then we can stop worrying about the god, "What Will People Think," and get on with the process of experiencing life freely, as a function of Light and Truth.

Fear comes from feeling that we are cut off, separated from the source of Life. Of course, this is certainly true, but it is fear that got us that way--being afraid that we might not be comfortable or that we might be hurt in some way. So we have tried one solution after another. If we stop to look, we will find that every problem is merely a bad solution to what we thought was another problem. For example, we have a problem of being in debt, why? Because we tried to solve other problems by buying things. Each of the seven basic decisions were formed trying to solve the problems caused by the ones we had made before. When we cease trying to solve our "problems" and begin to understand what our "problems" really are, we will see that they are only symptoms of the one and only problem. The one problem is our inner urge to gain that ideal, painless, non-disturbed state we once knew in the womb. Therefore we are resisting life's experiences, in conflict with what is at this moment, struggling to make it what it ought to be. This is the hell inhabited by those with a fearful heart.

When we discover that life can be experienced freely, there is nothing to fear. If real dangers develop, the Awareness reports the situation instantly to Intelligence, giving an accurate interpretation, and survival is provided. We will not discuss the many possible ways that real dangers are diverted, but the scriptures are full of examples. The interesting thing to note is that when anyone experiences a threatening experience freely—such as young people do on a roller coaster, the experience is not called fear, it is called a thrill. Life can only be a thrill when it is experienced freely.

The Second Token is a half-clasp handshake symbolizing the way fearful people feel about life--like they only have half a hold. They have that feeling from time to time, as if they are hanging over a cliff and their helper has only got half a hold on their hand. In desperate fear, they struggle for a fuller union, and in that struggle, they tear themselves loose and fall, thus revealing the half grip token to the world, paying for it with their lives.

4. THE SENTIMENTAL HEART AND THE SIGN

Compassion is not sentimentality. Compassion is understanding. Sentimentality is insecurity. Most people may find it difficult to see that sentimentality and insecurity are the same emotion but it can be demonstrated in many ways. For instance, when watching a very sad movie, tears come to the eyes. We choke up and our hearts feel very heavy. Why? Because we identify with the characters in the play who are victims of tragic developments of life, such as disease, climate, or villains. The circumstances remind us of our own "unearned" hurts and we cry, because we have always felt, way down deep, that we are being picked on. So we are sentimental about family, country, church, or possessions which help to protect us from that hostile environment which may swoop down on us at any time and attack us with disease, accident, rejection or disaster. We feel like the tiny, crying infant who is being spanked when he is so helpless and sincere.

The Sign of the Second Token carries out this symbol. The right arm is held in a square, but not lifted up as if holding a light, but dropped down as one who is trying to reach for something. The right hand is held in cupping shape, which is the sign of a beggar, saying, "Give me! Please give me!"

Sentimentality, instead of being compassion, is pity and feeling sorry for people, including ourselves. Our pity for others encourages them to feel that they could not help themselves and are victims of hard, cruel circumstances. However, each of us has constantly refused the divine invitation to break lose the chains of the Man-Made World and be of the Real World where difficulties are challenging and comforts are delightful. God does not promise the non-disturbed state, but he does offer a gift of true peace of mind. There is a great difference between the two, for the former is an illusion and the latter is true reality.

The four types of hearts which are revealed in the Second Test or Token of the Aaronic Priesthood exist because those who partake of the Tree of Knowledge live by expectation. Here are just a few of the things we feel we have the right to expect:

- 1: We expect that other people will do what is right if they know what is right.
- 2: We expect that other people know how they are making us feel and therefore they will help us.
- 3: We expect that if we complain, we will get our way.
- 4: We expect that if we can get our own way, we will be non-disturbed and happy.
- 5: We expect if we please people, we will be non-disturbed and happy and that they will do what we want.
- 6: We expect that we can change ourselves if we make up our minds.
- 7: We expect that we have rights and other people should respect them.
- 8: We expect that we will be happy if other people or something were different.
- 9: We expect that others will accept our conclusions and beliefs.

In other words, we expect other people to act like adults so that we won't have to. When we have such expectations which are built upon illusions and misconceptions, we are going to be disappointed. When we are disappointed, we feel hurt—sometimes very deeply hurt. When we are hurt, we look for blame. If we blame ourselves, we have a guilty heart. If we blame someone else, we have an angry heart. If we don't know who to blame, we have a fearful heart. If we find it is a

combination of all three, we feel helplessly insecure and become very sentimental about almost everything.

What does a conscious person do when he comes to the Second Token of the Aaronic Priesthood? Having been awake to the Real World, he does not live by expectations based upon illusions and false ideals. His expectations are based upon a simple fact of life. The fact is that this world is populated almost entirely by little children, many of whom are in grown-up bodies with some degree of technical education. Most grown-ups are little children, mentally, because they function from their infant brain, Side A, and their child brain, Side B. Therefore a conscious person knows just exactly what to expect from everyone, and is very, very seldom surprised. There may be an occasion or two when someone comes along who is no longer a child and that will not be a disappointment but a very pleasant surprise. He who has self-consciousness enjoys all people just as they are. He understands that people are always acting perfectly for little children. Because of such understanding, he has true compassion for everyone.

When a conscious person participates in the Second Token of the Aaronic Priesthood, he does so as a witness that he has previously lived in a childish way and most people still are. He will not reveal this secret token of the half-life by treating childish people rudely and impatiently, or with sentimentality and pity. He will recognize that the level people are now experiencing is perfect for the stage of evolving they are at this moment. Were he to fight and fuss with this condition, he would fail to understand the Real World of God's creation. The sign of the penalty is to acknowledge that were he to resist "what is", he would knowingly be also paying with his life.

After completing this test and token, the candidate is now prepared to take the robe of the Holy Priesthood off of his left shoulder and place it on his right shoulder. The right shoulder represents his level of understanding of the Real World. This is the world all of us are of, whether we know it or not. This is not the world of games, rules, officials and penalties. It is not the world of opposites, like normal and abnormal, good and bad, pretty and ugly, in and out, but it is the world of REAL LIVING BEINGS, unique and special creations of a very wise and Infinite Eternal Father. No two of His creations are alike. No two of them are in the same environment at the same time, therefore there is no way one can be compared against another. They are in the Real World of the Light of Truth where there are no standards or opposites for living beings, there are only differences. Some are asleep and some are awake. Some are dying and some are alive. Some are in bondage and some are in liberty. But they are all responding perfectly to their environment because they are doing the ONLY thing they can do for the moment, time and place, being what they are at that moment, time and place.

As the morning sun of awakening comes up over the Terrestrial horizon, as the Telesstial dimensions of a moonlight night give way to the glory of understanding, joy springs up in the heart of the beholder. With the Psalmist, he shouts:

*Make a JOYFUL noise unto the Lord, all ye lands.
Server the Lord with gladness:
Come before his presence with singing.*

*Know ye that the Lord he is God;
IT IS HE THAT HATH MADE US, AND NOT WE OURSELVES.
We are his people and the sheep of his pasture.*

*Enter into his gates with thanksgiving,
And into his courts with praise.
Be thankful unto him, and bless his name.*

*For the Lord is good,
His mercy is everlasting;
And his truth endureth unto all generations.
(Psalms 100)*

Chapter 16

THE LAW OF CHASTITY

Of all the rooms of the endowment, the Terrestrial is designed as the deepest level of instruction. If all preparatory steps have been taken, the individual is now a true student of integrative material. He is becoming conscious of "self", not only in theory and doctrine, but in comprehension and realization.

In the Terrestrial instruction there are seven steps, representing the seven phases of development on the self-conscious level. These are sometimes referred to as the seven valleys of enlightenment. The great discoveries of insight are often found in the spiritual valleys rather than on the ecstatic heights. As the student gains experiences in a new purpose of living, the evolving to higher levels of understanding come through challenges rather than the void of calm and comfort. The seven steps, the number representing completeness, are as follows:

1. The Covenant of the Law of Chastity.
2. The First Token of the Melchizedek Priesthood.
3. The Covenant to Keep the Law of Consecration.
4. The Second Token of the Melchizedek Priesthood.
5. The True Order of Prayer.
6. The Uncovering of the Veil of the Temple.
7. The Passing Through the Veil.

