

Revelation – The Exodus

The Nineteenth Dynasty in Egypt was founded by Ramses I in 1322 B.C. after the death of King Horemheb, the usurper of the throne and a cheese-maker's son. Ramses I had been the brother of Maya and head Aton priest, but was murdered by the Amun priests during the reign of Tutankhamun. He incarnated almost at once as Ramses I, but reigned only one short year.

In 1321 B.C. Seti I ascended the throne and began to prepare the way for the move back to the Holy City (Jerusalem). This will sound strange to individuals familiar with accepted Biblical theories. However, the Pharaohs who attempted to serve Aton (One God) after Akhnaton introduced Him to the world, were not the cause of "bondage" in Egypt; this was the work of Amunism under the evil priesthood.

The experiment to bring in the Greater Light during the reign of Akhnaton had failed – Egypt would have no Pharaoh Sananda, and the world of men would have to wait until a night in Bethlehem before the opportunity came once again for man to accept the Light! For centuries various men, inspired of God, had incarnated both in Israel and Egypt. It had not been decided just where the experiment would finally succeed.

It had not succeeded with Abraham; then Joseph prepared the way for it to take place in Egypt, but this also failed. David and Solomon had not succeeded in Jerusalem, and Thutmose III removed the treasures and secret documents from the Holy City and brought them into Egypt for safe keeping. This was to prepare for Akhnaton and his great labor. The "Goodly Company" by this time was bolder in its attempts. Mankind was getting *Prepared* in slow but continuous doses! The entity that was to be known to the world as Moses had to come into life to remove secrets from Egypt and lead his people back to the Holy Land. This set the stage for the appearance of the Great Master, Jesus, the Christ. But he did not enter the world scene as Pharaoh; he came to man amidst the humblest of surroundings.

The Plan was literally carried back and forth between Israel and Egypt for generations and generations; it never really took root, for it would grow and flourish a short time and then wither and die. Finally, Israel was able to produce just the right circumstances for the appearance of He who rules this Solar System – second only to the Infinite Father.

"And there went a man of the house of Levi, and took to wife a daughter of Levi. And the women conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister [Miriam] stood afar off, to wit what would be done to him. And the daughter of Pharaoh [Seti I] came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children" (Exodus ii: 1-6).

Miriam was the oldest sister of Moses. Miriam came from behind her hiding-place, and asked the princess if she should bring a nurse. Of course, Moses' real mother was brought. When the child was able to eat solid food he was brought to the royal palace, and his mother kissed him good-bye. With that kiss all his Hebrew associations were severed. The princess adopted him as her own son, and he began his long career as a possible heir apparent to the throne of Egypt.

This child was named Seti-Meshu when adopted by the princess. *Meshu* means "the son of," or "drawn or rescued from the water." Therefore the name has two meanings: "the son of Seti" and "the one who was rescued from the water."

Moses symbolizes a progressive or *drawing-out* process, which works from within outward; as applied to the universe, the upward trend of all things – the evolutionary law. Involution always precedes evolution.

One day, when Moses was a small child, he came to Pharaoh bearing a small golden image. Seti I couldn't believe his eyes! The image could have come from only one place! the secret Pyramidal chambers! And knowledge of the hidden entrance had died with Maya in 1338 B.C. Even as a mere child, Moses knew he had been Maya (former Kings' scribe, treasurer, and prime minister of Egypt under Akhnaton), and recalled the lost entrance to the Great Pyramid and other structures!

This is why a Hebrew child was held in such high esteem in Egypt. How can Bible scholars reconcile the fact that Moses was a member of a supposed "hated" race in Egypt and also loved by a princess of the ruling race and taken into the very palace itself? They will say: "Oh, but she loved the child and her father gave in to her whim." That is absurd, to say the least! An Egyptian princess would have been repelled by the sight of the "untouchable" Hebrew child. She would have chosen a waif of Egyptian blood for her adopted son before she would have chosen a Hebrew!

It is obvious that the account as given in Exodus and elsewhere is inaccurately reported. The Pharaohs were not as cruel as we are led to believe; neither were the Israelites in "bondage" because of Pharaoh. The only true "bondage" was caused by the teachings of the false god, Amun. It is the same today; many world leaders are inherently good men, but they, too, are ruled by the firm hand *of Amun!*

The mantle of Maya, the "coat of many colors," was taken up by young Prince Moses, and he alone in Egypt could once again lead Pharaoh, blindfolded, to the subterranean rooms and temples of antiquity!

Moses and Crown Prince Ramses (Ramses II) loved each other dearly. They were raised in the palace together; they shared each other's clothes, games, pleasures, and sorrows.

Moses had been born in 1313 B.C., during the eighth year of the reign of Seti I. Ramses II was somewhat older than Moses and looked after him as an older "brother" would. The two knew that they had an important mission to complete in Egypt. They were both very much aware of

who and *what* they were!

When Prince Moses was thirteen years old, Pharaoh died (1300 B.C.), and Crown Prince Ramses ascended the throne. The days of childhood were over, although both were still in their teens. They had to work quickly and secretly in order to prepare Moses so that he might remove the family records of Abraham, Isaac, and Jacob that had been carried to Egypt generations before. Original records were left under the Great Pyramid and Sphinx, but Moses made accurate copies of those he would need to take with him when he led his people out of Egypt to the "Promised Land" where the Christ would eventually be born.

Moses had a private tutor at all times, and also attended the great schools of the land. He studied art, literature, science, law, theology, music, military art and science, naval instruction, mineralogy, and many other things.

Some Bible students believe that Ramses II was the "Pharaoh of the Oppression" and his son, Meneptah, the "Pharaoh of the Exodus." However, this is not accurate.

"And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage . . ." (Exodus ii: 23).

The "king of Egypt" that died was not Ramses II, but the reference relates to the death of Seti I in 1300 B.C. The later historians knew that a "king of Egypt" had died, but they didn't know when it had really taken place. Therefore, we find mention of it at the end of Chapter ii in Exodus. No definite time is assigned to the death of the king, only that he died "in process of time." So there was no so-called "Pharaoh of the Oppression." At least, not as historians picture it. If we can assign that name to any Pharaoh, we would find that it fits Horemheb, who was not only a persecutor and an oppressor of Hebrews but also of Egyptians!

Historians knew a "king died" and they knew that there had been great persecution at a certain period (Horemheb). Historians of a still later date took these same ideas and came up with Ramses II as the "king who died" and also the "oppressor." This is another example of "ages in chaos."

In the first year of his reign, the young Ramses II married Nefretari ("Beautiful Companion"). Nefretari gave Ramses his ninth son, Seti, and another son by the name of Anub-er-rekhu. Ramses II had another wife by the name of Ist-nofret. Ist-nofret gave Ramses II his second son, Ramses, his fourth son, Khaemweset, and his thirteenth son, Meneptah. She also gave him his eldest and favorite daughter, Bant-Anat.

