

Biblical Symbolism

Part 1. Application

Indispensable Tool for the Understanding
of the Hidden Meaning of Scriptures.

As the dying wind sighed and heaved among the undulating dunes, a single dark shape, a hood pulled well over his face (the desert has many eyes), made its way towards the distant cliffs. Even from afar, brother El'zaphan could detect the agonizing whimpers of ghostly howling as it slithered low over the sand from the mountain ahead – the eerie mountain they called the Jobal al'Warif.

Compiled, edited and with Introduction by
Stanisław Kapuściński

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Stanislaw
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Acknowledgment

The *Metaphysical Bible Dictionary* came to me only some ten years after I finished writing my own Dictionary of Biblical Symbolism. Rather than changing the entries that I had already compiled from great many sources, I took the liberty of adding only such items as were missing from my original work. For this opportunity I am very grateful to the late Charles Fillmore and all the people who must have worked with him. I can gladly recommend the *MBD* to all serious students of metaphysics. I am obviously as grateful to the authors of all my other sources, alas, most of them are also no longer alive. It is to all of them that I dedicate my own efforts. I also wish to thank Madeleine Witthoef for her diligent reading of the Introduction with a critical eye.

Finally, I must stress, again, that I am *not* a biblical scholar. Before my good friend Jan Jezewski presented me with his copy of the *MBD*, I looked far and wide for a document that might explain to me the symbolism of the Bible. All to no avail. Since reading books authored by Emmet Fox I have been deeply dissatisfied with professional scholars' interpretation of the Scriptures. I began my long search. Some twenty years later I finished this work which, in a way, will never be finished. I hope, however, that those who seek to unveil the mysteries of the scriptures will find my efforts of some help.

For all who search

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Foreword

430 B.C.

Around 430 B.C. Democritus of Abdera said: *Nothing exists except atoms and empty space; everything else is opinion.* Today, some two-and-a-half millennia later, the same can be said of the Old Testament of the Bible:

Nothing exists but a lot of Hebrew words arranged in a linear fashion; everything else is an opinion.

Why? Because the ancient Hebrew had been written in capital letters only, in continuous lines without any breaks for paragraphs or punctuation. No proper names of either people or places had been identified in any way. All we have is a flood of words, flowing like a beautiful stream, perhaps a mighty river... *All else is an opinion.*

For centuries self-proclaimed experts imposed their opinion on what those words mean. In extreme cases, those who disagreed with the scholars approved by the Orthodoxy had been burnt at the stake. You needn't worry. In most countries murder and torture for religious belief is now illegal. Today, in most countries, you can dare to think for yourself.

And you must.

In the Age of Aquarius, religions, all religions, have entered a protracted, lingering period of inexorable demise.

Dogmatic authoritarians are rapidly losing their credibility. We have entered an Age of individualization. We shall be forced to think for ourselves. It is with this sentiment that I am offering my **Dictionary of Biblical Symbolism**.

Everyone who so desires will be able to study ancient Scriptures and attempt to understand the secret, perhaps sacred knowledge, hidden in their pages.

And the knowledge of the ancients is staggering. On closer examination I found no evidence of any dogmas, no promises of unearned rewards now or hereafter, but also no dire threats of eternal damnation. But this is only *my opinion*. I shall not repeat the mistakes of the past by interpreting the Scriptures for you. I'm offering you the means to find your own wisdom.

The rest is up to you.

Good luck!

Introduction

The desert, near Nag' Hammadi 365 A.D.

As the dying wind sighed and heaved among the undulating dunes, a single dark shape, a hood pulled well over his face (the desert has many eyes), made its way towards the distant cliffs. Even from afar, brother El'zaphan could detect the agonizing whimpers of ghostly howling as it slithered low over the sand from the mountain ahead – the eerie mountain they called the Jobal al'Tarif. Its jagged slopes and contorted innards, ridden with countless forbidden caves and tunnels, held many secrets. For twenty-five centuries the dark, mysterious caverns guarded the scant remains of the noblest people. Perhaps some... not so noble. They said that the spirits of the unworthy howled, aye, howled and whimpered in the desert night air.

Brother El'zaphan shrugged his narrow shoulders. He knew better. He was among the few who shared in the Secret Knowledge. Soon the caves would serve once again as nature's sarcophagus to hold and protect the most noble remains. Those sacred volumes, or what remained of them,

containing the Secret Knowledge which the inspired brethren had committed to papyrus. With such selfless love, such steadfast perseverance. At the risk of their lives.

And just as well.

The original Greek texts, those now translated into Coptic language, had been destroyed long ago. By whom? By the misguided ignorant men jealous of the secrets contained within the gospels. “*Gnostic gospels*,” they called them. “*Pseudo-knowledge!*” they sneered... “*The ravings of drunkards... Yes, of drunks and heretics... The knowledge of the devil!*”

Brother El’zaphan quickened his pace. His robe, the color of the whispering sand, gave him only partial protection from the lurking ungodly. He inhaled deeply. The cool night air filled his lungs with fresh strength after the scorching heat of the merciless desert sun. Yet the Books were heavy.

It wasn’t far now.

Brother El’zaphan had been chosen go alone to Jobal al’Tarif, at night, and hide the thirteen books before the bishop’s men made a burnt offering of them to their jealous god. Thirteen books containing more than fifty manuscripts that the scribes had consigned to paper with such determination. He, El’zaphan, had helped to cover them with the very best leather. To help them last. Who knows for how long?

“These are the secret words which the living Jesus spoke, and which the twin, Judas Thomas, wrote down.”¹

His parched lips moved in silence recalling the sacred stanzas. He did not really need the Holy Books anymore. He had committed them all to memory. Long ago. But what of those who will follow?

It was only a question of time. Brother El’zaphan

knew that ever since Bishop Irenaeus of Lyons had written his hateful dissertations some 200 years ago, calling for “The Destruction and Overthrow of Falsely So-called Knowledge,”² it would only be a question of time before the Orthodox Church, the fundamentalists, would lay their hands on his beloved Books and have them burnt as heresy. Irenaeus and his cohorts served a very jealous god.

Soon the Manuscripts would be safe. Safely hidden among the caves of the dead. The Books of Life, Logos, among the silent corpses. Even the orthodox priests and deacons were afraid to enter the hollows of the departed. The wandering spirits would protect the sacred stanzas from the ungodly. For as long as it took.

Until people were ready.

*Give not that which is holy unto the dogs,
neither cast ye your pearls before swine,
lest they trample them under their feet,
and turn again and rend you.*³

Jobal al'Tarif near Nag' Hammadi 1945 A.D.

Many years have passed since brother El'zaphan risked his life on that lonely mission across the desert sands. Perhaps he was lucky. He had managed to avoid the needle of the deadly scorpion, the prying eyes of the Bishop's men and even the bandits who were ever ready to pounce on anyone within reach of that dreaded mountain, the Jobal al'Tarif. Even in his day some had dared to rob the graves of the departed. Perhaps brother El'zaphan had been lucky, perhaps under a Special protection.

Some 1580 years later, Muhammad 'Ali's mallet struck a tall earthenware jar. Quite by accident.

"Gold!" he exclaimed. Then, after glancing at his brothers, he bit his lips. He would have to share his find with them. In the name of Allah! Is there no justice in this world? His mallet struck the jar first, he must get the lion's share of the riches.

But there was no gold. There were just some books, wrapped in old-looking leather. But no gold. Perhaps he

could sell them for a few piasters. If not, his mother could burn them in her cooking stove.

And his mother did burn some of the loose sheets. But only some. The rest must have been well protected. Just like brother El'zaphan.

It took another twenty-seven years before the first volume of photographic edition was released for publication. Nine more volumes were to emerge over the next five years. In 1977 the first complete, English language edition was published in the United States.

Perhaps it was meant to be that way?

We have now reached a stage in the history of the world when the whole of the human race as a body, or at least a large majority of people of every kind and of every race, are ready for the Second Coming of the Christ.... it is beginning to happen.... (it) is taking place now in the hearts of hundreds of thousands of people. ⁴

“If you bring forth what is within you, what you bring forth will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you”⁵

It would seem that the time is ripe for the next step in

the development of the human psyche, or as the Bible prefers to call it, the human soul. About fifteen years ago, I came across some books written by the late Emmet Fox. I read them avidly. Later, I spent a good many years trying to find out if anyone had taken up the work which Emmet Fox had began. I could find no one. I began looking for a dictionary which would explain to me the symbolism, which, according to Emmet Fox, served to conceal or rather to protect the mysteries of Truth and Wisdom, perhaps from those who might want to destroy them as heresy. The experience of Nag Hammadi had proven that whoever had chosen to leave over 3000 words of the King James Version of the Bible untranslated, must have done so for a good reason. I have not the slightest doubt, that if orthodox religions had the key to Biblical Symbolism, all the volumes would have been destroyed long ago as heresy.