As you will notice from the above, the candidates are now receiving the instruction which is associated with the full, Melchizedek Priesthood. This instruction is not for the literal and materialistically minded, but is for those who are serious students of the mystery of Godliness. Regarding these particular ordinances or confirmations, the Lord has said:

"And this greater priesthood administereth the gospel and holdeth the key of THE MYSTERIES OF THE KINGDOM, EVEN THE KEY OF THE KNOWLEDGE OF GOD. Therefore, in the ordinances thereof, the POWER OF GODLINESS IS MANIFEST (revealed). And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live." (D&C 84:19-22)

The literally minded think that without being ordained to the priesthood, no one can look God directly in the face and survive. It means much, much more than this. Joseph Smith acknowledges that before he had any priesthood or ordinances he looked upon the face of God. The deeper meaning is that through the power of "God-in-man", man will LIVE because he has seen the face of God. The face of God is to comprehend His infinite presence. The ordinances and authority of the full priesthood is not just to go through a ritual, but to become a true, conscious function of the Light of truth. Joseph Smith said, "Thus we behold the keys of this Priesthood consisted in obtaining the VOICE OF JEHOVAH THAT HE TALKED WITH HIM." (Teachings of the Prophet Joseph Smith p. 171) True ordination means to be truly established. No man can rest upon outward ceremony, and no man has been required to wait upon it.

God's great, new and everlasting covenant to man is to LIVE. Joseph Smith taught that the principle of translation was the natural process of the priesthood and power of God:

"Now the doctrine of translation is a POWER which belongs to the Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid (taught only undercover) from before the foundations of the world: they are hid from the wise and prudent to be revealed in THE LAST TIMES (man's higher levels of understanding).

"Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but this is a mistaken idea. Their place of habitation is that of the TERRESTRIAL ORDER." (Teachings of the Prophet Joseph Smith p.170)

When the Lord says that IN the ordinances (or endowment) of the priesthood, the POWER OF GODLINESS IS MANIFEST, there is no greater revelation of this than in the Terrestrial instruction. For very necessary reasons, only the lesser portions of the deeper meaning will be given to the reader in these pages. However, even the lesser portions is more than many people will be able to face.

As we reviewed in the last two chapters, after the candidates were dressed in the robes on their left shoulder and given the Second Token of the Aaronic Priesthood, Peter, James and John again demonstrated the true order and ordination of man by reporting their work to Jehovah, who then reported to Elohim. Elohim then instructed Jehovah to have Peter, James and John return to the man Adam and to place the robe on the right shoulder preparatory to functioning in the ordinances of the greater priesthood. Adam was to be put under covenant to keep the Law of Chastity and then given the First Token of the Melchizedek Priesthood. Jehovah then goes to Peter, James and John and instructs them to do those things he has been given by Elohim.

To the uninitiated, these frequent duplications of reports and instructions may seem repetitious and unnecessary. However these communications demonstrate the one, major lesson of the entire endowment. This is the KEY, for there is but one "key of the mysteries of Godliness, even THE KEY of the knowledge of God." That key is to know the correct relationships between the four aspects of man--(1) Intelligence, (2) Awareness (3) Physical/Spirit Body, and (4) The Results of the Life. This is why the demonstration of how each aspect relates to the other is made over and over. Here are the number of times the example is demonstrated.

Creation Room.....	7
Garden of Eden Room.....	3
World Room.....	3
Terrestrial Room.....	3
At the Veil.....	2

Total	18

Now to continue with the endowment story. As soon as all the candidates are seated in the Terrestrial Room, they are addressed by Peter as follows:

PETER: A couple will now come to the altar. We are instructed to give unto you the Law of Chastity.

To the sisters it is that no one of you will have sexual intercourse with any of the sons of Adam, except your legal and lawful husband. To the brethren it is that no one of you will have sexual intercourse with any of the daughters of Eve, except your legal and lawful wife.

Sisters please arise. Each of you bring your right hand to the square. You and each of you do covenant and promise before God, angels and these witnesses at this altar that you will keep the Law of Chastity, as it has been explained to you. Each of you bow your head and say yes.

SISTERS: Yes.

PETER: That will do.

Brethren arise. Each of you bring your right hand to the square. You and each of you do covenant and promise before God, angels and these witnesses at this altar that you will keep the Law of Chastity as it has been explained to you. Each of you bow your head and say yes.

BRETHREN: Yes.

PETER: That will do.

Since purity and virtue are stressed so much in the scriptures, most members of the Church are not surprised at the special significance placed on this particular rule in the temple. It is often taught that adultery is second only to murder. Because of this great emphasis on the act rather than a state of being, many faithful Latter-day Saints carry a heavy burden due to a past, regretful transgression. Yet the real meaning of spiritual chastity is often ignored. The grave violation of spiritual adultery is not even comprehended by a great majority who have been to the temple. It is time that it was discussed more openly.

Actually, Jesus demonstrated that sexual sins are quickly forgiven. His Sermon on the Mount explained that the act is no greater sin than the desire, so who dare cast the first stone? If people's actions are pure because of fear, they, themselves, are not pure at all. What Jesus was most severe about was the spiritual adultery committed by the scribes and Pharisees. Their great sin is the real subject of the Law of Chastity given in the endowment. Obedience to the physical law of chastity was already covered in the covenant to "keep His commandments" in the Garden of Eden Room and to avoid "all impure and unholy practices" in the World Room.

The Law of Chastity speaks of one's "legal and lawful" spouse. It does not speak of one's legal and lawfully WEDDED spouse. God is not concerned with the rules and laws invented by men, but with the eternal laws of the universe. So let us see what is this particular legal and Lawful union which is to be held inviolate.

Those who receive their endowments are called to be the bride of Christ. In this relationship, Christ functions as the bridegroom and the Awareness functions as the bride. The bride has covenanted to take upon herself the name of her husband, which means that she will fulfill the nature of the Christ relationship with the Father. The Christ relationship is to be an accurate reporter and interpreter, which is to describe rather than to judge. When man reverses the function, where he takes over as the all important decider, turning every which way for the gratification of the senses and psychological desires, he has had intercourse with strangers and has adulterated his sacred vows of purity. This is the adultery which turns the world upside down and fills it with darkness. This is what is next to murder, for instead of taking another's life, adultery is to take one's own life. Sin--to miss conceive--has the wages of death.

Those interested in a more intensive treatment of this symbolism may profitably study Ezekial 16. In this revelation, God describes his rejection of his chosen people as a husband rejecting a wife who has been grossly unfaithful. Here are some of the verses as an example:

"Again the word of the Lord came unto me, saying, Son of man cause Jerusalem (one who is under covenant) to KNOW her abominations..."

"And say, thus saith the Lord God unto Jerusalem; thy birth (master decision) and thy nativity (conditioning) is of the land of Canaan (desires of the senses): thy father was an Amorite (to gain pleasure) and thy mother an Hittite (to escape pain)..."

"Now when I passed by thee, and looked upon thee, behold, thy time was the time of love (union in consciousness); and I spread my skirt (understanding) over thee, and covered thy nakedness (ignorance); yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine (committed to consciousness). Then washed I thee with water (truth); yea, I thoroughly washed away thy blood (wasted life) from thee, and I anointed thee with oil (the Good of the truth)..."

"How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman (one who turns every which way for life); in that thou buildest thine eminent place (purpose of living) in the head of every way (every aspect of life), and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire (won't let the senses serve you), but as a wife that committeth adultery (being "right" by the way one feels rather than by truth), who taketh strangers (darkness) instead of her husband (light)! They give gifts to all whores; but thou givest thy gifts (life) to all thy lovers (senses), and hirest them (promises to reward them), that they may come unto thee on every side of thy whoredom."

"And thine elder sister (A side) is Samaria (Vantiy)...thy younger sister (B side)...is Sodom, pride...Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger (the infant brain and the child brain); and I will give them unto thee for daughters (to become less important, thus obedient), but not by thy covenant (part of the new point of Awareness)."