Now it came to pass when Moses was grown "that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand" (Exodus ii: 11-12). Moses did *not* kill the Egyptian; but an Egyptian official was done away with at this time. He was killed by the Hebrew he had been *smiting*. Moses was blamed for the act by the priests of Amun.

"Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian ..." (Exodus ii: 15). However, Pharaoh did not try to "slay Moses". But powerful interests of Amun, who really controlled the land, and not Pharaoh, were determined to extract the secret of the hidden chambers from Moses.

The Amun priests issued orders, in Pharaoh's name, of course, that Moses was to be executed the moment he was found. Ramses II, realizing that he had to act quickly, met Moses near the "lion that was a man" and told him that he would continue the work in Egypt, and that Moses should go to the land of Midian. Here, Moses would develop sturdy qualities hardly possible in the royal palace. The loneliness and roughness of Midian would familiarize him with the region in which he was later to lead Israel for another forty years!

So, reluctantly, Moses parted from his dear friend Ramses. And as the two clasped hands for the final time, Ramses said: "My brother, you will prepare yourself in the wilderness for many years. I will continue the work here until such time that I feel I must send a messenger unto you. When I send you the Cross of Life [Ankh], come to the palace from out of Midian, and the *Final Exodus* of Israel shall begin; and sacred knowledge shall be taken back once again to the north. Egypt will not have need of these secrets for some time to come. Go now, and weep not because of thy departure, for we are not just brothers this moment, but Workers in the Light throughout all eternity! Go, go, and when I send the Cross of Life, come to me in Egypt."

Now when Moses came to Midian, he met Zipporah, one of the seven daughters of the priest of Midian (Jethro, or Reud). Now Aaron was three years older than Moses (Exodus vii: 7) and he was in the land of Midian with his brother. He also took a wife, and she was the sister of Zipporah, another one of the seven daughters of Midian! Zipporah means "little bird." Birds signify free, swift thoughts, thoughts that unite heaven and earth. "And she bore Moses a son, and he called his name Gershom ..." (Exodus ii: 22).

Aaron means: "illuminated; enlightener; mountaineer (very lofty) ." He later married Elisheba (Elisabeth), his second wife, and she bore him Nadab and other sons. Elisheba means: "a worshiper of God; God of the *seven*."

Now for forty years Moses lived the life of a shepherd. The center of the Midianite country, where Moses sojourned, was on the east shore of the Gulf of Akaba. The Midianites controlled the rich pasture-lands around Sinai, and Moses' forty years there carried him over the whole region. During this time, Moses wrote the *Book of Job*.

One day in Midian, while Moses watched over the flock of Jethro, his father-in-law, the "angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed" (Exodus iii: 2).

Moses couldn't understand why the bush wasn't burning, since it was surrounded with flames! The Biblical account says that God called Moses by name, and Moses answered.

Then God commanded: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus iii: 5).

It is obvious that this was no ordinary "fire," but a magnetic force field that didn't burn the bush, but did give the appearance of real "flames" (like the aurora). That is why Moses was instructed to take off his shoes. It was necessary, for the contact to be made, that Moses remove his shoes and allow his body to directly touch the earth!

In Chapter iii of Exodus we find that there were three separate beings who spoke from out of the bush. First of all; in Verse 2: "And the *angel of the Lord* appeared unto him in a flame of fire..." Then in Verse 4: "And when the *Lord* saw ..." And finally, in Verse 4: "... *God* called unto him out of the midst of the bush...."

Now the "angel of the Lord" was a messenger of the Lord, or a being (man) whose soul was winged. Here we have direct reference to the fact that Moses was instructed by a space visitor to return to Egypt. The visitor told Moses that "... ye shall serve God upon this mountain" when you bring your people forth from out of Egypt (Exodus iii: 12).

When Moses and Aaron (for Aaron went up to meet Moses) came down from Mount Horeb, a messenger from Pharaoh was awaiting them at the home of Jethro, priest of Midian. The messenger said: "My lord, Seti-Meshu [Moses], the great and good god, ruler of Upper and Lower Egypt ... Pharaoh, commands that I give unto you this Cross of Life [Ankh], and inform you that he has spoken to the 'angel of the Lord' in a flaming 'fire circle' in the garden of the royal palace. Pharaoh says that it is now time for you to return as you vowed."

The "flame" seen by Pharaoh Ramses II in Egypt and by Moses on Mount Horeb signifies divine good of love shining forth by truth, which is of the Divine Law. "Horeb" also means "solitude." This signifies that we have to go into the solitude of the inner mind and lead our flock of thoughts to the back of the wilderness, where dwells the Exalted One, the divine I AM, whose kingdom is good judgment.

When Moses had been on the mountain, the *voice* had told him that "I will stretch out my hand, and smite Egypt with all my wonders ..." (Exodus iii: 20).

Moses knew that the Amun priests would not even allow Pharaoh the power to release his people, and they would never allow an exodus if they knew the real purpose behind it. If they knew that valuable ancient records were leaving the Land of the Nile they would have staged a mass murder at once!

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice ..." (Exodus iv: I).

The *voice* asked Moses what he had in his hand, and Moses said, "I hold a rod." Moses was commanded to cast this rod on the ground; he did so, and it became a *serpent*. "... it became a serpent; and Moses fled from before it" (Exodus iv: 3).

When Moses put his hand forth, the *serpent* became a rod again. A rod signifies power and Divine Spiritual Truth: "... thy rod and they staff they comfort me" (psalms xxiii: 4). The "rod and staff" signify the Divine Truth and Good to which belongs power.

A *serpent* also is symbolic of a vortex, or vortical currents and force! When Moses cast or turned his rod down (a rod he brought with him from Egypt), the power of the ancient vril stick (rod) was activated by the field of the "flame" in the bush, and it turned into a *serpent* (vortex of force). The *voice* told Moses to "Put forth thine hand, and take it by the tail" (Exodus iv: 4). When Moses raised it to its normal position again, using the small device at the base (tail) of the vril rod, the power was shut off, and the rod became inactive, or changed from a *serpent* to a rod again.

Moses was to show miracles and wonders upon his return to Egypt in order to convince Amunism of his powers and to enable him to carry out his plan for the Exodus – not only an exodus of people, but of recondite and ancient knowledge in the form of records!

Moses had told the *voice* "... I am slow of speech, and of a slow tongue" (Exodus iv: 10). But the *voice* in the "flames" told him, "Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart" (Exodus iv: 14).

Now Aaron was three years older than Moses, and he felt he should go to meet his brother on Mount Horeb. "And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him" (Exodus iv: 27).

Moses told Aaron the words he had heard from the "flames" and the wonders they were to perform in Egypt. So the two brothers came down from the mount and met the messenger of Pharaoh. They then "gathered together all the elders of the children of Israel" (Exodus iv: 29).