Or altered beyond recognition.

Orthodoxy demands conformity and obedience and doctrinal conformity defines the orthodox faith. Effulgent diversity defines Divine creation. The two are at odds.

I have no degree in theology nor a doctorate in Divinity, though I had been offered the latter title, for \$10 U.S. by post, when I visited Florida in 1982. I also lay no claims to divine revelations, though I believe that we all serve as channels through which the Divine reveals Itself to us. I do claim to have read a number of books and done some considerable research which, I hope, will serve the reader to look beyond the letter of the law and recognize the spirit thereof.

I offer no more than a few brief examples of the man-

ner in which the **Dictionary of Biblical Symbolism** can be used, or applied to the original Biblical text. The examples are to serve as *illustrations* of how symbology can be applied to unravel the allegories, and to increase our understanding of the original authors' intent. In my opinion the **Dictionary** works. Whether it will work for all the Books of the Bible, I have no idea. If not, I hope the readers will contribute additional information which will augment and complement the work I have done to date.

I firmly believe that anyone who lays claim to possessing the final key to the total wisdom hidden in the Bible is both presumptuous and absurd. After all, those who will venture on this exciting journey of discovery should bear in mind that the Bible (Gk. *biblos*, a book) had been written by and for ancient people, living mostly in the Orient, under very different conditions and needs to ours and, perhaps most of all, *for people who could neither read nor write*.

The Books had been written in the ancient languages of Hebrew and Greek, the first of which did not even make use of vowels, as we know them, and the second of which few of the present day Greeks can understand. Furthermore, the Truth or the deeper sense which the authors intended to convey is hidden behind symbol, while the allegories are typical of *their* time, *their* customs and *their* spiritual needs. It has been said that Truth is One for all time. I have no intention to dispute this thesis but, if so, than I am sure that it must be constantly rediscovered.

It is my contention, however, that there *is* Secret Knowledge in the biblical writings. Furthermore and in spite of innumerable difficulties, the Truth seems to flow in

great abundance to him, or her, who takes the trouble to look beyond the obvious. All too often the principle problem seems to lay not in the translation or the etymological origin of the word *per se*, but rather in our inability to rise above the belief in our own limitations to cope with such problems. But most of all, we seem to refuse to let go of our established mindset, our preconceived ideas.

Of one thing I am certain. Should we put as much effort into the pursuit of Truth, biblical or otherwise, as we do into almost any other facet of our day to day existence, we would advance on the scale of spiritual evolution at the same pace as we presently advance in physics, or chemistry, or medicine, or any branch of pure or applied sciences.

Principal Rules Governing Biblical Symbolism

There are very few such rules.

1. All the names of geographical locations, cities, towns, deserts, even houses, dwellings and tents symbolize conditions in which a soul may find itself at the particular moment when the story is being recounted. The names therefore refer to different *states of consciousness* the soul or psyche may enter on its path towards Self-Realization.

2. The personal names of the biblical characters, including their titles: mean *something*. There are over 3000 proper names (of places, tribes or individuals) in the Bible which *have been left untranslated*. Why? To protect the Truth? Possibly. In the Bible the name *always* describes or symbolizes the nature or the principle traits of character of the person so named.

3. The Bible appears to assume that every person on

earth is an Individualization of the Infinite Consciousness. As such we all must define and express a *different* aspect of the One Truth. “We are all children of God”⁶. Therefore, as there are no two identical blades of grass, it would be absurd to assume all souls are identical. We must postulate that each of us take charge of our own spiritual growth and find *our own interpretation* of those parts of the Bible which are necessary for our *individual* development.

4. It is of absolutely no consequence whether the events or places described in the Bible have a “real” i.e. physical background or a recognizable geographical location. Whether or not they are historically valid is of absolutely no consequence. Spirit knows neither place nor time. The interpretation of biblical symbolism and allegory neither denies nor confirms the “physical” meaning contained therein.

5. Often a number of actual or apparently divergent or even contradictory meanings are given for the same word. One of the reasons for such apparent confusion is that, according to the English translation, the same Hebrew word is used to name a mountain, a city, a man or a group of people. The student must decide if and when to apply any of the meanings suggested. [In my research, I also found instances where more than one Hebrew spelling is given for the same English translation].

The countless scholars responsible for the superb body of knowledge comprising the bibliography which often inspired, and equally as often confirmed my own years of study attest to a proven scholarship and erudition far greater than any to which I, or anyone *alone*, could aspire. Yet those diverse sources, *more often than not*, disagree on the precise

translation of any particular word. In fact, on occasion, the sources provide either more than one possible meaning, or offer an answer with a question mark. And these gentlemen are acknowledged experts in the field!

Why such subterfuge? The Bible has been written essentially in two languages; the Old Testament in Hebrew, and the New Testament in ancient or classical Greek. Greek is a relatively easy puzzle to resolve, but Hebrew? To find the meaning of the Hebrew words the scholars had to reach back to etymological roots of over a dozen ancient languages. In my studies I came across references to: Akkadian, Arabic, Aramaic, Assyrian, Avestan, Babylonian, Egyptian, Ethiopic, Greek, Hebrew, Masoretic Text, Old Persian, Sanskrit, Syriac, Ugaritic...

I am sure the list goes on.

And even then, before the scholars could reach out to the etymological roots of comparative sounds, they had to decide on the Hebrew letters or phonetics. And that could not have been easy. The prophets may well have been divinely inspired, but the scribes were eminently human. Consider, for instance, that the Hebrew letters “y” and “w” (often transliterated as “i” and “u”) are so similar in appearance and in the manuscripts are virtually indistinguishable.

But my work is not intended to baffle a curious reader. If the scholars could not agree on the ‘correct’ translation of any particular proper name, I decided to offer both, or three, or four of their best efforts. Whatever I accumulated over the years. After all, whatever the translation, the **Dictionary** is intended *to inspire the readers to discover spiritual truth*, not to impress them with the etymological roots of unpronounceable words.

The **D**ictionary does not necessarily offer the meanings but rather the ideas that the words, sites, places or people symbolize. I repeat that I am not in the least concerned with the geographical location of a city called Bethel, but with the symbol the word represents. The translation of the word Bethel is: *house of God* , but the symbol behind the meaning refers to a state of *raised consciousness*. Furthermore, I do not mean to imply that all the “names” must invariably carry a “hidden” meaning. More often than not, the translation itself provides the key to the spiritual intent of the inspired writer.

Finally, a word about the methods which many biblical scribes have used to protect their ancient revelations. For some reason there are people who imagine that although Jesus taught using, almost exclusively, the form of a parable or allegory, this teaching method was not known to the people of the Old Testament. These present-day adherents to orthodoxy [a somewhat questionable title derived from *orthos*: correct, and *doxa*: opinion] choose to retain their belief in spite of abundant references to the allegorical method of teaching in both the New *and* the Old Books of the Testament (see below). The Hebrews were always steeped in tradition, probably more so than any other race in the world. We can rest confident in the knowledge that if we cannot detect an allegory in the traditional Hebrew writings, than there is an excellent chance that we cannot, as yet, understand the true meaning of the scriptural teachings.

Let us at least try!

In the Old Testament there are no less than nineteen references to the use of parable as a tool for teaching. We find those references widely spread in the Books of

Numbers, Job, Psalms, Proverbs, Ezekiel, Micah and Habakkuk.⁷ But even this abundant proof is greatly surpassed in the New Testament. Here we find no less than forty-four references to the parable (Gk. *parabole*) in the gospels of Matthew, Mark and Luke⁸. The gospel of John avoids reference to the word as such, but not to the teaching method itself. Thus if we had any doubt that allegory or parable are the *normal* teaching methods employed in most if not all of the Bible, then surely, such doubts must now be totally dispelled. What remains now is to recognize the parables as such, then to interpret them. Judging by the literary output of the orthodox religions over the last one or two thousand years, no one will do it for us.