There is much more to this symbolic revelation, but the point I strongly made that God will not be mocked. The compensating balance to spiritual infidelity is great. Ancient Israel was one wicked and adulterous generation after another--not always through sexual promiscuity, for there was a death penalty on that--but for their pride, vanity, and unbelief. Modern Israel has chosen to be little better and for this reason they are still an outcast people, rejected and unworthy to establish the Zion of the PURE IN HEART.

"...vanity and unbelief have brought the whole church under condemnation...for shall the children of the kingdom POLLUTE (adulterate) my HOLY LAND? Verily, I say unto you, NAY!" (D&C 84:55 & 59)

The Lord's holy land is the "place of consecration, the gift that is given to abide in man, the record of heaven. The true "place" of Zion is in the heart, for Zion is "THE PURE IN HEART." Man's body is the temple of God when the proper union or marriage of Awareness and Spirit takes place. Then Man is a true function of God, *"yea, man is the tabernacle of God, even temples; and WHATSOEVER TEMPLE IS DEFILED, GOD SHALL DESTROY THAT TEMPLE."* (D&C93:35)

Chapter 17

THE FIRST TOKEN OF THE MELCHEZEDEK PRIESTHOOD

After the Law of Chastity has been presented, Peter gives the first test or token of the greater priesthood. The presentation is as follows:

PETER: We are instructed to give unto you the First Token of The Melchizedek Priesthood or Sign of The Nail. This is done by bringing your right hand forward in a vertical position, fingers close together, thumb extended. And the person giving the token places the tip of his forefinger in the center of the palm and the thumb on the back of the hand, in this manner. We desire all to receive it. All arise.

If any of you have not received this token, please raise your hand.

The sign of the First Token of the Melchizedek Priesthood or Sign of The Nail is made by bringing the left hand in front of you with the hand in cupping shape, the left arm forming a square, the right hand is also brought forward, the fingers close together, and the thumb is placed over the left hip. This is the sign. The execution of the penalty is represented by drawing the thumb quickly across the body and dropping the hands to the side.

The name of this token is The Son, meaning the Son of God.

If I were going through the temple today either for myself or for the dead, I would say, after making the sign, I covenant in the name of the Son that I will never reveal the First Token of The Melchizedek Priesthood or Sign of The Nail with its accompanying name, sign or penalty. Rather than do so I would suffer my life to be taken.

All arise.

Each of you make the sign of the First Token of The Melchizedek Priesthood or Sign of The Nail by bringing the left hand in front of you with the hand in cupping shape, the left arm forming a square, the right hand is also brought forward, the palm down, the fingers close together and the thumb extended and the thumb is placed over the left hip. This is the sign.

Now repeat in your minds after me the words of the covenant at the same time representing the execution of the penalty.

I covenant in the name of the Son that I will never reveal the First Token of the Melchizedek Priesthood or Sign of The Nail, with its accompanying name, sign or penalty. Rather than do so I would suffer my life to be taken.

That will do.

PETER: We will return and report.

This is the third test each candidate is given. There are four elements to each test--(1) the grip, (2) the name, (3) the sign, and (4) the penalty. The first test has to do with the head or mind. The second has to do with the heart or feeling. The third test has to do with the bowels or man's will. When the term is used that a man has "guts", it is meant that he is a man of strong will or determination. When the scriptures say that one's bowels are filled with compassion, the reference means more than empathy and deep feeling, it is a communion of wills.

When the candidate enters the Terrestrial level of instruction, he is represented as being a true bride of Christ, taking the submissive or passive role to Intelligence, the Light of Christ. There are four ways the carnal will can be exposed in this First Test of the Melchizedek Priesthood:

1. The Cowardly Will
2. The Presumptive Will
3. The Begging Will
4. The Zealous Will

1. THE COWARDLY WILL AND THE TOKEN

When a person becomes a true student of integration or union with God, he forsakes the old purpose of living and no longer has a need to be non-disturbed. The Infinite Teacher will place challenges before the student which will enable him to grow in the new freedom to accept life's experience. This freedom is the real meaning of courage. Fear to experience is the basis of cowardice. A coward is one who is subservient to the demands of the senses.

The strange handclasp in the First Token of the Melchizedek Priesthood is symbolical of this challenging relationship with God. As the candidate extends his hand, he is "pierced" by the hand of God rather than accepted in the full union of a handclasp. God is not cruel, for growth comes only by facing obstacles. Jesus achieved his greatest union with Father in Gethsemane and through it learned total obedience or oneness.

Fair-weather friends are not true friends at all. Fair-weather students are no better. A disciple has endured the test of the sign of the nail when he stays with the master in the day of adversity, regardless of the obstacles, discomfort and persecution, knowing he has no other place to go for Life.

2. THE PRESUMPTIVE WILL AND THE NAME

Few things are more intolerable to most people than a person assuming authority to order others around. The same thing is true of a fiancée who is espoused to the bridegroom but is already taking over as if she were the wife. Conditioned man is impatient. He continually assumes that he has rights and attainment when he only has privileges and challenges. The name of this token in the Son, meaning the Son of God. To use the name of The Son when one is not truly "legally and lawfully" living by the NATURE of the Son is very presumptive.

It was the presumptive will which betrayed Lucifer, the Son of the Morning. As the Lord explains, *"Wherefore, because that Satan....sought...that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down."* (Moses 4:3) It is this inner urge to become something or to get something that one sometimes obtains psychic

experiences from his ingenious inner mind, even visions, voices, dreams, automatic writing, precognition and prophecy. As long as a person is living to gratify the four dual basic urges, these self-induced phenomenon will be presumed to be of God and the person will claim a degree of sanctification impossible for those in a conditioned state. The fact that these "spiritual" experiences will sustain the doctrines and authority of the Church is immaterial. People of all faiths have such manifestations and the messages are almost always consistent with their beliefs. Thus as Catholics have Catholic visions, Mormons will have Mormon visions. Once a person understands the true identity of the Lucifer within, he can discern whether the manifestation gives him gratification of any of the four dual basic senses or urges--getting comfort, attention, approval, or being important and needed.

3. THE BEGGING WILL AND THE SIGN

The infant is always functioning from the attitude of "gi'me, gi'me!" The conditioned man is still the infant, always wanting to be given this or that. The sign of the First Token of the Melchizedek Priesthood has the left hand extended in cupping shape, signifying the attitude of the beggar. The right hand is placed under the left elbow, with the right thumb extended in a cupping shape. It is pulled back to the left hip. If the left hand had moved first, it could have caught the right hand and held it from moving across the body.

This sign represents that the difficulties man experiences is because he is so busy trying to "get" that he loses his life. We beg from God and everybody else for gifts, wages, rewards, promises and assurances of happiness--the state of having the ideal sensation permanently. In the process, we turn our backs on the gift of the kingdom of heaven, which is peace, joy, love and faith.

4. THE ZEALOUS WILL AND THE PENALTY

The conditioned man prizes those who have zeal. It is called ambition, drive, determination, and spirit. Those who fail to demonstrate "will power" are pitied and scorned. However, zeal does not come from the Light of truth, but from the fear and ignorance off of the Tree of Knowledge. The easiest way to create zeal in an individual is to make him frightened, angry ashamed or excited about great rewards. Therefore, no matter how "good" the resulting effort appears, it is polluted by fear, greed, pride, or vanity.

Paul acknowledged that the Israelites of his day were filled with the zeal of "ambition, drive, determination and spirit." But notice how he described the tragic nature of this zeal:

"Brethren my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have A ZEAL OF GOD, BUT NOT ACCORDING TO KNOWLEDGE.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness (gratification of good feelings and escaping bad feelings), have not submitted themselves (been passive) unto the righteousness of God." (Romans 10:1-3)

In this token, the third to be given, there is another oath made in which the candidate offers his life as a seal on his word that he will not reveal the secret sign. An unconscious person can only do this out of zeal--zeal to be approved and accepted by other people and by God. Appropriately, it is his bowels or "guts" that are sacrificed. In the original wording used in the temple, the people

swore, "Should I do so, I agree that my body be cut asunder in the midst and all my bowels gush out."