Aaron is of the vibration of the "messenger": "Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed ..." (Exodus iv: 30-31).

The rod that Moses had carried with him to the top of Mount Horeb was an inactive vril that he had discovered in the SECRET PLACES OF THE LION, while a prince at the court of Seti I. It came from the same place as the golden image which Moses had shown to Pharaoh Seti when he was a child! On Mount Horeb, the space craft hovering there had activated the vril rod or stick once again by magnetic affinity. Then Moses had Aaron demonstrate the power of the rod, because Moses' older brother was the more eloquent!

Aaron and Moses then journeyed to ancient Memphis in Egypt. Ramses II was overjoyed at seeing his dear friend. He said: "Seti-Meshu, my brother of my heart; we have done our work well, and Aton [One God] has brought us together again for the final work of my lifetime and the beginning of the final hour for you!"

Moses had brought Zipporah with him, and his two sons, into Egypt. "And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt and Moses took the rod of God in his hand " (Exodus iv: 20).

"And thou shalt take this rod in thine hand, wherewith thou shalt do signs" (Exodus iv: 17).

Moses informed Ramses II that he had learned how to use the ancient instruments of *serpent* (vortex: a coiled serpent) power that were in the subterranean chambers of Egypt. Previously, as a child, he had recalled the location of these chambers, but he still did not know how to use what he did find. Now he possessed that knowledge!

Now wherever the Holy Bible says, "Pharaoh said this or that," or "Pharaoh commanded such and such," it does not refer specifically to Ramses II. Remember, the controlling factor behind the throne was Amunism. Therefore it was the Amun priesthood that Moses and Aaron performed for with their new-found powers and instruments.

"And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves" (Exodus v: 6-7).

Therefore the Biblical records tells us that "Pharaoh" was insolent, and ordered the taskmasters to lay heavier burdens on the Israelites, requiring them to make the same number of bricks and yet gather their own straw. Remember, again it was not Pharaoh that commanded these things, but the *real power* behind him, the power that literally put words in his mouth!

In 1883 Naville and in 1908 Kyle found at the city of Pithom the lower courses of brick filled with good *chopped straw*, the middle courses with *less straw*, and that was stubble plucked up by the root; and the upper courses of brick were of *pure clay*, having *no straw* whatsoever. This is an amazing confirmation of the Exodus account!

The Israelites in Egypt had helped to build two cities for Ramses II. "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses " (Exodus i: II).

The "treasure cities" had been built by Ramses II while Moses was in Midian for forty years. This was part of the work that Ramses II said he would perform while separated from Moses. The "treasure [store] cities" of Pithom and Raamses contained secret hiding-places where certain documents and other valuables would be placed by Moses after his return to Egypt. He would remove that which was needed from the SECRET PLACES OF THE LION, and bring it quietly to Pithom and Raamses, where it would be packed and prepared for the long journey.

The *voice* on Mount Horeb had said to Moses: "And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty" (Exodus iii: 21).

Moses, Aaron, and all the others would not "go empty," for they had a mission to perform.

Moses and Aaron came to the royal palace, where Ramses II had assembled the head Amun priests.

"Thou shalt speak all that I command thee and Aaron thy brother shall speak unto Pharaoh [the power behind Ramses II], that he send the children of Israel out of his [Amun's] land" (Exodus vii: 2).

At this time Moses was eighty years old, and Aaron was eighty-three years old (Exodus vii: 7).

"Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt ..."
(Exodus vii: II).

The Amun priests demanded a miracle, so Aaron took the rod and cast it before them. It turned into a *serpent*. The priests cast down their rods (magician's wands), and they turned into *serpents* but Aaron's rod swallowed up their rods. Moses and Aaron had the greater power: the power of Aton (One God) (Exodus vii: 9, II-12).

However, Amunism would not heed the words of Moses when he said, "Let my people go!"

The Ten Plagues had to come to Egypt; for if they hadn't, an exodus would have been impossible. Since the Light had failed with Akhnaton's unsuccessful experiment, it was now imperative that certain objects and knowledge be returned to the Holy City in Israel! *There had to be an exodus!*

Two of the head Amun priests who opposed Moses were Jannes and Jambres. They were men who "resist the truth: men of corrupt minds, reprobate concerning the faith" (II Timothy iii: 8).

The Bible mentions over and over again that Moses was commanded by the Lord to "Take thy rod [lift it up], and stretch out thine hand upon Egypt." Through the power of the vril rod came the Ten Plagues. They lasted nearly a year: waters of the sacred Nile turned to blood; frogs swarmed out of the Nile across the land; lice appeared on man and beast; swarms of flies covered the people, the ground, the houses; murrain hit the cattle and they died in vast quantities; boils came to man and beast, and then the hail came. Locusts came in vast clouds, reposed at night on the ground in layers to a depth of four or five inches. If they were mashed, the smell would be unbearable. Then came horrible darkness; there was midnight darkness over all of Egypt for three days. Even the sun, the physical visible symbol of Aton (One God) was blackened and taken from the view of man! Even today in Egypt when the sun doesn't shine the people consider it an ill omen.

The miracles that had been planned for the time of Akhnaton were now manifest throughout Upper and Lower Egypt! This was the time of the *Revelation!*

The Ten Plagues were actually very symbolic. Frogs were produced from the Nile because the waters in the land of Amun symbolized "falses" of doctrine upon which the reasonings of Amunism were founded. Locusts in Egypt symbolized "falses" in the extremes, which consume the truths and goods of man.

By these miracles both Israel and Egypt knew that Aton (One God) was the true and Supreme Creator; it showed Amun to be a false god. While the priests imitated some of the plagues, they did not have the Greater Light or Power.

Now the Bible says that Pharaoh's heart was "hardened," sometimes by God, and sometimes by the stubbornness of the ruler himself. However, again this refers to the unyielding priests of Amun. Nineteen times it is declared that Pharaoh's heart was "hardened." Eleven times God did it; three times Pharaoh did it himself; and in five cases it is only announced as being done.

So the Amun priests were "hardened" against Moses and the idea of letting his people go. Yet there is another strange fact. Ramses II actually suffered from a disease called atheroma. His son, Menephtah, also suffered from this disease or "hardening." (In 1909 Menephtah's mummified heart was sent to the Royal College of Surgeons and Dr. Shattock reported that it really was "hardened" – from the disease atheroma.) The "hardening" was an aging process which we know as arteriosclerosis, and not an act of God.

At last, after nearly a year (ten months), the crisis was at hand. Jannes and Jambres acknowledged defeat. The blow fell with such a crushing effect that Amunism yielded and Israel departed. They departed with treasures and jewels of Egypt. A large part of Egypt's wealth was transferred to Israel and some of it was later used in the construction of the Tabernacle! But the outward appearance of wealth and "jewels of silver, and jewels of gold, and raiment" was to hide the real treasures – the manuscripts and secret documents brought from the secret store-rooms in Pithom and Raamses in the final hour. If the Amun priests saw all this elaborate display of treasure on the "sons and upon the daughters" of Israel, they would not look deeper, nor would they suspect the nature of hidden things! (Exodus iii: 22; xii: 35.)