A question begs to be asked: Should the whole Bible be translated into a modern day language? *I most sincerely hope not!* To lose the flow of the inspired poetry, the lyrical beauty of David's Psalms, the sheer enchantment of so many stories told in the most vibrant allegories... to lose the thrill of great expectation... to lose all that – only to convert this compendium of mystery and vision into a dry, impersonal, long-winded, religious mystification would be a crime.

And after all, let us not forget what Jesus said some two millennia ago, when his disciples had asked him why he spoke in parables. His response: “Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given”⁹ Why?

Perhaps only a few were ready – then.

Before we plunge headlong into the new adventure, it is important that we all agree and attach the same meaning

to the words: symbol, allegory and parable. Noah Webster defines them as follows: ¹⁰

symbol, n. [Fr. *symbole*; L. *symbolum*; Gk. *symbolon*, a token, pledge, a sign by which one infers a thing, from *symballein*, to throw together, compare; *syn.*, together, and *ballein*, to throw.]

(further Webster definitions follow...)

allegory, n. [L. *allegoria*; Gk. *allegoria*, description of one thing under the image of another; from *allos*, other and *agoreuein*, to speak in the assembly; *agora*, a place of assembly.]

1. a story in which people, things and happenings have another meaning, as in a fable or parable: allegories are used for teaching or explaining.

2. the presentation of ideas by means of such stories; symbolical narration or description.

(other examples follow...)

parable, n. [O.Fr. *parabole*, from Latin *parabola*, from Gk. *parabole* from *paraballein*, to throw beside, to compare; para, *beside*, and *ballein* to throw.]

1. a short, simple story from which a moral lesson may be drawn; it is usually an allegory.

2. an obscure or enigmatic saying.

The King James Version of the Holy Bible defines a **parable** as a *religious allegory*.¹¹

Having established the semantics, let us briefly consider the broader meaning of a ‘symbol’. Is not every *word* a symbol? Is not a symbol that which invokes a certain image in our mind? If so, then the best I can hope to do is

it to offer to you an “up-to-date” symbol with which you are conversant for one with which you might be less familiar.

On the other hand, the symbols employed in the Bible are of a universal nature, as though ingrained deep in the human psyche. We respond to them at a subliminal level, without conscious awareness. Or, as Carl Jung would have it: “a word or an image is symbolic when it implies something more than its obvious and immediate meaning.” And later he qualifies: “As the mind explores the symbol, it is led to ideas that lie beyond the grasp of reason.”¹² The ideas are not ‘unreasonable’, they go *beyond* reason, or as a student of the Bible could say, into the realm of the unconscious - onto the threshold of spirit. This is *the* principle reason why every person (who is interested in self-knowledge) must engage in their *own* interpretation of the Bible, as the unconscious is a personal, subjective, individual property of every man, woman and child.

Joseph Campbell issues a second warning. He asserts that: “Symbols are only the *vehicles* of communication; they must not be mistaken for the final term, the *tenor*, of their reference.”¹³ I choose to assume that Mr. Campbell refers to the communication between our conscious and unconscious mind. Perhaps even with our spirit, our Higher Self.

Today, the desert wind blowing from Nag Hammadi promises to raise the veil of mystery it has held for a duration. The powers of orthodoxy no longer wield the authority to burn a heretic [from Gk. *haireticos*: able to choose] at the stake, nor even to effectively threaten with fire and brim-

stone the soul which is ready to embark on the glorious path of self-discovery. Yet now, even as two millennia ago, we shall find that we all must make a very special effort. For the real veil hiding the Truth is neither in the desert sands, nor in the allegory nor symbol.. It is drawn across our own eyes. Perhaps, if we try just a little harder, if we muster just a little more courage, if we have just a little more faith in the Silent Voice whispering in our soul, the mysteries of the Kingdom shall be given to us. As always, there is no free ride. I offer you the best key to the Pearly Gates I could find. The rest is up to you.

We have entered the age of Aquarius. The symbol of the age is a man watering his garden. His *own* garden. The garden of his own consciousness.

Good luck.

How to use the Dictionary of Biblical Symbolism

I found that attempting to read the scripture while looking up the words in the *Dictionary* simply doesn't work. At least, not for a considerable while; not even with daily practice. Later it might, but frankly, once you know all the words that might have a symbolic meaning, you'll hardly need this book at all.

You'll go on – to the next stage.

But for those of us who feel, as I do, that we still have something to learn from the scriptures, I have prepared a few extracts. There is no special reason for the particular selection. I just opened the Bible at random and did the best I could with the verses before me. I kept the extracts short, because it is not my intention to influence anyone's interpretation. As is evident from the examples that follow, I stuck to a method that worked for me. In the left-hand column I have typed the original text. I then inserted the meaning or the translation I found in the *Dictionary* behind each word that I felt needed an explanation. [I used a computer. If you do not have one, you can use double spacing when you copy the text]. After a few paragraphs, I sat back and pondered a while. If I still could not understand what possible spiritual meaning may be hidden in the verses, I began writing in the right-hand column as best I could. Sometimes it took two or three attempts before the light dawned on me. On other

occasions I wrote my ‘interpretation’ of the spiritual meaning as though it had always been obvious. And do not worry if a word or two is missing, or if one verse is less meaningful than another. It may be more meaningful tomorrow.

One other thing. If you can, I suggest you use the King James Version of the Holy Bible. Not only is it incomparable in its beauty, but it has fewer ‘improvements’ perpetrated by the learned scholars who perhaps searched for different knowledge in the very same pages.

The reason why the spiritual meaning seems, on occasion, so hard to perceive is that we have been taught, (surely most if not all of us) to rely, whenever and wherever possible, on the literal meaning of the scriptures, rather than to look for more than is immediately apparent. To do otherwise, we have been told, would be to play with the ‘word of God’. To tinker with that which should not be tinkered with, perhaps to lose our good standing in whatever church to which we might belong and, what was by far the most frightening, to risk eternal damnation.

We can at least discount the latter. The Bible tells us repeatedly that the Divine Spark within us, our Higher Self, is an indivisible part of God. The Bible also assures us that God is Eternal. In all Its parts, regardless of creed or persuasion.

Yet it is not easy to *completely* reverse our attitudes which have been inbred into our subconscious, perhaps even genetically. And it might be hard to realize that progress is *not* limited to subjects dealing with all aspects of pure and applied sciences but *is* also possible to the science dealing with the Essence of our Being. “I make all things new”, said the Son of man at the beginning of the previous area. Have

you noticed that all things new are invariably condemned by the orthodox minds as the workings of the devil? And by devil I mean the ‘beast’ within us, our negative nature, the nature which seems to wallow in its own limitations.

Can anyone really believe that the Bible would have had such a profound, often subliminal influence on well over a billion people if the only meaning of the writings upon its pages was limited to the spilling of blood? The blood of sheep, and of lambs and of the heathen, of our enemies, of the unbelievers, the blood of children and their errant parents, the imprudent mothers and fathers, the human blood and even Divine? Would its pages remain an inspiration or perhaps an excuse for some of us to justify the mayhem and murder in the name of some ‘higher’ ideal? Surely, in this field even *Mein Kampf* has more to offer.

So why did the Bible survive the foibles of human nature? This question has been dealt with in the introduction. But why did the teaching survive all these years *in any form* in spite of the Crusades, the Inquisition, in spite of regiments of bishops blessing regiments of tanks facing each other on the battlefield?

The *Dictionary* is intended to help you to find the answer. But I strongly urge you. If you do embark on the journey of self-discovery, then look in the Bible *only* for that which you firmly believe applies to you, today, at this very moment of your journey. Don’t act surprised if, in time, you will discover that all the books of the Bible have been written exclusively for your personal benefit.

Aren’t you lucky?