When one becomes properly united to the Light of truth in the true nature of Christ-Awareness, he no longer has zeal. He no longer NEEDS anything. He no longer functions from "have to", "ought to" and "got to". His energy is no longer drawn from outside stimulation. The energy source is Spirit and comes from vital interest and just plain joy.

Any conditioned, unconscious person who participates in the First Token of the Melchizedek Priesthood will violate every covenant he has made so far, including the Law of Chastity. The error is not in the act but in the intent of the heart which is not pure.

A conscious student accepts the pincer-type of hand grip as a witness that he asks for no quarter, defending no rights, begging no favors. He accepts the privilege of being a function of the Light of truth, regardless of cost, discomfort, or inconvenience. He acknowledges in the penalty that he is now in a position to consciously be giving up his life if he yields to the temptation of the senses for comfort, attentions, approval and importance.

Chapter 18

THE LAW OF CONSECRATION

After Peter has given the First Token of the Melchizedek Priesthood, he and James and John report back to Jehovah who reports back to Elohim. Elohim next instructs Jehovah to have Peter, James and John give Adam the Law of Consecration, the Second Token of the Melchizedek Priesthood, the true order of prayer, and reveal the veil of the temple.

When Peter, James and John return, they first present the Law of Consecration as follows:

PETER: A couple will now come to the altar. We are instructed to give unto you the Law of consecration as contained in the book of Doctrine and Covenants; this I will explain, it is that you do consecrate yourselves, your time, talents and everything with which the Lord has blessed you or with which he may bless you to the Church of Jesus Christ of Latter-day Saints, for the building up of the Kingdom of God on the earth and for the establishment of Zion.

All arise. Each of you bring your right arm to the square.

You and each of you do covenant and promise before God, angels and these witnesses at this altar that you will keep the Law of Consecration as contained in this the book of Doctrine and Covenants, which is that you do consecrate yourselves, your time, talents and everything with which the Lord has blessed you or with which he may bless you to the Church of Jesus Christ of Latter-day Saints for the building up of the Kingdom of God on the earth and for the establishment of Zion.

Each of you bow your head and say yes.

BRETHREN AND SISTERS: Yes.

This is the last covenant of obedience given in the present endowment. It is well to see the total list in the order presented.

1. The Law of Obedience
2. The Law of Sacrifice
3. The Law of the Gospel
4. The Law of Chastity
5. The Law of Consecration

As one can see, they are all one and the same thing. If you violated one, you would be violating all, including chastity in the full sense of the word. All of these, when taken literally, are lofty ideals, noble goals, and inspiring sentiments. The natural man understands these covenants through knowledge gained from the Tree of Good and Evil. But he can no more keep these covenants than he can put a camel through the eye of a needle. The more he struggles, the more he really fails.

Like all the rest, the Law of Consecration is symbolical rather than literal. It is a very sacred concept totally different than what the conditioned man imagines. It is closely associated with the command to have an eye which is single to the Glory of God, something which cannot be done through one's own will. In other words, the natural man cannot consecrate anything. Consecrate means "to be made sacred together".

The best way to understand this paradox is to understand the symbolical meaning of one of Jesus' miracles of healing. Just as there are five covenants of obedience, so there were five porches around the pool of Bethesda, meaning "House of Mercy."

"Now there is at Jerusalem by the sheep gate a pool, which is called in the Hebrew tongue Bethesda, having five porches.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

"And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?"

"The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."

"Jesus saith unto him, Rise, take up thy bed, and walk. Immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath." (John 5:2-9)

Bethesda represents the Church, or more specifically, the School of the Prophets. It stood by the "sheep gate", which means that those sick people symbolized followers of the Good Shepherd and had come in as students or sheep. The five porches, which were used for shade by the sick, represents the five senses. Many disciples of The Way learn the truth, but remain spiritually lame, blind, halt and crippled because they still lived close to their senses--to see that their senses are gratified. They have seen the truth but have not seen the Good of the truth.

This particular man in the story represents those who have been impotent long enough to become discontent with their stalemate. The water represents truth. The troubling of the waters by an angel represents the power that comes when the truth is made alive by seeing the Good of it. We discussed this principle in the symbolism of raising the arm to the square. The horizontal ruler of

the square represents Truth and the vertical ruler represents the Good of the truth. Jesus, in this account, represents the Good of the truth. When he comes to the man and challenges him, the sick man offers excuses at first--for he believes he is justified in not being whole. he claims that he wills to be whole, but he really only wills to will. Actually what one really wills--in the heart--he is. But his will to be whole was always second to the senses, never first. So he remained flat on his bed--the bed of truth. However, when he finally discovered the Good, he was WHOLE--JUST LIKE THAT! He was consecrated by the Good of the truth. There is no other way. Truth can be learned, but Good can only be observed. Then it is the power of truth that sets one free.

In this covenant, the Church of Jesus Christ of Latter-day Saints is a symbol of the proper organization of the whole man—with Christ at the head. The president, as Awareness, is called to be the reporter and interpreter. The whole membership of the Church, the body, being obedient to the authority of the president. It is the Kingdom of God in one's own mortal earth which produces exaltation and perfection--there is no other. The Church can be an aid to advance students from one level of understanding to another. But if a person thinks that the Church is the dispenser of eternal safety and rewards, then he has turned the gospel upside down. This is often done by many individuals and it is God's plan that they be tempted in this way. It is the Spirit which giveth Life, not any principality, order, group or authority. The Church on this side of the veil is flesh and not Spirit. The only way one can attempt to consecrate his life is to God. As Nephi declared:

"O Lord, I have trusted in thee, and I will trust in thee forever, I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. Yes, cursed is he that putteth his trust in man or maketh flesh his arm." (2 Nephi 4:34)

The covenant to keep the Law of Consecration is another example of the hand of the Master Teacher. When the Saints are called to account for their unconsciousness, they will be left without an excuse. There are many such messages as this that could have awakened the alert and serious candidates for light and truth.

Chapter 19

THE SECOND TOKEN OF THE MELCHEZEDEK PRIESTHOOD

The final token given the temple is very different from the preceding three. It is called the Second Token of the Melchizedek Priesthood, the Patriarchal Grip or Sure Sign of the Nail. This token is a true handshake, symbolizing the full state of union. Peter presents this token as follows:

PETER: We are instructed to give unto you the Second Token of The Melchizedek Priesthood, the Patriarchal Grip or Sure Sign of the Nail, and to instruct you in the true order of prayer and to give you further instructions preparatory to going through the veil.

The Second Token of The Melchizedek Priesthood, the Patriarchal Grip or Sure Sign of the Nail is given by clasping the right hands together and by interlocking the little finger and placing the forefinger of the right hand on the center of the wrist, in this manner. We desire all to receive it.

All arise.

If any of you have not received it, please raise your hand.

The name of the Second Token of The Melchizedek Priesthood, the Patriarchal Grip or Sure Sign of the Nail will not be given you at this stage of the endowment, but will be given later on.

The sign is made by raising both hands high above the head and by lowering your hands to the side, saying:

Pay lay ale

Pay lay ale

Pay lay ale

When Adam was driven out of the Garden of Eden he built an altar and offered prayer and these are the words he used, repeated three times.

We desire all to receive it. All arise. Each of you make the sign of the Second Token of The Melchizedek Priesthood, the Patriarchal Grip or Sure Sign of the Nail by raising both hands high above the head and by lowering your hands to the side.

BRETHHEREN & SISTERS: Pay lay ale, Pay lay ale, Pay lay ale

PETER: That will do.

There is no penalty mentioned for this token, but you must remember that you are under just as strict an obligation to secrecy for this token and sign as you are for all the other tokens and signs of the Holy Priesthood which you have received in the temple this day.

This token is not a test nor is there any oath or penalty associated with it. The name of this token is given at the final step of passing through the veil, indicating that the token represents the transition from the Terrestrial level of awareness to the Celestial level of awareness.