"And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go ..." (Exodus xi: 1).

"And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts" (Exodus xi: 5).

What is actually meant by "firstborn"? What could actually happen that would destroy *only* the "firstborn"? A plague couldn't do it, neither would any natural catastrophe. And it certainly wouldn't be God waving a wand and suddenly causing the "firstborn" to perish! "The firstborn" actually stands for some other word! In the Book of Exodus we read: "And thou shalt say unto Pharaoh, Thus said the Lord, Israel is my son, even my firstborn ... if thou refuse to let him go, behold, I will slay thy son, even thy firstborn" (Exodus iv: 22-23).

The above scripture should be read: "Thus saith the Lord, Israel is my son, even my *chosen* ... if thou refuse to let him go, behold, I will slay thy son, even thy *chosen*."

So we see the "firstborn" actually means "chosen". The confusion on the part of Bible scholars when attempting to explain the Tenth Plague (death of "firstborn") arises from the similarity of the words used. "Israel, my *firstborn*," is Israel *bekhori*. "Israel, my *chosen*," is Israel *bechiri* (bechori).

"And it came to pass, that at midnight the Lord smote all the firstborn [chosen] in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle" (Exodus xii: 29).

The "firstborn" – the select, the flower of Egypt – died in a great natural catastrophe. The planet then existing between Mars and Jupiter was called *Lucifer*; and Amun (the false god) ruled this planet. That is to say that negative forces had gained complete control over it, and it destroyed itself by thermonuclear power. The destruction of Lucifer and its moon, Malona, is fully discussed in the book *Other Tongues-Other Flesh*.

This was not the planet Car (where we obtain our word "carrion"), for it had destroyed itself several million years ago. Lucifer was the only planet to go through such destruction in our solar system. Many planets have been eliminated from Creation because it is true that too great a preponderance of evil eventually destroys itself!

There was never a night like this before in history, and possibly it will never be equaled, for the very heavens themselves shook with violence from the shattered planet Lucifer. The "Morning Star" was no more.

Now Pharaoh and Moses were informed by the *voices* in the "flames" (or space visitors) that the reason the great "Day Star" had suddenly vanished was because it had destroyed itself; they were warned that great "hail" (meteor showers) would strike the earth.

It was decided that this was the psychological time for the *Final Exodus!* The space visitors told Moses the exact time calculated for the Tenth Plague (devastating meteor showers), which would undoubtedly kill the "firstborn" (chosen). The result of the earth's field being unbalanced by the shower would cause gigantic earthquakes. The setting was perfect! With such destruction going on, the priesthood of Amun would hardly find time, or even be interested in the Israelites' departure! They would be too busy saving their lives!

How ironic, but not coincidental, that an evil planet announced its horrible end like an exploding star in some vast corner of the universe on the same night that Moses led his people and the fabulous treasures out of Egypt to the "Promised Land" where the Work would begin for the *Fulfillment!*

"And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt . . ." (Exodus xii: 30).

Those fleeing the earthquake were killed by the meteors, and those who sought shelter from the great shower of hail-like stones were destroyed by the force of the earthquake. Houses were smashed, and fell in on strong and weak alike. Temples were leveled; and the tombs were opened up, the dead bodies exposed and plundered by those who must steal no matter what is happening!

Pharaoh "called for Moses and Aaron by night and said, Rise Up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said" (Exodus xii: 31).

Moses and Aaron came to the royal palace to see Ramses II just before the great structure crumbled into ruin. Pharaoh said: "Dear ones of my own heart; this is the night for which we have prayed and waited many decades – it has not come too soon. I will gather men from the ranks of those I trust, and we shall follow you shortly to Pihahiroth [pi-ha-Khiroth]. I will inform the evil priests that I am leading an army that will destroy you. This will satisfy them, for when this chaos is over, and the madness of this night is forgotten, they will seek your death, that you may depend on! Go now! I pray that I may soon once again look upon your faces, although my task is completed."

The three men embraced for a moment, then separated. Pharaoh went to prepare his chariot, horses, and men. Moses and Aaron went into the streets outside the palace. The groaning throughout the land was unbearable – "mingled with lamentations." The other plagues had driven the population from the country into the cities, and now they were in the worst possible area to be when an earthquake strikes!

People were smashed on the pavement of dark and ruined streets; prisoners tore each other to shreds as they fought frantically to get free of landslides that had buried them alive in their pits and dungeons.

The ground continued to contract in violent spasms; the Nile flooded the land; the government collapsed under the strain of great disaster; the mob ruled in the streets – women were violated, children crushed under heavy feet; plunderers searched the city; everywhere people were dying.

According to the tradition of the Haggadah (non-legal part of Jewish traditional literature) the majority of the population of Egypt was killed during the horror of the Tenth and Final Plague (nine-tenths according to certain ancient records)!

"Evil fell upon the earth ... the earth was in a great affliction."

After Moses and Aaron had left Pharaoh, and the King himself had gone out to make ready his men, the royal palace crumbled, half of it falling into a great gap in the earth caused by an earth-shock.

Crown Prince Seti, ninth son of Ramses II and heir apparent, was killed as the gigantic walls

fell in on him. The second son, Ramses, had died early, as did Khaemweset and all the others. Even the tenth, eleventh, and twelfth sons had died in infancy. This left only Seti and Meneptah (ninth and thirteenth sons respectively).

As Moses and Aaron departed from the terror of the city behind them, Moses happened upon the tomb of Joseph. And a legend is preserved in the Haggadah that during the last night, when Egypt was smitten, the coffin of Joseph was found lying upon the ground, lifted from its grave.

"And Moses took the bones of Joseph with him: for he [Joseph] had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you" (Exodus xiii: 19).

But Joseph's sarcophagus was empty! What is meant by "bones"? This is an indication that when Joseph told his brethren that his "bones" would be removed when the children of Israel left Egypt he realized that he would be in life at that time (Moses). It also shows that when Moses left Egypt, the "bones" of Joseph were, in a sense, going with him. After all, he (Moses) had been Joseph in another lifetime. Joseph's "bones" belonged to Moses in a symbolic sense, and vice versa!

But "bones" mean much more! *Bones* signify "falses" and *sepulchres* signify evils. When Joseph's tomb was opened by the earthquake and his sarcophagus revealed, it symbolized the destruction of the false god Amun in Egypt. As Amun had waged a holy war on Aton (One God) during the reign of good Akhnaton, now Aton was triumphant as the Israelites and the treasures of Aton's secret temples and shrines left Egypt. On the night that evil fell upon the earth, evil priests paid karma, and paid dearly: "For I will pass through the land of Egypt this night ... against all the gods of Egypt I will execute judgment: I *am* the Lord" (Exodus xii: 12).