Footnotes

- 1 *Gospel of Thomas*, gleaned from *The Gnostic Gospels* by Elaine Pagels, thereafter referred to as TGG.
- 2 Irenaeus, *Libros Quinque Adversus Haereses* 3.11.9. Gleaned from TGG.
- 3 Matthew 7:6; [*The Holy Bible*, King James Version]
- 4 *Diagrams for Living* by Emmet Fox,
- 5 Elaine Pagels, *The Gnostic Gospels*. From the *Introduction* pg.xiii [*Gospel of Thomas* logion 70] Another translation: *Jesus said: If you bring forth that within yourselves, that which you have will save you. If you do not have that within yourselves, that which you do not have within you will kill you.* [*The Gospel According to Thomas*, Publ. Leiden E.J. Brill]
- 6 GALATIANS 3:26;
- 7 The actual examples are provided in the *Analytical Concordance to the Bible*, [ACB] on pg. 730
- 8 Matth. 13:11
- 9 pg. 98 of the CONCORDANCE; HB.
- 10 WEBSTER'S *New Twentieth Century Dictionary* Unabridged, Second Edition,
- 11 Matthew 13:11
- 12 *Man and his Symbols* edited and with introduction by Carl G. Jung, (Part 1. Approaching the Unconscious, pg. 4.)
- 13 *The Hero with a Thousand Faces* by Joseph Campbell,

Application
of the
Dictionary of Biblical Symbolism

The Second Book of Moses called
Exodus

Chapter 1: 1-14

(Original)

1. **Now these are the names** (*traits which identify*) **of the children** (*soul(s) ready to embark on a new journey*) **of Israel**¹⁴ (*he who is consciously seeking God*), **which came into Egypt** (*the land of material consciousness*); **every man** (*everyone*) **and his household** (*state of mind*)¹⁵ **came with Jacob** (*the supplanter, following after*)

2 **Reuben** (*behold a son*)¹⁶, **Simeon** (*a hearing, harkening*), **Levi** (*joined*), **and Judah** (*praise, praised*),

3 **Issachar** (*bearing hire, reward*), **Zebulun** (*dwelling*), **and Benjamin** (*son of the right hand, i.e. fortunate*)¹⁷,

4 **Dan** (*judge*), **and Naphtalia** (*wrestling*), **Gad** (*the seer, lot, fortune, a troop*), **and Asher** (*happy*)¹⁸.

¹⁴ Israel often represents ‘a people’, or a concept of one who actively searches for God. In the latter sense, all of us who embark on the conscious spiritual journey are Israelites.

¹⁵ In a broader sense, “the household” defines the sum total of our mental and emotional development, including that which occupies our attention on a day to day basis, namely our present or immediate state of consciousness. It symbolizes that which in time will become a ‘city’.

¹⁶ In this case, the son symbolizes a “child”, i.e. a new (higher or more advanced) state of consciousness. The awareness of such a “child” is the first step in our spiritual growth which is dependant on our soul (psyche) giving birth to such new states of consciousness.

¹⁷ Here son represents the more usual symbol i.e. “the result of” or “the consequence”.

¹⁸ All proper “names” represent nature or traits of character. The same applies to the names of “cities” only they define the broader concept of the diverse states of consciousness that our soul can enter (abide in).

(Application)

- (1) Now these are the traits of character, which identify a soul ready to embark on a conscious search for God, a soul that heretofore was marked only by material concerns. At this stage everyone's state of mind comes with the seed of that which is to follow,
- (2) with the desire for a new state of consciousness, with the ability to listen to one's inner voice, with the commitment to a single purpose, with a grateful heart,
- (3) with readiness to receive just rewards for one's efforts, with the ability to control one's state of mind, with being righteous and thus fortunate.
- (4) It comes with vigilant discrimination, with willingness to wrestle with one's weaknesses, with faith in one's good fortune and contentment in one's heart.

(continued)

(Original, cont.)

5 **And all the souls that came out of the loins** (*were born of*) **of Jacob** (*the supplanter*) **were seventy** (10×7)¹⁹ **souls: for Joseph** (*increaser, he shall add*) **was in Egypt** (*in a state of material consciousness*) **already.**

6 **And Joseph** (*increaser, he shall add*) **died, and all his brethren, and all that generation.**

7 **And the children** (*ideas within the budding consciousness*) **of Israel** (*he who embarks on a search for God*) **were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land** (*the untried consciousness*)²⁰ **was filled with them** (*with new thoughts, new spiritual ideas*).

8. **Now there arose up a new king** (*a controlling mentality*) **over Egypt** (*the material conscious-ness*), **which knew not** (*was not aware of*) **Joseph** (*the increaser*).

9 **And he said unto his people**²¹, **Behold, the people of the children of Israel** (*souls ready to embark on a new journey*)²² **are more and mightier than we:**

¹⁹ I suggest that the figure “seventy” is a composite of the number ‘10’ which represents the executive power, and the number ‘7’ which symbolizes individual completeness or fulfillment.

²⁰ The “land” is given in the dictionary as symbolizing the “bare ground”, the *tabula rasa* upon which we are to cultivate our spiritual consciousness.

²¹ The term: “his people” is a reference to the thoughts well anchored in the subconscious, i.e. the habitual, reliable, no matter how inept, concepts which we no longer question but take for granted.

(Application, cont.)

(5) And all these attributes which are born of the desire for growth have the power to strive for fulfillment since the ability to expand the consciousness is already inherent in the material mentality.

(6) That which motivated and increased all previous abilities, with all its attributes and all its achievements is now terminated.

(7) And (in its place) new ideas born in the heart which embarks on the search for God are so fruitful, they multiply so abundantly, that they become exceedingly powerful; and the fresh mind, the innocent consciousness is filled with new thoughts, new spiritual ideas.

(8) Now there are aspects of the mentality controlling the physical awareness, which do not seem aware of this new desire for growth.

(9) And such a mind-set rebels against new concepts which prove more powerful than the old, established ways. This mind-set seems to cry out:

(continued)

(Original, cont.)

10 **Come on, let us deal wisely with them; lest they** (*the new ideas*) **multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies**²³ (*thoughts contrary to our convictions*), **and fight against us, and so get them up out of the land** (*the untried consciousness*).

11. **Therefore they did set over them taskmasters to afflict them with their burdens. And they build for Pharaoh treasure cities, Pithom** (*narrow way*) **and Raamses** (*sun*).

12 **But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.**

13 **And the Egyptians** (*the concepts which bind us to a material consciousness*) **made the children of Israel to serve with rigour:**

14 **And they** (*those old concepts*) **made their lives bitter with hard bondage** (*powerful attachment*), **in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour**

23 While “enemies” symbolize all negative thoughts, fears, doubts etc, in this case the symbol is used from the point of view of the negative consciousness.

(Application, cont.)

(10) “Come, let us deal wisely with these new ideas; lest they multiply and in times of decision they unite against our ways, and side against us thus taking over our dominion.”

(11) Thus the old concepts set in our minds create all manner of difficulties, create real or imaginary problems. They reinforce themselves in their treasured states of consciousness from the most restrictive to the most powerful.

(12) Yet the greater our attachment to the old habits, the more the new ideas seem to grow and multiply. The old ways are fighting a losing battle against the new.

(13) But our old beliefs in concepts reliant on the material consciousness fight hard to retain control of our minds:

(14) They enslave us to the old transient and inferior ideas, and hold us back in all manner of our daily lives: they come up in all our daily activities, in whatever we do, they assault our resolve with vigor.

Explanatory Notes and Some Comments

The left-hand column copies the original text from the Holy Bible, King James Version. The bold letters were used to accentuate the original text, while the Italics in parentheses abbreviate the information that can be found in the *Dictionary of Biblical Symbolism*, following hereinafter.

I cannot emphasize too strongly, that my sole concern was not for the *literal* accuracy of the interpretation, but for unraveling of the symbolic meaning behind original text. As stated before, in the days of Moses not many people would have been likely to be able to read. In order to convey his message, Moses must have spoken his thoughts in such a manner as to plant the seed of understanding in the minds of the greatest number of people.

The right hand column is my suggested application of the *Dictionary* in a manner that eliminates allegories. In other words, it endeavors to illustrate what Moses might

have actually been saying, had he lived closer to our times, and had his followers enjoyed a reasonable command of the English language.

The above is no more than an *example* of how the **D**ictionary could be used. It is my contention, that there must be as many interpretations of the original text as there are people in the world. I have no doubt that other students will, in due course, provide us with vastly superior applications of the **D**ictionary. Until they do however, we must all cope on our own.

Good luck!

The Fourth Book of Moses called
Numbers

Chapter 13:1-16

(Original)

1. **And the LORD** (*the I AM consciousness*)²⁴ **spake unto Moses** (*drawer out*)²⁵, **saying,**

2 **Send thou men** (*specific thoughts*) **that they may search the land** (*unchartered consciousness*) **of Canaan** (*low region*), **which I give unto the children of Israel** (*they who search for God*): **of every tribe** (*inborn traits*) **of their fathers** (*past*) **shall ye send a man, every one a ruler** (*capable of controlling his thoughts*) **among them.**

3 **And Moses by the commandment of the LORD sent them from the wilderness** (*mental void*) **of Paran** (*cavernous*): **all those men were heads** (*intellects*) **of the children** (*resulting from*) **of Israel** (*those who search for God*).