As you will recall, the two tokens of the Aaronic Priesthood were half-grips in which the fingers were being held but the palms were not joined. These were symbolical of the half-union with God experienced by conditioned man. Then with the First Token of the Melchizedek Priesthood, there was no handshake at all, but a piercing or pinching by the other's thumb and index finger against the center of the extended hand. As we have mentioned, this was symbolical of the processing of purging which is experienced by all students of The Way. Peter stated the point clearly:

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." (Hebrew 12:6-8)

In the Second Token of The Melchizedek Priesthood, the full palm of the hand touches the other's palm; the small finger interlocking and the index finger is pressed against the other person's wrist. The index finger is simulating the placing of the second nail used to secure each arm of Jesus to the cross. The first nail was driven through the palm, but another was driven through the wrist for greater security. With the little fingers interlocking and the index fingers reaching each other's wrist, the union is one of a very complete and secure handshake, indicating the most intimate trust and affection between the parties. This is the kind of relationship Jesus described between he and his Father. As the student grows in consciousness of self, he also grows in this full knowledge and love of God.

There is no penalty associated with the final token of union, since the carnal life-- intellectual, emotional, and will--has been forsaken and sacrificed. The new Christ-like Awareness serves as a conscious function of the Light of truth. The secrecy associated with this token is not

bound by an oath or a promise because there is a very different type of secrecy involved. The meaning behind the secrecy of the other tokens was to not reveal the state of partial-union as revealed through the non-renewal or aging of the body and a carnal nature. In such a case, death reveals all.

The secrecy of the final token has to do with not "throwing pearls before swine". A true craftsman of spiritual things does not satisfy curiosity nor teach truth when it is not being sought for with great diligence. As Alma explained to an inquiring student:

"It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him."

"...and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him TO KNOW THE MYSTERIES OF GOD UNTIL HE KNOW THEM IN FULL."

"And they that will harden their hearts, to him is given the lesser portion of the word until they know NOTHING CONCERNING HIS MYSTERIES: and then they are taken captive by the devil, and led by his will down to destruction (death). Now this is what is meant by the chains of hell." (Alma 12:9-11)

This token is called the Patriarchal Grip, which means the Father's grip. When man becomes aware of what he is, he sees that the old feeling of separateness is an illusion gained from the Tree of Knowledge. Therefore, he no longer tries to cling to life or Life, but accepts both as a gift of the Father who holds him as securely as the Patriarchal Grip.

The other identification of the token is the Sure Sign of The Nail. A nail is a device used for fastening one thing to another. As the index finger presses in on the wrist of each other, the result is a conscious communication of complete oneness. On the part of the disciple, as he presses his finger against the "Father's" wrist, it is a form of prayer, joining the Father's will to provide this union to all who seek. This is the kind of prayer Jesus offered at the Last Supper:

"And now come I to thee...Sanctify them through thy truth...that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me...I in them, and thou in me, that they may be made perfect in one..." (John 17:13-23)

The Sure Sign of The Nail is also a confirmation to the student by the Father that the union is one of birthright.

"The Spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs; heirs of God, and joint-heirs with Christ." (Romans 8:16-17)

The sign of the Second Token of the Melchizedek Priesthood is a prayer, using both the arms and voice. There are three positions of the arms, three words spoken, and repeated three times. The words, "Pay lay ale" are the words which Adam spoke when he petitioned the Lord, saying, "O God, hear the words of my mouth." There is a much greater significance to these three words. They are part of the pure, Adamic language and have more than one meaning, depending upon the level of understanding.

On the sensual level, when Adam was first cast out of the Garden, he was pleading to be heard. "O God, HEAR ME!" This is the prayer of one who does not know who or what he is nor his function. These words represent the Adam which must die, not only in mind and heart, but also in three different positions. The arms are first fully raised, signifying the first penalty of giving up of all preconceived opinions, thinking in opposites, and yielding the intellect to the emotions. The arms are then drooped down half way, signifying the second penalty of giving up the worship of the senses and emotions. The arms are then dropped to the side with the last word of the three, indicating the yielding of one's conditioned, reactionary will as covered in the last penalty.

The sign, repeated three times, celebrates the death of the natural man who is carnal, sensual and devilish. To be "carnal" is to have the need to be superior. To be "sensual" is to have the need to please the senses. To be "devilish" is to have the need to control others.

However, "Pay lay ale" has a deeper meaning than the above, for it is symbolic of the true order of prayer. Instead of being the plea of a frightened, unworthy beggar, it can be the announcement of a waiting servant. The deeper spiritual meaning of the words, "Pay lay ale", and "THY SERVANT IS HERE, I AM LISTENING". The carnal man begs, the new man listens. To listen means that one is paying attention, truly conscious. Since man, the Awareness, is a function of Intelligence, he pays attention by seeing what he, himself, is doing. He does not keep his mind busy thinking what he shall say or do for one circumstance or another, for he is an observer and a student of the Master Teacher. As a function of the Father, he will remain conscious of what he is doing. Through this watching process each step of the evolving process comes about. Therefore, as the student is preparing to advance to the next higher level of consciousness, this prayer, "Pay lay ale" is a ceaseless prayer because it is a way of life.

After the Second Token of the Melchizedek Priesthood is given, the initiates are given an extensive review lecture which is introduced by Peter:

"A lecture will be given, which summarizes the instructions, ordinances and covenants, and also the tokens with their key words, signs and penalties, pertaining to the endowment which you have thus far received. You should try to remember and keep in mind all that you have heard and seen and may yet hear and see in this House. The purpose of this lecture is to assist you to remember that which has been taught you this day. You must keep in mind that you are under a solemn obligation never to speak outside of the temples of the Lord of the things you see and hear in this sacred place."

The lecturer begins his talk as follows:

"Brethren and Sisters, these endowments as herein administered, long withheld from the children of men, pertain to the dispensation of the fullness of times and have been revealed to prepare the people for exaltation."

The lecturer reviews each detail covered in the washing and anointings, the Creation Room, the Garden of Eden Room, the World Room and up to this point in the Terrestrial Room. He stresses that they should return often in order to contemplate these great truths which were only presented in symbols. He then concludes by saying:

"These are what are termed the mysteries of Godliness and they will enable you to understand the expression of Jesus made prior to his betrayal--This is life eternal that they might know thee, the only true God and Jesus Christ, whom thou has sent. May God bless you all, Amen."

Following this lecture, Peter instructs the group in the True Order of Prayer:

PETER: We will now teach you the true order of prayer. We would like the witnesses to come forward and stand at the head of the altar and six other couples to come forward and form a circle around the altar.

John will instruct and lead the circle.

JOHN: If any of you have unkind feelings towards any member of this circle you are invited to withdraw, that the Spirit of the Lord may not be restrained. In this circle we are required to make all the signs and tokens of the Holy Priesthood. (The signs and tokens of the Holy Priesthood are offered up, after which the couples form the true order of prayer and John kneels at the altar for prayer.)

PETER: The Sisters will unveil their faces and the Brethren and Sisters in the circle will return to their seats.

What is meant by the term, "The True Order of Prayer?" Certainly the term does not mean that this is the only true way to pray, for if God hears the words of one's heart and not the words of the lips, the position and movements of the body are even of less importance. Here again, the literal performance is only an invitation to find the real, inner message.

Prayer is the message of one's Awareness to Intelligence. When we are conditioned to gratifying the desires of the senses, the intellect is the servant of the senses rather than the master. For this reason anything the intellect has to say to God--in silent or spoken words--is usually overruled by the message or demands of the subconscious portion of the Awareness--the prayer of petition of the heart. Thus we see that the true order of prayer is to be totally conscious. The prayer circle, demonstrating the wholeness of the individual, offers up all of the signs and tokens, showing the way for the total death of the natural man. Finally, with each couple welding the circle into one complete whole, the Father within provides the instruction of power and prayer of real faith.