After this night, Egypt was never the same again; her glory that had reached *its* apex in the Eighteenth Dynasty at Akhetaton was gone forever. The Government and rulers were ever afterwards weak and uninspired. A country will become great and endure in direct proportion to the amount of Light *it* allows to enter *its* national life. Amunism had snuffed out the Light and therefore they snuffed out Egypt – it was no longer needed for the *Plan*.

Sepulchres were opened; evils were revealed! By taking out the "bones" of Joseph, we find that Moses was taking out the "falses" of Joseph! This means that all the mistakes made by the entity when he was Joseph were paid for completely by succeeding lifetimes, culminating with the labors of Moses. The "bones" were removed – the "falses" were gone; they existed no more!

It is true: Joseph's coffin was empty! He had departed from earthly existence in another manner! Moses removed certain records from the tomb as SECRET PLACES OF THE LION were revealed this night; just as they will *all* be revealed in days to come, in much the same manner – earthquake, pestilence, destruction, and the will of God!

"And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on

foot that were men, besides children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle" (Exodus xii: 37-38).

Rameses was one of the cities in Goshen, Egypt, that had been built by the Israelites for Ramses II. The other store-city was Pithom. When these cities were excavated *it* was found that the rooms were made *down* into the surface of the earth – they were literally store-cities, or treasure-cities, built to house the objects that would finally be taken by Moses and his people out of Egypt.

The inscriptions on the monuments of the site of the city of Rameses tell plainly that the builder of the city was Ramses II, or Ramses the Great. Also a temple of Ramses II was found there.

Some authorities believe that Ramses was not the actual builder of the city, but had placed his cartouche or "autograph" on a city that had been built by one of his predecessors. However, this is not the case.

Critics also believe that the Land of Goshen never existed! But two papyri maps of Egypt have been found which show that Egypt was laid out in twenty or twenty-one nomes, or counties, or units for local administration. On both maps is the nome "Land of Goshen."

The collapse of the great temples, the dead and wounded in the debris, the destruction of the monstrous statues of false gods inspired dread, terror, and horror. Therefore many Egyptians also went with the Israelites. It was "a mixed multitude." And all the Hebrews did not go with Moses; some stayed in Egypt! When Joseph and Jacob went down *into* Egypt, all their people didn't go, for some stayed home. This *time* the same thing happened: all the Israelites did not leave in the *Final Exodus!*

Moses and Aaron went to the city of Rameses (Raamses, Ramses) and gathered up that which had been prepared for their long journey. They then went to Pithom, a few miles to the east. They left the two cities not a moment too soon, for their walls fell and were partly swallowed by the earth. Many Israelites perished when this happened.

Moses led his people through "the way of the wilderness of the Red Sea" and they marched five in a rank. The people rejoiced and sang. This was the day of deliverance from the land of "bondage" (Amunism).

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night; He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Exodus xiii: 21-22).

A gigantic space ship led the Israelites out of Egypt! The "pillar of a cloud" was the force field, and at night this magnetic field appeared as a "pillar of fire." That is exactly how space ships are observed today. Their force fields cause them to become fiery and spectacularly brilliant at night.

Egyptian papyrus records state: "Behold, the fire has mounted up on high. Its burning goes forth against the enemies of the land."

Space visitors were surveying and watching the route taken by Moses and the Israelites as they were returning the Light and the Word of God (Aton) to Israel. They had done this very same thing when Thutmose III marched towards Jerusalem to obtain the treasures of Solomon's Temple of God. That is why so-called "saucers" are here today – they are the *Guardians* of the SECRET PLACES OF THE LION!

Now, Pi-ha-Khiroth was on the road from ancient Memphis to Pisoped. When the Israelites beheld Pharaoh and his army coming after them, "they lifted up their eyes ... and they were sore afraid" (Exodus xiv: 10).

Ramses II had an appointment with destiny; he hoped that by deceiving the Amun priests into thinking he was going to kill the fleeing Israelites he would actually be able to give them safe escort out of Egypt! Many of the Israelites did not understand this; all they knew was that their former taskmasters were pursuing them. Moses and Aaron and a select inner group knew the real meaning of the exodus, but many thousands of Hebrews did not know the meaning. Is this not true, even today? Certain inspired men lead people, but how many of the people know *why* they are being led at all?

Moses again heard the same *voice* he had heard in the "flames." It commanded him to tell the Israelites to go forward into the Red Sea! "... lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea" (Exodus xiv: 16).

"And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel ..." (Exodus xiv: 19-20).

"And Moses stretched out his hand over the sea; and the Lord caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen" (Exodus xiv: 21-2.3).

Now many of those who Pharaoh trusted were secretly serving Amun, and they came up with their chariots to destroy the Israelites. However, it came to pass that "the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily [or, and made them go heavily] ..." (Exodus xiv: 24-25).

The force field from the craft stationed above actually held back the group (made chariot wheels heavy) that were trying to run down Moses and his people. By the time this part of the

army was in the midst of the sea, between the walls of parted water, the entire area was surrounded by a vortex.

"And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and upon their horsemen" (Exodus xiv: 26).

And Moses did as he was commanded and the sea returned to where it had been before the crossing (the vicinity of the present city of Suez), and the Egyptians were overthrown in the midst of the sea.

"And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them" (Exodus xiv: 28).

Now the Bible doesn't say that all the pursuing Egyptians were killed. It says that "all the host of Pharaoh that came into the sea *after them*" were killed. In other words, only those who dared chase the Israelites and follow them into the midst of the sea were actually destroyed. Those who stayed on the shore with Pharaoh were *not* killed.

The force field of the space craft had parted the Red Sea. "And with the blast of thy nostrils the waters were gathered together ..." (Exodus xv: 8).

"For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them ..." (Exodus xv: 19).

However, the Book of Exodus nowhere states that Pharaoh himself was drowned! If he had been, his body would probably have been washed up and duly mummified. (Certain authorities say that the body of the "Pharaoh of the Exodus" will never be found because he perished in the Red Sea. This is absurd, because if he was washed ashore his remains would have been mummified.)

Many of the drowned Egyptians were washed ashore. "... and Israel saw the Egyptians dead upon the sea shore" (Exodus xiv: 30).

The Egyptian Papyrus Ipuwer (vii: 1-2) says that Pharaoh was lost under very unusual circumstances "that have never happened before." Now surely this indicates that Pharaoh was not drowned. After all, drowning had happened many times before; it was common in Egypt.

What were the strange circumstances "that had never happened before"?

Certain ancient records call the place of the crossing of the Red Sea the "Place of the Whirlpool" and also say that his majesty (Pharaoh) leapt into the so-called "Place of the Whirlpool."