4 **And these were their names**²⁶: **of the tribe of Reuben** (*behold a son*)²⁷, **Shammua** (*famous*) **the son**²⁸ **of Zaccur** (*well remembered, mindful*).

²⁴ The LORD is regarded as the Indwelling Presence of God, nowadays variously translated as the I AM, the Christ Consciousness, the Divine Spark, the Indivisible Soul, the Higher Self, etc. I chose to translate the word as the Silent Voice, to assure that no reader will externalize the source of Moses' inspiration.

²⁵ Moses is treated here as a historical figure but, like Jesus, he can be regarded as an example of how to strive for oneness with our highest potential.

²⁶ As stated before, "names" in the Bible invariably indicate the nature, the characteristics and/or the quality of that which they "name".

²⁷ The "son" in (*behold a son*) is regarded here as symbolizing the birth of a new (his name shall be called Wonderful, Isa. 9:6) consciousness.

²⁸ Here the "sons" seem to symbolize the qualities resulting from efforts in the more immediate past as against the "tribe", which refers to the already established traits of character.

(Application)

(1) And Moses heard the Silent Voice of the Divine within his soul urging him

(2) to gather his thoughts that they might search the uncharted regions of his awareness, the deepest levels of his mind which were now given him (who persistently searches for God) to explore. And he knew, that every mental probe he would send must reflect a trait of character he developed over many years, over which he had achieved total conscious control.

(3) And Moses (bid by the Silent Voice) emptied his mind even to the deep recesses of his cavernous subconscious: And every conscious thought was now a construct of pure intellect, begat of his desire to know God.

(4) And these are the qualities which controlled his probing thoughts: of his long yearning for the new consciousness he reached out with great prominence derived from his previous knowledge and experience.

(continued)

(Original)

5 Of the tribe of Simeon (*a hearing, harkening*), **Shaphat** (*judge*) **the son of Hori** (*free noble; cave dweller*) **the son of Jephunneh** (*appearing; for whom it is prepared*).

6. Of the tribe of Judah (*praise, praised*), **Caleb** (*bold, impetuous*), **the son of Jephunneh** (*for whom it is prepared*).

7 Of the tribe of Issachar (*bearing hire, reward*), **Igal** (*deliverer, whom God will avenge*), **the son of Joseph** (*increaser, he shall add*).

8 Of the tribe of Ephraim (*doubly fruitful*) **Oshea** (*God saves, Jehovah is salvation*) **the son of Nun** (*continuation, fish*).

9 Of the tribe of Benjamin, Palti (*Jah delivers, deliverance of Jehovah*) **the son of Raphu** (*feared; healed*).

10 Of the tribe of Zebulun (*dwelling*), **Gaddiel** (*fortune sent from God*) **the son of Sodi** (*Jah determines, an acquaintance*).

11 Of the tribe of Joseph (*increaser, he shall add*), **namely of the tribe of Manasseh** (*causing forgetfulness*) **Gaddi** (*belonging to fortune, fortunate*) **the son of Susi** (*Jah is swift or rejoicing*).

12 Of the tribe of Dan (*judge*), **Ammiel** (*my people is strong; God's people*) **the son of Gemalli** (*camel owner*)

(continued)

(Application)

(5) Of his ability to listen to his inner voice, he reached out with great discrimination born of often venturing into the mysterious subconscious.

(6) Of the inherent quality of ever-grateful heart, he proceeded with boldness natural to one who is well prepared for this venture.

(7) Of the ability to accept just reward for his efforts, he reached out in full knowledge of impending deliverance, derived from the constant striving to expand his consciousness

(8) And of being greatly fruitful in all his endeavors he knew that the Eternal One is his salvation and will assure his immortality.

(9) And from being ever righteous and enjoying good fortune, his thoughts were confident regarding his deliverance, with confidence of one who once feared yet had been healed.

(10) From ever abiding within the realm of his own consciousness his thoughts were confident of good fortune sent from God, as he already knew that the Eternal controls his destiny.

(11) And of the inherent ability to multiply his blessings by his own efforts, now no longer needed, his thoughts were ever of good fortune, in natural consequence of the swiftness and rejoicing which issues from the Eternal.

(12) While of inherent vigilance and great discrimination, he sent out powerful thoughts, natural to one wielding great power over his physical body.

(Original)

13 **Of the tribe of Asher** (*happy*), **Sethur** (*secreted, hidden*) **the son of Michael** (*who is like God?*).

14 **Of the tribe of Naphtali** (*wrestling*), **Nahbi** (*Jah is protection, consolation; hidden*) **the son of Vophsi** (*rich; expansion?*).

15 **Of the tribe of Gad** (*the seer etc*), **Geuel** (*God is salvation; majesty of God*) **the son of Machi** (*smiting, afflicting, slaying*).

16 **These are the names of the men which Moses sent to spy out the land**²⁹ (*unchartered consciousness*). **And Moses called Oshea** (*God saves; Jehovah is salvation*) **the son of Nun** (*continuation; fish*) **Jehoshua** (*Jah saves; Jehovah is salvation*).

29 While “land” would normally symbolize the opportunity to demonstrate the efficacy of one’s consciousness, in this context, judging from all the preparations that Moses imposes upon himself, it is evident that he refers to very uncommon land. In fact, though he seems not quite aware of it as yet, he is venturing into the Promised Land.

(Application)

(13) Yet masked by his inner contentment his thoughts remained ever hidden, forever inquiring into the mystery of the Divine.

(14) And from his lifelong wrestling with test and tribulations, his thoughts learned of the Divine protection, the single source of the greatest riches.

(15) While of great faith in his inherent good fortune, he learned that success is born of struggle and affliction

(16) These are the qualities of thoughts with which Moses probed the uncharted oceans of his ever-expanding consciousness. And Moses named his Higher Self, the Son of the Eternal, the God of his salvation.

Explanatory Notes and Some Comments

In my edition of the King James Bible, this account is called “A first glimpse of the Promised Land.”³⁰ The Promised Land is, of course, the new state of consciousness within which peace rules supreme (Jerusalem) and ultimately one achieves God realization (Zion). The above verses describe Moses’ first attempts to venture into this unknown territory of pure consciousness.

His efforts are demonstrated by repetitive affirmations of positive thinking, by many references to his ever present good fortune, by his unshakable faith, as well as his reliance on his own past experience.³¹ Perhaps the greatest lesson for us is that Moses had to master no less than twelve traits of his own character before he would even attempt to enter the Promised Land.

The number twelve (12 tribes), is of course symbolic. From the prodigious examples in the Bible, we learn that

there are as many ways to heighten our awareness of the divine Spark within us, as there are people in the world. And it appears that, for most of us, there are indeed many more than twelve qualities to be mastered before making our attempt.

Paradoxically, if we do not struggle we don't get very far, and if we do... we must stop and enter the temple of peace which we have carefully built and maintained in our hearts. Sometimes it seem that we can do little more than maintain constant vigilance while we learn to listen to our Inner Voice.

He whose name symbolized Divine Love one said:
"Be still; and know that I am God"³²

30 The Holy Bible, (Tomas Nelson Inc.) Life in Bible Times, pg.28.

31 Later Moses no longer needed "his own efforts" since he committed himself to the guidance of his Higher Self.

32 Psalm 46:10

The Book of the Prophet Isaiah

Chapter 8:22 & 9:1-8.
[Isaiah's struggles for enlightenment]

(Original)

22 **And they** (*my thoughts*) **shall look unto the earth** (*physical consciousness*); **and behold trouble and darkness** (*inability to realize the presence of God*), **dimness** (*lack of direction, indecision*) **of anguish; and they** (*my thoughts*) **shall be driven to darkness.**

Chapter 9

1. **Nevertheless the dimness shall not be such as was in her**³³ **vexation, when at the first he**³⁴ **lightly afflicted the land** (*the original state of consciousness*) **of Zebulun** (*dwelling*) **and the land of Naphtali** (*my wrestling*), **and afterward did more grievously afflict her**³⁵ **by the way of the sea** (*mental awareness*), **beyond Jordan** (*flowing down*)³⁶, **in Galilee** (*the circle*) **of the nations** (*many thoughts*).

2 **The people** (*my thoughts*) **that walked in darkness have seen a great light: they that dwell in the land of the shadow of death**³⁷ (*physical consciousness*), **upon them hath the light shined.**

³³ “Her” being feminine refers to the soul or psyche. Regardless of the level of our conscious understanding, the soul is that which refers to the subconscious.