In the trinity of Peter, James and John, we have mentioned before that Peter represents the Physical, James the Awareness and John represents the Spirit or Father within. Notice that it is John, knelling at the altar on the inside of the circle, forming the sign of the Second Token of the Aaronic Priesthood, who offers the prayer. Paul described this principle as follows:

"We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Romans 8:26)

During the prayer which is offered by John and repeated by the group, John makes the sign of the Second Token of the Aaronic Priesthood. It is a witness to the yielding of the idolatrous heart to the worship of the living God, the Light of Truth. The women's faces are covered with a veil during the prayer, symbolizing the submission of Eve, the senses, to Adam, the Awareness. So in the prayer circle, there is another demonstration of the proper organization of man. Intelligence, as John, taking the initiative, Awareness, as Adam, being passive, uniting with the flesh in the perfect union of the Patriarchal Grip, and the flesh, as Eve, being the form through which the will of God is manifest in creation. As these great truths of the Terrestrial level are seen even "through a glass, darkly", the magnificence of self-consciousness is revealed.

Chapter 20

THE VEIL OF THE TEMPLE

The conclusion of the preset endowment occurs at the Veil of the temple, which divides the Terrestrial Room from the Celestial Room. The Veil is both the Veil of Death and the Veil of the Rebirth. Before Adam is presented at the Veil, the symbols on the Veil are revealed and given a brief explanation as follows:

PETER: We will now uncover the Veil.

Brethren and Sisters, this is the Veil of the Temple. It is necessary to explain the marks on the Veil. These four marks are the marks of the Holy Priesthood and corresponding marks are found on you individual garment. This is the mark of the square.

(Peter explains that the meaning of this mark is to be a reminder of the covenants that were entered into this day.)

This is the mark of the compass...That all truth is circumscribed into one great whole, and that desires, appetites and passions are to be kept within the bounds the Lord has set.

This is the navel mark. It is placed on the right side of the garment, over the navel, and is a reminder of the constant need of nourishment to body and spirit.

This is the knee mark. It is placed in the leg of the garment, over the knee cap, and indicates that every knee shall bow and every tongue confess that Jesus is the Christ.

These other three marks are for convenience, for working at the Veil. Through this one the person representing the Lord puts his right hand to test our knowledge of the tokens of the Holy Priesthood; through this one he asks certain questions, and through this one we give our answers.

Since all of you will have to go through the Veil, we will show you how this is done.

The worker gives three taps with the mallet.

(Peter shows the brethren and sisters how this is done. At the end of the demonstration, he explains the last token.)

THE FIVE POINTS OF FELLOWSHIP

LORD: What is that?

PETER: (acting as Adam) The second token of the Melchizedek Priesthood, the Patriarchal Grip or Sure Sign of the Nail.

LORD: Has it a name?

PETER: It has.

LORD: Will you give it to me?

PETER: I cannot. I have not yet received it. For this purpose I have come to converse with the Lord through the Veil.

LORD: You shall receive it upon the five points of fellowship through the Veil.

PETER: The five points of fellowship are: Inside of right foot by the side of the right foot, knee to knee, breast to breast, hand to back and mouth to ear.

(Peter, James and John return and report to Jehovah, and Jehovah reports to Elohim. Instructions from Elohim are given to Jehovah and from Jehovah to Peter, James and John.)

In Solomon's Temple there were two veils. A veil is a representation of a barrier to consciousness, of passing from death into life. The first veil is located between the World Room and the Terrestrial Room, but most do not see it as a veil. The veil is the robe of the Holy

Priesthood in which a person must be dressed, indicating the parting of the veil of darkness and being clothed with understanding of the two worlds. As the student of integration completes his self-discovery, on the Terrestrial level, he is prepared to part the second veil of darkness and walk in the presence of God, seeing the true relationship of all creation and to function in the full capacity and nature of Christ.

The Great Veil of the Temple is a curtain wall, a reminder to the initiate that his view is very limited. The wall is also functional, allowing requirements necessary to experience the higher level of consciousness. There are seven marks on the Veil, again indicating the wholeness of integration. Four of the marks are symbolical, representing the four aspects of man which must be correctly organized. Five of the marks are functional, representing the five senses which are no longer feared and will now serve the Awareness. The Sign of the Square is over the right breast, indicating the way that man will be able to walk uprightly and become whole. The Sign of the Compass is on the left side, indicating how man will have a change of heart, from darkness to light.

We have already discussed the Sign of the Square. The horizontal ruler indicates man's growth in truth. As long as a student lives and thrives on truth, practices and tries to defend truth, he will remain restrained by the Veil of the Rebirth. Truth is like a seed. As long as it is held close to the breast it will never flourish. When it is seen but not worshipped, when it is dropped from the hand and sinks into the earth where it dies, a new life begins to form. From the new plant there is a harvest forty, sixty or a hundred fold. One's preoccupation with truth must die. This seems strange, but when we "possess" truth, we try to use it as knowledge of good and evil. But when we suddenly discover the Good of the Truth (God in the Truth), truth ceases to be a tool, device, or vehicle to use or serve. It just becomes WHAT IS. Then a new Christ-life springs forth just as a plant grows effortlessly and miraculously from a dying seed. The Good of the Truth, signified by the vertical ruler of the Sign of the Square, is that which takes a two dimensional, mortal being (seeing good and evil) and makes him into a full three dimensional being.

The Sign of the Compass is to circumscribe the whole truth about self. This is the mirror that a teacher will carry, one way or another, to reveal to the student his true image. It shows man that he is not finite, separate, threatened and fragile. He is not a thing, even. He is a NO-THING. He was not, therefore he is free to use all things and enjoy all things.

The navel mark serves as a constant reminder that there is an endless supply of life, joy, peace, love and faith. These are not earned, they are gifts. The knee mark reminds us to always reverence the awesome power of God, for he has never failed to fulfill the prayer of our hearts. We can look at our lives and see our own real prayers.

At the conclusion of the ceremony at the Veil, the student is shown the Five Points of Fellowship. Although we will not discuss the deepest meaning, the inner meaning has to do with the five senses which are now in full subjection to the will of the Father. The five points of fellowship indicate absolute trust and union. It not only includes the Patriarchal Grip of the hands, but is also a full embrace of the body. Putting the hand to the back is the symbol of ultimate privilege and confidence. However, in the union, the Veil remains between the Father and he who comes to the Veil in the name of the Son.

There is no way to advance from the Terrestrial Room except through the Veil of Death. The old man is left behind the Veil, symbolized by going through each of the first three tokens.

Only the resurrected man, symbolized by the last token, the spiritual man, can walk into the next room. The Celestial Room represents the true order of the Kingdom of Heaven. At the Veil, Adam and God are intermingled into one. Adam is once again Michael, in full union with the Father.

The Ceremony at the Veil is as follows:

PETER: Brethren and Sisters, we are instructed to introduce you at the Veil, where you will receive the name of the second token of the Melchizedek Priesthood, the Patriarchal Grip or Sure Sign of the Nail, preparatory to your entering into the presence of the Lord.

Will the Veil workers please take their places at the Veil.

(The worker gives three taps with the mallet.)

LORD: What is wanted?

WORKER: Adam, having been true and faithful, desires to converse with the Lord through the Veil.

LORD: Present him at the Veil and his request shall be granted.

What is that?

ADAM: The first token of the Aaronic Priesthood.

LORD: Has it a name?

ADAM: It has.

LORD: Will you give it to me?

ADAM: I will, through the Veil (gives new name).

LORD: What is that?

ADAM: The second token of the Aaronic Priesthood.

LORD: Has it a name?

ADAM: It has.

LORD: Will you give it to me?

ADAM: I will, through the Veil (first given name.)

LORD: What is that?

ADAM: The first token of the Melchizedek Priesthood, or sign of the nail.

LORD: Has it a name?

ADAM: It has.

LORD: Will you give it to me?

ADAM: I will through the Veil (The Son).

LORD: What is that?

ADAM: The second token of the Melchizedek Priesthood, The Patriarchal Grip or Sure Sign of the Nail.

LORD: Has it a name?

ADAM: It has.

LORD: Will you give it to me?