These papyri records go on to state: "Pharaoh was *thrown* by a great force, *thrown* by the

whirlpool high in the air ... he surely departed to heaven ... he was no longer with his horse, and he departed from his army."

The "whirlpool" was the vortex of force which surrounded the area of the crossing. Pharaoh Ramses II was taken up bodily by the space craft and "departed to heaven." His men didn't see the waves engulf him; they saw his horse go on into the water after Pharaoh had been removed from the animal, and they saw him rise as if "thrown by a great force ... thrown by the whirlpool [vortex] high in the air."

"... the horse of Pharaoh went in with his chariots ... into the sea," but Ramses II himself did *not* go into the sea. He was taken aboard the space ship and returned to the ruins of his royal palace (Exodus xv: 19).

When the Amun priests found that Ramses II was still in the capital city they couldn't believe their eyes. Had he not gone out with the army to bring back the slaves and destroy those who refused to return? They said, "Surely this is magic, or has Pharaoh deceived us? Perhaps his love for Seti-Meshu [Moses] is too deep greater than his love for the gods of Egypt. He is therefore a false Pharaoh and not fit to rule the Two Kingdoms."

They set upon him and killed him. Ramses II, whose name means "son of the sun; born of the sun" died amidst the ruin of his palace and beside the body of Crown Prince Seti, who had been killed by the collapse of the building during the earthquake. And he was truly "born of the sun," as are all those who serve as members of the "Goodly Company" working always for the Greater Light of Aton (One God).

The new Pharaoh was to be Meneptah, thirteenth son of Ramses II, the only surviving member of the House of Ramses. He had followed his father after the latter had pursued the fleeing Israelites.

In the 1860s, in el-Arish, a town on the border between Egypt and Palestine, a shrine of black granite inscribed with hieroglyphics all over its surface was discovered. An inscription on this shrine relates that a son of the Pharaoh who "leapt into the Place of the Whirlpool" set out to locate his father. However, all who accompanied the prince were killed by a terrible blast, and the prince sustained burns before he returned from this expedition to seek his father, who he was afraid had perished.

Those who had accompanied Meneptah were officials of Amun, who went with him to see that Ramses II carried out their plan to bring back or kill the fleeing Israelites. The force field of the space craft surrounded this group and the members were "killed by a terrible blast." Only Meneptah survived the power of the magnetic field, and even he "sustained burns."

When Meneptah returned to the capital he discovered the body of his father, Ramses II, and that of his brother, Seti, which had been pulled from the ruins. The priests came, bowed before him, and put the red-and-white double crown on his head. He was now Pharaoh over all the Land of Egypt.

In the Ramesseum at Thebes in 1896 a black granite stele was discovered on which Amunhotep III had described his building operations at Thebes. This stele was usurped by Menepthah: who engraved on the back of it his Song of Triumph over the Libyans and other people. The song contains the only direct reference to the Children of Israel which has yet been found on an Egyptian monument!

The discovery has brought more confusion into modern conceptions of the *Oppression* and *Exodus* of Israel than any other factor.

The King Menepthah speaks of his triumph over his enemies:

"Wasted is Tehenu [a tribe on the Libyan border of Egypt],
The Hittite land is pacified,
Plundered is the Canaan, with every evil,
Carried off is Askalon,
Seized upon is Gezer;
Yenoam is made as a thing not existing,
Israel is desolated, her seed is not,
Palestine has become a defenseless widow for Egypt."

This song has been taken to imply that by this time the Israelites were in Palestine, and consequently that the Exodus had taken place considerably earlier; but it can also be argued that it refers to some portions of the Hebrew race which had remained in Palestine when the family of Jacob went down into Egypt.

However, we must state here that Menepthah was not the "Pharaoh of the Exodus," and his father, Ramses II, was not the "Pharaoh of the Oppression." If we *must* have a "Pharaoh of the Exodus" we have to list two rulers: Akhnaton and Ramses II. This is because there was no particular date for any one exodus.

Pharaoh Akhnaton had freed all men before he was murdered, and many of the Israelites left Egypt at that time during the chaos that followed with the priests fighting a holy war so that Amun would be restored. That was the beginning of an exodus, and we should call it the *Lesser Exodus*. The entire Exodus therefore covered a period of many years, with successive waves of Israelites leaving at different opportune times.

In connection with the above, it is interesting to note that if we take the date 1761 B.C. (the year when Joseph stood before Pharaoh) and the date 1361 B.C. (the year Akhnaton died) and subtract one from the other we get the number 400!

Most authorities agree that the Sojourn of Israel in the Land of Egypt was four hundred years! Some say it was four hundred and thirty years (Exodus xii: 40). However, we must determine *when* the Sojourn began.

If we took the date 1752 B.C. (the year Jacob descended into Egypt), and then took the traditional four hundred and thirty years for the Sojourn. From this we get 1322 B.C. (the year Horemheb died). If we took four hundred years for the Sojourn we come up with 1352 B.C., the time of Tutankhamun!

Now, let us take the year that Joseph stood before Pharaoh – 1761 B.C. It seems more logical to take this date, since Joseph was Hebrew and the Sojourn should be dated from his appearance in Egypt (1761 B.C.) and not the date of Jacob's descent several years later.

Using four hundred years for the Sojourn, we get 1361 B.C., as shown above. This was the year Akhnaton died. This is very accurate, because the first Israelites did leave Egypt immediately after the death of Akhnaton!

Now if we use the Biblical four hundred and thirty years for the Sojourn and the 1761 B.C. date – subtract one from the other – we come up with 1331 B.C. This was during the reign of Horemheb! No matter what date we use for the beginning of the Sojourn (either 1761 B.C. or 1752 B.C.) and no matter whether we use four hundred or four hundred and thirty years for the length of the Sojourn, we come up with a correct answer! We get either Akhnaton, Tutankhamun, or Horemheb for "Pharaoh of the Exodus"!

Of course, they all fit the title, since we have already shown that the Exodus was in successive waves over many years.

If we must have a "Pharaoh of the Oppression," it would be Horemheb, for he persecuted his own people as well as Hebrews. **But it must be remembered that the Hebrews were not persecuted in Egypt because of their race, but because they were Atonists (believed in One God).** Besides, the Hebrews were not a *pure* race by any means. They were mixed with the blood of Egyptians, Persians, Babylonians, Midianites, and many, many other peoples.

Therefore, from the evidence, we obtain the following:

Akhnaton	“ Pharaoh of the <i>Lesser</i> Exodus.”
Smenkhkare	}	(Pharaohs when successive waves of small groups of Israelites left Egypt.)
Tutankhamun		
Ay		
Setymeramun		
Horemheb	“ Pharaoh of the Oppression.”
Ramses I }	}	(Pharaohs when successive waves of small groups of Israelites left Egypt.)
Seti I		
Ramses II	“ Pharaoh of the <i>Greater</i> Exodus.”
Meneptah	“ Pharaoh of the Post-Exodus period in Egypt.”