³⁴ Nowadays, we would spell he with a capital H. It refers to the I AM, or the Christ consciousness within us, which, though we are not aware of It, is ever trying to raise us to Its level

³⁵ This is soul again. In the Bible the soul incorporates the mental and emotional traits, as against the “man” or “body” which is our physical awareness.

³⁶ Jordan, being a river, signifies a purposeful change in consciousness. Crossing Jordan means making a new commitment.

³⁷ “Shadow of death” obviously refers to the physical consciousness, since in Spirit, there is no death. The shadow, therefore, implies an illusion.

(Application)

(22) I took stock of the results of my labors, of the world I have created; and all I could see were ever mounting problems, no hope for the future, lack of a sense of direction, the anguish of indecision; my thoughts turned to despair.

Chapter 9

(1). Yet my consternation was not as great as when I had first sensed the whisper of the Silent Voice gently touching my budding awareness in which I was then struggling so greatly. Later, this same Divine Whisper made turbulent the ocean of my mind – though it was still before my commitment to the dictates of my new perception. It was in the days when I walked the treadmill of my established mind-set.

(2) And even then I, who lived in such ignorance, had the first glimpse of the Divine Knowledge: and though my mind was still filled with the illusion of physical reality, it was then that I felt the first seeds of higher understanding.

(continued)

(Original)

3 Thou³⁸ hast multiplied the nation (*mental consciousness*), and not increased the joy: they (*the mental attributes*) joy³⁹ before thee according to the joy in harvest (*results*), and as men (*thoughts governing physical consciousness*) rejoice when they divide the spoil (*that which justifies their existence*).

4 For thou hast broken the yoke (*attachment*) of his⁴⁰ burden, and the staff (*support, that which one leans upon*) of his shoulder, the rod (*sceptre, the rod of power*) of his oppressor⁴¹, as in the day of Midian (*contention; strife*).

5 For every battle (*a struggle within one's consciousness*) of the warrior is with confused noise (*an abundance of thoughts*), and garments rolled in blood (*the influence of the ever-present spirit*); but *this* shall be with burning (*great cleansing*) and fuel of fire (*another metaphor for burning*)⁴².

(continued)

38 Isaiah addresses his own Higher Consciousness.

39 The New King James Version offers “rejoice”

40 Here, “his” is a reference to Isaiah’s lower states of consciousness.

41 The “oppressor” of our body is our mind and belief in limitations. Mind is said to be a magnificent instrument but a terrible master – hence “oppressor”.

42 In biblical language, repeating a phrase, or a very similar idea, always serves to reinforce the notion or the statement.

(Application)

(3) But although this awareness of my Higher Self has greatly increased my mental attributes, It does little to remove my discontent. My new intellect seems to rejoice as if lost in the vainglory of its new perceptions, even as my body rejoiced when sating its physical senses.

(4) Yet this Power Within has broken my attachment to the things of my body (and all that it leaned on), as well as the domination of my intellect, which controlled my life even in the long days of my search and contention.

(5) For in all my struggles I have been confused with divergent ideas, even as my consciousness sensed the Divine Presence; but now, I sense the moment of a great cleansing, a great freeing of the spirit within me.

(continued)

(Original)

6 For unto us⁴³ a child (*new consciousness*) is born, unto us a son⁴⁴ is given: and the government (*princely power*) shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David (*Divine Love*), and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts (*Higher Consciousness control of the stream of thoughts*) will perform this.

8 The Lord (*the I AM, the Christ consciousness*) sent a word into Jacob (*awareness of one's spiritual nature*), and it hath lighted upon Israel (*conscious commitment to the search for Higher Awareness*).

⁴³ The use of plural “us” is of vital importance. It implies that we do not rise through various states of consciousness, dropping or destroying the lower nature. The plural form asserts that all the lower states must be raised, or redeemed in order to achieve enlightenment.

⁴⁴ The same literary form as above. Here the “child” and the “son” both refer to the birth of a Higher Consciousness, i.e. to the Divine Child, the Prince of Peace

(Application)

(6) For I feel the onset of a New Consciousness within me, a new awareness of the Divine Presence: and to It I submit control over the totality of being: for I know that Its nature is filled with a great wonder, that It will counsel me in all my endeavors, that there are no limits to Its awesome power, that It shall be the Source of my creation, while ever maintaining Divine Peace of my being.

(7) And the serenity of Its presence shall grow in my heart forever, even as Its power emanates from the Divine Love of Its nature; and to Its judgment I submit my being. Such is the ardor of the Higher Consciousness.

(8) When the Spirit first touched me, I became aware of Its presence. But it was only when I committed my whole being to the pursuit of God, that the Christ Consciousness descended upon my awareness.

Explanatory Notes and Some Comments

A most beautiful passage. It is interesting to compare the way that Moses and Isaiah ventured into the reality of their Promised Land. There is, of course, only one Promised Land – but an infinite number of ways to experience Its Infinity.

The Promised Land, being a State of Consciousness, can only be realized at an individual level. It is said to be a reality wherein the micro and the macrocosm coexist in perfect harmony.

Apparently, no two people can share this Reality, yet all can experience It simultaneously. To Moses, It seems to encompass infinity, a state beyond the matrix time and space, immortality. Isaiah, on the other hand, is in awe of its Wonder, Its inherent beauty, and particularly Its Love and Serenity.

For me, it is a.... Oh, sorry!

What matters is: what is *your* Promised Land?

The Gospel According to
Saint Luke

Chapter 11:29 - 36

(Original)

29 And when the people were gathered thick together, he began to say, **This is an evil** (*absence of the Divine Presence*) **generation** (*a mind-set*): **they** (*the thoughts*) **seek a sign** (*physical demonstration, fulfillment of prayers*);⁴⁵ **and there shall no sign be given it, but the sign of Jonas** (*dove*) **the prophet.**

30 **For as Jonas was a sign unto the Ninevites** (*stagnant condition*), **so shall also the Son of man** (*the redeemed human personality*) **be to this generation.**

31 **The queen of the south** (*soul capable of physical demonstration*)⁴⁶ **shall rise up in the judgment with the men** (*thoughts*) **of this generation, and condemn them: for she** (*soul*) **came from the utmost parts of the earth** (*physical consciousness*)⁴⁷ **to hear the wisdom of Solomon** (*peace*);⁴⁸ **and, behold, a greater than Solomon is here.**

⁴⁵ Apparently we, in our physical or carnal consciousness are always bent on results. Here we appear to be taught that what matters is the process itself.

⁴⁶ Even as the 'king' controls our conscious thoughts, so the 'queen' symbolizes our soul, i.e. our subconscious and emotions.

⁴⁷ A lesson for the medical profession. We are taught that our subconscious mind is the direct result of our conscious 'thought' or 'idea' gathering. Thus we can only find peace in our subconscious (soul) by a *conscious* effort [as against drugs, chemicals and other forms of escapism etc.].

⁴⁸ Solomon symbolizes peace and Jonas a dove, which is a symbol of peace. Every modern psychiatrist will agree that whatever the method to improve one's mental or psychological condition, the first prerogative is to relax or set the patient at peace.

(Application)

(29) And as the people gathered together [or, He gathered his thoughts and said:] Your whole mind-set shows total absence of Divine Inspiration: your thoughts seek fulfillment, an efficacy in their prayers, yet no prayers shall be answered; though you have achieved the semblance of an inner peace.

(30) For as the omen of peace was given to those who remained set in their ways, so the redemption⁴⁹ of the human consciousness shall be the demonstration to sate your present state of mind.

(31) The soul which fully realizes the Presence of God shall sit in judgment over your present notions and condemn your accumulated beliefs: for your soul has searched the farthest reaches of your conscious mind to find the wisdom of inner peace; and behold, a greater wisdom than that which gathers peace is yours to possess.

(continued)

⁴⁹ Redemption invariably means raising to a spiritual level of consciousness, i.e. (inter alia) rejection of all limitations. Note that this does not as yet imply instant “re-programming of the subconscious” (which process is only explained in the Revelation of St. John); although the author (Luke) does claim that if our awareness is single-minded, the rest or “the whole” will follow.