ADAM: I cannot. I have not yet received it. For this purpose I have come to converse with the Lord through the Veil.

LORD: You shall receive it upon the Five Points of Fellowship, through the Veil.

This is the name of the token--Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the priesthood be upon me and upon my posterity through all generations of time and throughout all eternity.

What is that?

ADAM: The second token of the Melchizedek Priesthood, the Patriarchal Grip or Sure Sign of the Nail.

LORD: Has it a name?

ADAM: It has.

LORD: Will you give it to me?

ADAM: I will upon the Five Points of Fellowship through the Veil--Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the priesthood be upon me and upon my posterity through all generations of time and throughout all eternity.

LORD: That is correct.

(The worker gives three taps with the mallet)

LORD: What is wanted?

WORKER: Adam, having conversed with the Lord through the Veil, desires now to enter his presence.

LORD: Let him enter.

(Adam is admitted into the Celestial Room.)

The final event at the Veil is to receive and use the name of the Second Token of the Melchizedek Priesthood. There are five elements to this name, all given in symbolic code referring to the higher level of mind experienced in the state of objective consciousness. The name of the token is the only hint given regarding the instruction which could take place beyond the Veil. However, much has been given regarding this higher state of mind, which comes by accepting the Kingdom of Heaven as God's gift today. To do so is to dwell in the presence of God. Then man has **POWER IN THE PRIESTHOOD**, not just the power **OF** the priesthood. He is not only called, he is chosen.

"The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of ALL THE SPIRITUAL BLESSINGS OF THE CHURCH--(which is) to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant." (D&C 107:18-19)

"They who dwell in His presence are the church of the Firstborn; and they SEE AS THEY ARE SEEN, AND KNOW AS THEY ARE KNOWN, HAVING RECEIVED OF HIS FULLNESS AND HIS GRACE: AND HE MAKES THEM EQUAL IN POWER, AND IN MIGHT AND IN DOMINION." (D&C 76:94-95)

Chapter 21

THE UNUSED ROOM

The room behind the Veil is designed as the most beautiful and significant room of the temple. Appropriately, it is called the Celestial Room. However, it is presently the unused room, in the sense that it is the only room on the endowment for where there is no instruction or ordinance work performed.

The great temple of Salt Lake was the first Temple in this dispensation designed specifically for the endowment process. In the Kirtland Temple, both main floors were large assembly rooms and the School of the Prophets was usually held in the attic floor. In the Nauvoo Temple, the design was similar except that the endowment was given on the mezzanine between the two floors, around the dome of the lower hall. The Salt Lake Temple has been a source of many surprises

because later remodeling has often found the original construction perfect for these additions. Such was the case for the installation of elevators, a tunnel for the temple annex, places for electrical wiring and so forth. It is very possible that before long, when a new room of instruction is required as a part of the endowment, it will be "discovered" that the room is already there. It is the unused room beyond the Veil.

As the prophet, seer and revelator over the Church has emphasized, the time for modern Israel is short. Those holding the higher priesthood, those who have been called up and anointed, will be required to function in that capacity or step aside. The Lord does not need hundreds of thousands of powerless elders. His work can be done with a relatively few who are not only called, but are also chosen and established as true messengers of power and light. The true meaning of the endowment, the meat of the Gospel of Jesus Christ, must be taught, understood and digested. This "charge to awaken" can be done most effectively just after the initiate has completed the endowment ceremony and goes through the Veil. It is then that he can be shown how useless and vain is his literal mind which continues to judge what is good and evil. Satan's deception is so clever and subtle and man's blindness is so deep and basic that only through such an experience as "having the world turned upside down" can he be shaken into consciousness. The stone of Christ must grind the old man of pretense, hypocrisy, and stiffneckedness to powder. The atonement of Christ can be operative only on those who have a "broken heart and a contrite spirit." As long as man believes that there is ANYTHING salvageable, valuable or laudable in his fruit of the Tree of Knowledge, he cannot SEE with his eyes nor HEAR with his ears.

The material given in this book is as ancient as the endowment, for it was taught from the beginning. It has been brought to light by a "stranger" who knows the temple endowment intimately. It has not come through the channels of authority which babes in the gospel require in order to be "safe". As in every age, truth comes with no credentials, no beauty or comeliness, no right or authority--only itself. Its proof is only in the eating. Those who believe they can determine truth by judging the fruit in others, will do their judging by the Tree of Knowledge and pay for it with their lives.

The real function of the endowment is to provide an Initiation to higher mind. An Initiation has three phases to it. The first phase is to make the candidate feel as great as a king. The second phase is to have him make all kinds of promises of obedience to lofty ideals, holy standards, and great wisdom. The third phase is to reveal to the candidate that he has broken every one of his promises, in their real and true meaning. This is called the Third Degree. It is usually arranged so that someone's life is involved, enabling the candidates to see that the subject is a life and death matter. After the Third Degree, the candidate is a true initiate. The Initiation has been used down through the ages in many different forms, but its real function in the past has been kept secret except to those who experience its total devastating impact.

Many times the Initiation is carried out in real life. For example, Joseph, the son of Jacob, conducted such an Initiation for his brothers on their coming to a new life in Egypt. Lehi did the same thing for his family in coming to the new world. Not always is it equally successful, of course. However, the Initiation which Christ gave to his eleven disciples was the most effective of any ever recorded. You will recall that the disciples of Christ, after three years of intimate, direct instruction, had still not been truly "converted". They did not doubt their own faithfulness,

dedication, and consciousness--but they were still bound by the need for comfort, attention, approval and to be important. The moment of truth came when their leader was arrested, tried, convicted, disgraced and executed. In spite of all the promises, assurances, determination and good intentions of the disciples, they scattered like sheep and even denied him in many ways. When Jesus returned he was able to describe to them what had really happened. Thus, they were finally prepared to listen with their ears and see with their eyes. At last they were willing to let the old man of desire die so that a new Christ-man could come into being.

One of the most familiar and respected stories in the Book of Mormon is the vision of the Tree of Life seen by Lehi. There is in that story *"a great and spacious building"*. *"It stood as it were in the air, high above the earth"*. It could be called a temple. This beautiful structure represents *"the world and the wisdom thereof."* As Nephi declared, *"And it came to pass that I saw and bear record, that the great and spacious building was THE PRIDE OF THE WORLD: and it fell, and the fall thereof was exceeding great."* (I Nephi 11:35-36) In reality, then, we can see that the spacious building represents the teachings of the Tree of Knowledge of Good and Evil. The Tree of Life represents the higher teachings of the gift of God.

There was a Rod of Iron which led through the darkness to the Tree of Life. The Rod of Iron was the word of God--the truth about self. The Tree of Life *"is the love of God which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desireable above all things."* (I Nephi 11:22)

What is the Love of God? The English language uses the word "love" to mean many different things. It is generally believed that "love" is a feeling, often associated with sentimentality, approval, or physical desires. The Greek language had four different words, describing four different things, all of which we translate with the word, "love".

1. EROS

Eros means the mating love. It is a physical feeling which keeps the world well populated. We use the word in English as erotic, meaning sensuality. However, eros in and of itself is a pure feeling of physical attraction.

2. PIA

Pia means the maternal, protective love. It is an emotional feeling, almost instinctive, which urges (....?)

3. PHILO

Philo means approval, and is the feeling usually referred to when one says, "I love you". It is a feeling which comes from having one's "tastes" satisfied.

These first three words were most commonly used by the Greeks. They represent the comfortable sensations which arise from the Four Dual Basic Senses or Urges. They are a two edge sword, however, for they are always associated with some degree of anxiety which comes from having at least two feelings about everything. Eros, pia and philo are fine, in and of themselves, but only when preceded and accompanied by genuine love, which is a result of the consciousness which is a gift of God. This gift, Lehi discovered, is symbolized as the fruit of the Tree of Life.

Jesus used the word "love" many times, but never the type of love described as eros, pia or philo. The only word used by Christ (in the Greek manuscript) is Agape.