At midnight on April 6-7, 1233 B.C., the Final or Greater Exodus had taken place. Egypt would no longer be used in an experiment with the Great Light.

From Joseph to Moses the *Work* had gone forward; now a new *Plan* was put into effect.

"And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place ..." (Exodus xiii: 3).

A "Song of Deliverance" was in order: "And Miriam the prophetess, the sister of Aaron [and Moses], took a timbrel in her hand; and all the women went out after her with timbrels and with dances" (Exodus xv: 20).

The deliverance out of Egypt is similar to what the deliverance of God's people will be at the time of the "Golden Dawn." The redeemed will sing praises to their Creator through endless ages of eternity.

A little over one month out of Egypt, the people began complaining about the hardships of wilderness life. They were hungry and asked Moses and Aaron for food.

The great space craft was still high above ... hovering ... watching. As Aaron spoke to the multitude, "they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud" (Exodus xvi: 10).

Quail then came in immense flocks, flying low. And manna was found which fell with the dew each night.

"... it was like coriander seed, white; and the taste of it was like wafers made with honey" (Exodus xvi: 31).

"And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted" (Exodus xvi: 21).

This "manna" is not unlike the so-called "angel's hair" that has been observed many times falling from the sky after space craft have been sighted in a certain vicinity. Both substances are white, and "melt" in the sun or in the warm palm of a human hand. "Manna" was created in the force field of the space craft hovering above. The people received it from "heaven" for forty years, until they crossed the Jordan, when it ceased as suddenly as it began. The coming of the "manna" was a forerunner of the Christ, who said, "I am the *bread* of life" (John vi: 31-35).

"And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go" (Exodus xvii: 5).

Shortly before this, Moses had made the bitter waters of Marah sweet (Exodus xv: 25). Now, in Rephidim, he produces water out of a rock. Later he was to perform a similar miracle at Meribah (Numbers xx: 1-13).

The *voice* told Moses to smite a rock and that water would gush forth from it. Moses obeyed, and the people drank and were thirsty no more. Again we see the power of the ancient vril stick in action!

Hur, son of Caleb, was the man who, with Aaron, held up Moses' hands so that Joshua and the Israelites defeated the Amalekites (Exodus xvii: 10-13). Hur was a very influential man, trusted and loved by Moses, who was his brother-in-law, since Hur was the husband of Miriam.

Hur means: white; brilliant; noble; liberty; hollowed out; subterranean hole; cavern. And Hur today conducts the Work of Aton (One God) in a desert cavern of the earth!

Moses spoke to the head of his army, Joshua, son of Nun. Moses told Joshua to choose good fighting men to fight the Amalekites, for, the next day, he (Moses) would stand on the top of the hill with the rod (vril) of God in his hand.

"So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed" (Exodus xvii: 10-II).

On top of the hill Moses represented Divine Truth proceeding immediately from the Lord; Aaron represented Divine Truth immediately proceeding from the Lord; and Hur, Divine Truth again immediately proceeding; thus they are truths in successive order.

"But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands ... and his hands were steady until the going down of the sun" (Exodus xvii: 12).

Would God give victory to the Israelites in a bloody battle just because Moses managed to keep his hands up in the air? Of course not! The thought of this appears idiotic! But we find some very significant facts in the story. First of all, Moses again had "the rod of God" with him, and when he "held up his hand" the power of the vril was utilized. When he "let down his hand" the power was shut off! Now Aaron and Hur "took a stone, and put it under" Moses. A *stone* in the supreme sense signifies the Lord and His spiritual kingdom or the truth of faith. It also means the Lord as to the Divine Truth of the Word, and natural truths.

The "stone" being placed under Moses represents the fact that the "Lord was with him." It means that Moses' *foundation* was of Divine Truth, and therefore he had been given the knowledge of the ancient instruments and power.

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day they [came] into the wilderness of Sinai. For they were departed from Rephidim, and

were come to the desert of Sinai ... there Israel camped before the mount" (Exodus xix: 1-2).

The peninsula of Sinai was named for the Babylonian moon-god, Sin. It was known for its mines of copper, iron, ochre, and precious stones. Long before the days of Abraham the kings of the East had made a road around the north and west fringes of the Arabian Desert to the Sinai region.

The mountain peak, known as Mount Sinai, where Israel received the Law, is located towards the south point of the peninsula. It is an "isolated mass of rock, rising abruptly from the plain, in awful grandeur." On the north-west side is a plain, two miles long, one half-mile wide, where Israel camped.

The northern part of the mountain chain was called Horeb, and the southern Sinai. The Children of Israel went from Rephidim to Sinai, or Horeb, the mount where the *voice* had first revealed itself to Moses in the "burning" bush. Later, in this same area, Moses received the Ten Commandments.

This area, and especially Mount Sinai (Horeb), was one of the SECRET PLACES OF THE LION! Forty miles to the northwest, in the Valley of the Caves, there is a sculpture on smooth rock. It is four hundred feet above the mines. Here Pharaoh Semerkhet of the First Dynasty had himself portrayed slaying the defeated King of Sinai. There are two hundred and fifty inscriptions of later kings. Ten miles north of this Valley of the Caves is an ancient temple of Hathor, where Sir Flinders Petrie discovered the oldest known alphabetic writing. Mount Sinai (Horeb) itself contains subterranean chambers of unbelievably fantastic age!

"And Moses went up unto God, and the Lord called unto him out of the mountain ..." (Exodus xix: 3).

God, the Lord, or the *voice* called unto Moses "*out of the mountain* [Sinai, Horeb]!" Something must have been *inside* the mountain!

Then the *voice* said to Moses: "... I bare you on eagles' wings, and brought you unto myself" (Exodus xix: 4).

The "eagles' wings" refer to the giant space craft above!

The Israelites were at Mount Sinai (Horeb) about eleven months. "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud . . ." (Exodus xix: 9).

Moses was to prepare the people for the coming event to take place on Mount Sinai (Horeb). "... the Lord will come down in the sight of all the people upon Mount Sinai" (Exodus xix: II). Moses was to set bounds around the area, telling the people: "... go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death ..." (Exodus xix: 12).

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ..." (Exodus xix: 16).

"And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire ... the whole mount quaked greatly" (Exodus xix: 18).

The "voice of the trumpet" became louder and louder, and Moses went to the top of Mount Sinai, and when he spoke, the *voice* answered:

"...Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish" (Exodus xix: 21).

It is obvious that the great space craft that had been following the Israelites since they had left Egypt now had descended in a "cloud" and in "fire" on top of the mount. A *voice* spoke to all assembled, and the Ten Commandments were given.

Five hundred years later Elijah, at the same mountain, was given a hint that God's Work on the earth would be accomplished, not by fire and earthquake, but by the "still small voice" of a later prophet.