(Original)

32 **The men** (*thoughts*) **of Nineve** (*stagnant consciousness*) **shall rise up in the judgment with this generation, and shall condemn it: for they repented**⁵⁰ **at the preaching of Jonas** (*dove*); **and, behold a greater than Jonas is here.**⁵¹

33 **No man, when he hath lighted a candle** (*concentration, commitment*), **putteth it in a secret place, neither under a bushel, but on a candlestick, that they** (*thoughts*) **which come in may see the light** (*knowledge*)⁵²

34 **The light of the body** (*physical consciousness or mind*) **is the eye** (*center of attention*): **therefore when thine eye is single** (*focal point*), **thy whole body also is full of light** (*knowledge*); **but when thine eye is evil** (*no Presence of God*), **thy body also is full of darkness.**

35 **Take heed therefore that the light which is in thee be not darkness.**

36 **If thy whole body** (*physical consciousness, conscious awareness*) **therefore be full of light** (*knowledge*), **having no part dark, the whole**⁵³ (*i.e. soul, total awareness*) **shall be full of light, as when the bright shining of a candle** (*total commitment*) **doth give thee light** (*knowledge*).

⁵⁰ To repent can mean many things, including: 'to have another mind', to be penitent, comforted or eased.

⁵¹ It is abundantly apparent that Jesus is addressing people who had once listened to the teaching of the prophet Jonas. The concept of reincarnation was a widely held belief in biblical times (as it is rapidly becoming today).

⁵² In the biblical sense, there is no other than *spiritual* knowledge.

⁵³ The 'whole' means our conscious, subconscious and the emotional make-up of our personality, i.e. our soul. We are again taught that the vast memory banks of our subconscious mind are always being programmed by the input from our conscious awareness.

(Application)

(32) The thoughts of your stagnant consciousness shall rebel and sit in judgment upon your set ways and condemn them: for your mind has been eased at the prospect of peace, and behold, a greater consciousness than a promise of peace is now being offered.

(33) No man, once committed to a search for the Divine Knowledge can become halfhearted, but he must place and keep his determination at the forefront of his attention so that all the new thoughts, concepts or ideas will be regarded in the light of this new commitment.

(34) Physical consciousness (or conscious awareness) gathers Divine Knowledge by focusing its attention on a single objective: therefore when we become single minded in our pursuit, our whole mind becomes filled with new Understanding; however, if we attempt to focus our mind without commitment to the Highest Principles, we remain in abject ignorance.

(35) Make sure then, that the knowledge you have gathered is not a knowledge of ignorance (selfish motivation).

(36) If your whole consciousness is filled with Divine Wisdom, with neither doubts nor reservations, then your whole being will also be filled with this same Wisdom, even as your total commitment to a single purpose, brought this great New Understanding to your conscious awareness.

Explanatory Notes and Some Comments

I sense a marked difference between the Old and the New Testament teaching. In the Old books the accent seems to be on specific traits of character which must be overcome (redeemed) in order to progress any further.

One by one – an arduous process.

Here, the Teacher seems to assume that the kindergarten is over, and it is time to get down to serious business. The lesson is nothing less than an instruction on the method we must employ to achieve results (a demonstration of the efficacy our prayer). Although the physical results as such are not what really matters, we must still become proficient in the use of the method. We are told that inasmuch as the first step must be total relaxation, this is nevertheless only the first step. We are told that unless we concentrate all our efforts towards achieving greater knowledge, greater understanding, little will be achieved. And even then, we might venture into realm of knowledge that might prove of little use to us. Apparently, at all times we must remain vigilant

This is a pronounced stress on *knowledge*, as against *faith*, which is taken for granted. This is, perhaps, the greatest difference between the Gnostic and the so-called Orthodox interpretation of Biblical teaching.⁵⁴

But what fascinates me the most is the statement that

we can only “save our soul”, or to put it in a more up to date language, to reprogram our subconscious mind and achieve a balanced personality, by a conscious effort. Apparently there are no shortcuts. No ‘miracles.’ Total concentration, total commitment, no wavering in our determination and, providing our goals are set very high and our motivation of the highest ethical order, we can do it.

What price the glory?

We know from Moses and Isaiah, that ultimately, the glory is Infinity, Immortality, Omnipotence, Peace beyond human understanding...

You decide...

Immortality???⁵⁵

54 See *Introduction* pg. XI

55 See *Key to Immortality* by the author. [Inhousepress 2003]

Revelation
of Saint John the Divine

Chapter 6:1 -17

(Original)

And I saw when the Lamb⁵⁶ (*the Christ Consciousness or Higher Self*) opened one of the seals (*that which guards access to the unconscious*)⁵⁷, and I heard, as it were the noise of thunder, one of the four beasts (*negative nature*)⁵⁸ saying, **Come and see.**

2 And I saw, and behold a white horse (*spiritual nature*): and he⁵⁹ (*conscious awareness*) that sat on him had a bow (*effectiveness*); and a crown (*princely control*) was given unto him:⁶⁰ and he went forth conquering, and to conquer⁶¹.

3 And when he opened the second seal, I heard the second beast say, Come and see.

⁵⁶ See **Dictionary** for a discussion of this concept.

⁵⁷ In early 1960's, Carl G. Jung postulated that the unconscious communicates with the conscious mind through symbols. According to him, the consciousness 'naturally' resists anything unconscious and/or unknown. The "seals" are, therefore, symbols or expressions of this superstitious fear of novelty know as misoneism. (For more information see *Man and his Symbols*, by Carl G. Jung (et all), © 1964 Aldus Books Ltd., London.

⁵⁸ The four beasts represent the fragmented traits of our character that place limitations on the four facets of human nature, i.e. the physical, emotional, mental and spiritual. We are not to reject all but the last, but to raise all of them to the spiritual level.

⁵⁹ In the Bible the conscious awareness is always symbolized as the masculine principle (Ra), while the soul is represented by the feminine principle (Is).

⁶⁰ There are many lessons in the Bible, which stipulate that conscious awareness is the only awareness that is, or must be, "in control". Ultimately it is this awareness which must be redeemed so that we enter the spiritual state of being in full consciousness. [This concept is the idea behind the victory over 'death', which anyway in only an illusion].

⁶¹ In the Bible we are all treated as spiritual beings. As such, we are immortal, omnipotent, infinite, etc. What stops us from enjoying this condition of such being, are our false beliefs. And thus all that we must conquer is the recalcitrant belief in our limitations.

(Application)

(1) I found it a profoundly traumatic experience when my Higher Self brought out the first of the mysteries hidden deep in my unconscious. And then, still from the point of view of my lower nature I felt compelled to witness the vision before me.

(2) And I beheld the spiritual attributes of my human nature: and I realized that he who holds reins over this aspect of his being, has the power to vanquish all false images and to conquer all his limitations.⁶²

(3) And when still drawn by the curiosity entrenched in my lower nature, I was given to witness the second mystery:

(continued)

⁶² I employ the pronouns *he* and *his* to symbolize the conscious as against the subconscious awareness which, in the Bible, is always symbolized by the pronoun “she”.

(Original)

4 And there went out another horse that was red (*emotional nature*): and power was given to him that sat thereon⁶³ to take peace from the earth (*physical consciousness*), and that they (*rider and the horse*) should kill one another:⁶⁴ and there was given unto him a great sword (*effectiveness*).

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse (*intellect*); and he that sat on him had a pair of balances (*judgment, discrimination*) in his hand (*executive power*).

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny and three measures of barley for a penny;⁶⁵ and see thou hurt not the oil (*praise, thanksgiving*) and the wine (*secret knowledge*).

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

(continued)

⁶³ As above, note that each horse represents a different aspect of human nature, but “he who sits thereon” is always the conscious awareness. Thus we can never blame the horse, only the rider.

⁶⁴ It has been said that no war was ever started as a result of an intellectual deliberation, but invariably by a reaction to an emotional response. The same is true of the struggles within our consciousness.

⁶⁵ This price setting has no meaning other than an illustration of cool, mathematical, detached logic in contrast to the emotional response; it brings us neither joy nor progress on our spiritual path.

(Application)

(4) I saw the essence of my emotional body. And I sensed that he who allows his emotions to rule his awareness shall surely destroy the serenity of his being; and I saw that the conscious control and uncontrolled emotions cancel each other out with deadly efficiency.

(5) And the third mystery showed me the function of my intellect. And even as I regarded the new vision, my awareness was flooded with the cold authority of judgment and discernment.

(6) And all the four aspects of my nature mimicked the precision of the mental quibble with a cold karmic detachment devoid of any feeling; neither praising nor grateful, devoid of inspiration.