4. AGAPE

Agape is not a feeling, although it may be associated with great feeling. Agape can exist constantly, though feelings of one kind or another may come and go. Agape means CONSCIOUS UNDERSTANDING. The love of God is a the understanding of God or God's understanding. When one has the Light of truth, the understanding of Intelligence, he does not judge, hate, resent, pity, condemn, or feel superior to any other person. The love of God is the comprehending of all things--nothing less. When Eros, Pia, and Philo are accompanied with Agape, there is a fullness of delightful emotions without any anxiety.

Agape is not possible without consciousness of self, for until we are truly conscious of our own being, we cannot comprehend the being of others. The first step in Agape is to understand the fundamental rule behind all human action. It is this: No one ever does anything except at the time of doing it, he is convinced that what he is doing is either right, proper, or at least justified. The understanding that this is true in oneself and is also true in every other living creature is the beginning of Agape. This is not to say that everything a person does is right, proper or justified, only that before he can do anything he must have convinced himself that it was at least one of the three. There is no way for anyone to do otherwise.

Jesus said to love (Agape) your enemies, your neighbor, yourself and God. Conditioned man, being ruled by his feelings, interprets these commandments to mean that a person must have a sweet, love feeling for everyone all the time. Of course, none of us ever do have such a constant ideal feeling since we always have at least two feelings about everything. So most people are anxious about not having the single, ideal sensation. Feelings of "love" are usually either eros, pia or philo and they have to do with one's tastes, based upon the Four Dual Basic Urges. Because I don't like chronic complainers does not mean anything about Agape, either. Neither happen to suit my taste. But do I have true understanding, real conscious comprehension? If I do, I have no judgment, sentimentality, condemnation, or bias, but true empathy and compassion.

Paul wrote a great sermon on love to the Corinthians. In our English translation, the word which is translated as "charity" is AGAPE in the Greek. So let us read his sermon, replacing the word "charity" with "conscious understanding". We are speaking of a level of understanding which comes from true consciousness, not logic, conditioning, guilt or positive thinking.

"Though I speak with the tongues of men and of angels, and have not conscious understanding, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not CONSCIOUS UNDERSTANDING, I am NOTHING.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not conscious understanding, it profiteth me NOTHING.

Conscious understanding suffereth long, and is kind;

Conscious understanding envieth not;

Conscious understanding vaunteth not itself,,

is not puffed up,

doth not behave itself unseemly,

seeketh not her own,

*is not easily provoked,
thinketh no evil,
rejoiceth not in iniquity,
but rejoiceth in the TRUTH,
beareth ALL things,
believeth ALL things,
hopeth ALL things,
endureth ALL things,"
(I Corinthians 13:1_7)*

Agape or conscious understanding DOES NOT come from the Tree of Knowledge but from the Tree of Life. It is not found in the "great and spacious building", which is the "wisdom" and "good" of the senses. So with these thoughts in mind, let us review the vision of Lehi so that the reader can see whether he is going to the temple to find the Tree of Life or whether he is going to find the great and spacious building with the hope that he will be comfortable and safe. If his purpose is to experience Life freely, he is going to the temple dedicated to the "Wholeness of the Lord". If he is going for honor, approval, and proper recognition, he is going to the Great and Spacious Building of the Tree of Knowledge.

"And it came to pass that as I followed him (the messenger of The Way) I beheld myself (saw what I was doing) that I was in a dark and dreary waste (the state of living for the purpose of being non-disturbed). And after I had traveled for the space of many hours (years) in darkness (unconsciousness), I began to pray (pay attention) unto the Lord that he would have mercy (love or understanding) on me, according to the multitude of his tender mercies.

"And it came to pass after I had prayed unto the Lord I beheld a large and spacious field (an area of instruction for finding truth). And it came to pass that I beheld a tree, whose fruit was desirable to make one happy (state of joy). And it came to pass that I did go forth and partake of the fruit thereof (the understanding or love of God); and I beheld that it was most sweet, above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white (Light and truth), to exceed all the whiteness that I had ever seen. And as I partook of the fruit thereof it filled my soul with exceeding great joy."

"And I beheld a rod of iron (a clear, firm description of what one is doing, the pertinent message of God to man) and it extended along the bank of the river (the river of desire of the senses), and led to the tree by which I stood...I also beheld that the tree of life was a representation of the love of God..."

"And it came to pass that I beheld others pressing forward and they came forth and caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, clinging to the rod of iron (willing to keep looking at what they were doing), until they did come forth and partake of the fruit of the tree they did cast their eyes about as if they were ashamed."

"And I also cast my eyes round about, and beheld, on the other side of the river of water, a great and spacious building; and it stood as it were in the air, high above the earth (lifted high by ideals): And it was filled with people, both old and young, both male and female and their manner of dress was exceeding fine (their wisdom and knowledge was very great) and they were in the attitude of mocking (judging) and pointing their fingers (standards and ideals) towards those who had come and were partaking of the fruit.

"And after they had tasted of the fruit they were ashamed (frightened), because of those that were scoffing at (counseling and advising) them; and they fell away into forbidden (self improvement) paths and were lost..."

"And I also saw other multitudes FEELING their way towards that great and spacious building (the wisdom and pride of great knowledge of good and evil). And it came to pass that many were drowned in the depths of the fountain (suffocated by the heavy burden of struggle, conflict and resistance); and many were lost from my view, wandering in strange roads (save-yourself philosophies). And great was the multitude that did enter into that strange building. And after they did enter into that building they did point the finger of scorn at me and those there were partaking of the fruit also, but we heeded them not." (I Nephi 8 & 11)

This is a story of the two great schools--the outer law or instruction and the inner teaching, THE WAY. It is the story of how most of Israel has rejected the liberty of conscious understanding. The inner school or esoteric school is represented by the path to the Tree of Life. The Lamb of God and his twelve apostles represent the coming of the esoteric school of higher consciousness. The great spacious temple of knowledge represents the outer or exoteric school, such as the Law of Moses and ancient Israel and the law of performances in the Church today. Both ancient and modern instruction serve their purpose, since they are preparatory. However, as is most often the case, those who have much truth are the ones who reject the full truth and turn their backs on the inner school of higher teachings.

"Behold the (Man-Made) World and the wisdom thereof; yea, behold the house of Israel hath gathered together to fight against the twelve apostles and the lamb." (I Nephi 11:35)

In the days of Kirtland, the emphasis was on the inner school. The School of the Prophets and the Temple was the main business of the Church. However, as in Lehi's vision, the mists of darkness swept many into forbidden paths. Therefore, when the Saints regrouped at Nauvoo, emphasis was placed upon the outer school and building the walls of the spiritual fortress. This has now been going on for one hundred and thirty years, through four generations. In so many ways the Saints stand before God with empty hands. The promises of "many ancient records", "the redemption of Zion in this generation", "manifestations of the power of the Holy Priesthood", and "the perfection of the Saints" remain unfulfilled as a testimony that many are called but few are chosen. *"They who are not chosen have sinned a very grievous sin in that THEY ARE WALKING IN DARKNESS AT NOON-DAY."* (D&C 95:5-6)

One cannot help but wonder what would happen if the unused room of the temple was reactivated as a true completion of the Initiation. Would the Saints begin to know from their own experience the mysteries of Godliness? Would they begin to understand their anointings and covenants? Would they be the PURE IN HEART?

John, the Beloved, testified to the reality of the Good News in defining the fellowship symbolized at the Veil:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the WORD OF LIFE...That which we have seen and heard declare we unto you that ye also may have fellowship with us; and truly our fellowship (full union as symbolized by the Patriarchal Grip and Five Points of Fellowship) is with the Father, and with his Son Jesus Christ.

"And these things write we unto you, that YOUR JOY may be full, this then is the message which we have heard of him, and declare unto you, that God is light (Intelligence), and in him is no darkness at all.

"If we say that we have FELLOWSHIP with him, and walk in darkness (unconsciousness), WE LIE, and do not the truth; but if we walk in the light, as HE IS IN THE LIGHT, we have FELLOWSHIP one with another and the blood (truth) of Jesus Christ his Son cleanseth us from all sin (misconceptions)."