(7) And as my Higher Self raised the fourth veil, my lower nature has again drawn me towards the unfolding vision.

(continued)

(Original)

8 **And I looked, and behold a pale horse** (*physical consciousness*): **and his name** (*nature, character*) **that sat on him was Death** (*illusion*)⁶⁶, **and Hell** (*loss of awareness of the Presence of God*) **followed with him. And Power was given unto them**⁶⁷ **over the fourth part of the earth** (*human consciousness*), **to kill with sword, and with hunger, and with death, and with the beasts** (*the negative aspects*) **of the earth** (*the produce of human nature*).

9 **And when he had opened the fifth seal, I saw under the altar** (*raised consciousness*) **the souls**⁶⁸ (*psyche*) **of them** (*traits of character*) **that were slain** (*conquered, redeemed or overcome*) **for the word of God** (*Truth*), **and for the testimony**⁶⁹ **which they held;**

10 **And they** (*those souls, or the redeemed attributes*) **cried with a loud voice, saying How long, O Lord, holy and true, doest thou not judge and avenge** (*vindicate*) **our blood on them that dwell on the earth?**

(continued)

⁶⁶ See notes on “death” in the *Dictionary*.

⁶⁷ Note “them” which unifies the beast and the rider. At the ‘physical’ level the two are virtually one.

⁶⁸ While the author of the Revelation uses the more dramatic plural, I chose to continue my own interpretation as related to my own, individual state of consciousness. (We must never lose track of the fact that the Revelation is a dramatic presentation of the journey each soul must make on its way to God Realization).

⁶⁹ “Testimony” in the biblical sense refers to the tables of the law, i.e. to the fulfillment of the Ten Commandments.

(Application)

(8) And there I beheld the quintessence of my carnal awareness. And I saw that this part of me subsists in a world of utter illusion – in total denial of the Higher Self within me. Yet this carnal awareness holds sway over one-quarter of my human consciousness. It has power to destroy higher impulses by starving my soul of the influx of Spirit. It has no notion of the Divine Presence within me, and it submits to the negative aspects of my lowest instincts.

(9) And then my Higher Self unfolded to me the fifth mystery. And I had a vision of my soul being raised to a higher level of consciousness. I saw my soul, which for the sake of Truth and by fulfillment of the Law, had already overcome some aspects of its lower nature.

(10) And in my vision the attributes which had overcome their limitations demanded, of the Higher Self, a vindication and judgement over those qualities which were still part of my physical consciousness.

(continued)

(Original)

11 And white robes (*spiritual protection*) were given unto every one of them⁷⁰ (*that was redeemed*); and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed (*conquered, overcome*) as they were, should be fulfilled.

12 And I beheld when he (*the Lamb*) had opened the sixth seal, and, lo, there was a great earthquake;⁷¹ and the sun (*the conscious mind*) became black as sackcloth of hair, and the moon (*the subconscious*) became as blood;

13 And the stars⁷² of heaven (*the acquired knowledge, the guiding lights*) fell unto the earth (*physical awareness*)⁷³ even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.⁷⁴

(continued)

⁷⁰ It is apparent from this that the traits of character that we have already redeemed are ‘stored’, so to speak, in our subconscious, i.e. soul, while we continue our struggles on the spiritual paths. Apparently our positive (good) qualities become part of our spiritual consciousness which is indestructible, though they appear to fade when next to the Divine (see later verses).

⁷¹ An earthquake invariably symbolizes a traumatic experience.

⁷² Stars are ‘points of light’, and light always symbolizes the source of (divine) knowledge. Thus the stars are symbolic of the knowledge we accept as the Truth which is unchangeable, (though our understanding of It deepens with each step along our infinite journey).

⁷³ Here again we see that when the chips are down we are left to cope with our physical consciousness as best we can. [Until we redeem it, of course!]

⁷⁴ Although this phrase can be taken as a literary metaphor, we can also interpret the “untimely figs” as our improved, though still inadequate qualities, and the “great wind” as the powerful action of the Spirit.

(Application)

(11) And the redeemed qualities were now part of my spiritual nature; and it became apparent, that the redeemed attributes are now indestructible, and as time in the spiritual realm is of no consequence, eventually all negative aspects of my lower nature shall be overcome even as I have vanquished some of my limitations already.

(12) And when my Higher Self revealed to me the sixth mystery I became greatly troubled; and my awareness has deserted me completely, even as my subconscious was flooded with the Divine Presence.

(13) And what knowledge I have gathered now tumbled into oblivion, even as that which is incomplete tumbles when faced with the might of Spirit.

(continued)

(Original)

14 **And the heaven departed as a scroll when it is rolled together; and every mountain** (*raised consciousness*) **and island** (*land, realized demonstration*) **were moved out of their places.**

15 **And the kings** (*control*) **of the earth** (*conscious awareness*), **and the great men** (*great concepts*), **and the rich men**⁷⁵ (*thoughts of prosperity or accomplishments*), **and the chief captains** (*those in charge*), **and the mighty men** (*powerful ideas*), **and every bondman** (*attachment*), **and every free man** (*redeemed virtues*) **hid themselves in the dens and in the rocks** (*proven, or tested states of consciousness*) **of the mountains** (*raised state of awareness as in prayer*);

16 **And said to the mountains and rocks, Fall on us, and hide** (*protect*) **us from the face** (*power of recognition, the omnipresence of God*) **of him** (*the Christ, the I AM, the Higher Self*) **that sitteth on the throne, and from the wrath** (*vindication, claiming*) **of the Lamb** (*the state of redeemed consciousness*):

17 **For the great day of his wrath** (*vindication*) **is come; and who shall be able to stand?**

⁷⁵ Each “man” symbolizes a state of consciousness created by the thoughts, which the adjective accompanying each “man” indicates. We *all* are states of consciousness. When our thoughts are “happy”, we are happy men, when sad, we are sad man, etc..

(Application)

(14) And in a single instant all semblance of peace had vanished; whatever I held as sacred, whatever experience I gathered I could no longer rely on.

(15) And I lost all control over the thoughts comprising my conscious being, all the great concepts, all thoughts of wondrous spiritual achievements, my aspirations of leadership, and the truly powerful ideas, and all my attachments and even what I thought were my virtues... all have retreated, forgotten, even as my mind withdrew into the tested grounds invoking the protection of prayer.

(16) And then I tried to find solace in the stronghold of my contemplation. There I thought I could hide, away from having to face Him⁷⁶ that wields the Divine Power, from Him who lays claim to the sublime essence of my conscious being.

(17) For the great day when He takes charge over my being is here. And I shall meet His ordinances in humble submission.

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Postscriptum

Explanatory Notes and Some Comments

The Revelation of St. John is by far the most complex but also the most complete document in the Bible describing the nature of man and the process by which we can enter into the state of spiritual consciousness. It is presented as a drama wherein the reader is, on occasion, a dispassionate observer while in other scenes he is drawn into full participation as his own Higher Self unfolds the mysteries of the ultimate potential locked deep in the unconscious of the reader's mind.

This constantly shifting point of view adds to the complexity of the drama, as the mystery unfolds of the gradual metamorphosis of our lower nature, the beast within us, into a divine being.

It is significant that even in the "great day" when the Divine lays claim to our consciousness, we meet this moment of realization on bent knees, in awe of That which is within us. For "who can stand" when face to face with the Divine Presence?

John chooses to protect the information by a series of

allegories. He wraps almost every word in a veil of symbolic meaning or at least a poetic expression. As the Bible has been translated into countless languages, the well-meaning thought recalcitrant theologians would have greatly “improved” on the meaning... had they understood it. The so-called “modern” editions of the Bible amply attest to this thesis. Yet I strongly suspect that the main reason behind John’s apparent subterfuge had been to make the knowledge more universal.

The single chapter which I offer as an example how the **D**ictionary can be applied to even the most complex problems should be regarded as no more than my *personal* view of what may have been the author’s intent. In no way do I suggest that my interpretation of the ‘secret’ knowledge is to be regarded as an authoritative statement on the ‘Revelation’.

If fact, nothing would please me more than to receive abundant correspondence from people who found their *own* meaning, as their *own* Higher Self unfolds to them the mystery of the pilgrim’s journey.

And what a magnificent journey it is!

Since we are all unique, individual expressions of the Divine Spark within us, it is only fitting that we should all be endowed with a unique interpretation.

“I am the way,” once said a great Teacher.

So are You.

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