The mountain (Sinai, Horeb) symbolizes in us a high place in consciousness where we come into conscious communion with the Divine.

Moses received the Law on two tablets fashioned from divine sapphire. It is said that this sacred stone was formed of "heavenly dew." When he came down from the mount, he found that Aaron, his brother, had built a Golden Calf for the people.

Now Aaron did not want to build this idol for the people, which was similar in every way to the Sacred Bull (Apis) of Egypt. The fact that the Israelites wanted this Golden Calf signifies the false states of thought (idols) that man builds into his consciousness when he perceives the Truth but does not carry his spiritual ideals into execution, choosing instead to let his thoughts function in a lower plane of consciousness.

When Moses saw the idol, he knew that the people were not yet ready or worthy to receive the sapphire tablets; therefore he destroyed them, so that the great mysteries would not be violated by those of little understanding.

It has already been stated that very few of the Israelites knew the real meaning behind the Exodus. And many of them, including the Egyptians in the group, desired to worship their old gods of Amunism again. Therefore, the Golden Calf or Apis was constructed. The people were afraid of the great "fire circle" on Mount Sinai (Horeb) and believed that Moses had been destroyed in the "flames" on top of the mountain.

Many were afraid and reverted to faith in their ancient gods. The people knew that great power

was being manifested, but they did not wish to investigate such power and chose instead to remain on a lower plane of spiritual consciousness.

Aaron had allowed the idol to be constructed because he knew that the people did not understand the Plan, and, besides, the purpose of the Exodus had been served: the Fulfillment would come about in the "Promised Land." The treasures of millennia would be safely deposited in the new land; there would be an Ark and a Tabernacle!

Now after the first two tablets were broken by Moses, "... the Lord said hew thee two tablets of stone like unto [similar to] the first . . ." (Exodus xxxiv: 1).

So Moses had broken the original sapphire tablets because he knew that the people were not yet ready for the eternal verities of the "Mystery of Mysteries." Now he substituted two tablets of rough stone, into the surface of which he cut ten ancient letters. These were somewhat different from the original tablets, for they revealed only temporal truths. Thus the ancient wisdom returned again to "heaven" in the great space craft; only a shadow of the Greater Light and Truth was left with the children of the Ten Tribes.

On the original sapphire tablets there were *Twelve Commandments* instead of *Ten!* The Lost Two Commandments were to remain hidden until man was ready to receive them. To this day they have not yet been revealed to mankind!

Moses did indeed "hew two tablets of stone like unto the first," and he went up to the top of Mount Sinai (Horeb) – "And the Lord descended in the cloud, and stood with him there ..." (Exodus xxxiv: 5).

When Moses came down from the mount, his "face shone" (Exodus xxxiv: 29-35), and he had to put on a veil to hide his face, for Aaron and the others were afraid to come near him because of the light round about him. He was charged with a force field that made him appear luminous to all. Later, Jesus' face "did shine as the sun" when he was transfigured (Matthew xvii: 2).

"But when Moses went in before the Lord to speak with him, he took the veil off, until he came out ..." (Exodus xxxiv: 34). Moses shielded his face and the force about him from the multitude, but exposed it before the "Lord" or *voice!*

The second set of tablets, now of rough stone, were kept for centuries in the Ark of the Covenant. Some believe they were eventually destroyed in the Babylonian Captivity; however, they were not lost, and some day will be found!

A special hereditary order of men was now created to keep a semblance of Aton (One God) worship amongst the Israelites; although the Greater Light could not be theirs because they were not yet ready for it, a less spiritual worship was set up, based on pagan ritualism, that nevertheless was symbolic in its sacrifices, ceremonies, vestments, etc.

Aaron and his sons were to be the priests of this order. The Levitical priesthood was divinely

ordained as mediator between Aton (One God) and the Hebrew nation in the ministry of animal sacrifices. Such sacrifices would not have been necessary if the knowledge of the sapphire tablets had been revealed. Priests would not have been necessary either. But man was not ready to meet his Creator in Divine Truth and Full Understanding! Animal sacrifices were no longer needed after the master Jesus brought in the *Fulfillment* – and priests will be done away with in the "Golden Dawn" now approaching! Mankind will go to the Infinite Father himself – no mediators or rituals will be necessary. Actually, they have never really been necessary, but man has believed they were, and until his understanding increases he has to be bound by dogmas, creeds, rituals, and authoritative mediators in the long, flowing robes of *Amun*!

This highly symbolic form of worship was of a low spiritual order, that is true, but it prevented the Israelites from reverting completely into calf or bull (*Apis*) worship. Even so, many Israelites continued in this form of Amunism! Blood-smearred altars and burning flesh is obnoxious to Aton (One God), but if it is for his glorification it is a far sweeter smell than the perfumed incense of Amun's altars and shrines! For God knew that eventually man would learn from his rituals and grow into the Greater Light.

The Shamir stone had been used by King Solomon in the building of his temple "without the sound of hammers"; now Aaron used the same magical Shamir stone to cut the stones for the breastplate of the high priest!

The twelve precious stones in the breastplate symbolized the Ten Commandments plus the Lost Two, or a total of Twelve Commandments! This breastplate also contained the *Urim* and *Thummim*. Historians do not know what these two articles were!

Aaron said, "From the Urim and Thummim we ascertain the will of God!" But how was this done? Urim means: lights; radiating principles; revelations. Thummim means: complete; sound; truth. These two can be called "lights and truth." Through their use the high priest obtained divine guidance for the people in difficult situations. They were not unlike the crystal balls of the secret chambers in Egypt. They were two small oracular images which uttered oracles by a *voice*.

The Urim and Thummim enabled Aaron to keep in constant communication with the great ship: a "Ship of Light". It was a two-way communications device. When difficult situations arose, advice could be obtained by communicating with the mentors from space in their craft, usually hovering many miles above the earth!

Korah, son of Izhar, was jealous of Moses and sought to usurp his leadership. After he (Korah) rebelled against Moses and Aaron, he was destroyed with his followers by the earth opening beneath him and swallowing him up.

"And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah ... went down alive into the pit, and the earth closed upon them ..." (Numbers xvi: 32-33).

"And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense" (Numbers xvi: 35).

A "fire" from the great craft could not be stood by Korah and his men because of its peculiar vibration which destroys negative force wherever it encounters it. The "men who offered incense" were the followers of Amun still in the ranks of the Children of Israel!

Now Moses was commanded to take Aaron his brother and then to "speak unto a rock" so that it might give forth water. But Moses "lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly ..." (Numbers xx: II).

"And the Lord spake unto Moses and Aaron, Because ye believed me not . . . therefore ye shall not bring *this* congregation into the land which I have given them. This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them" (Numbers xx: 12-13).

Moses and Aaron were not to see the "Promised Land." The lifetime dream of their hearts was not to be realized, for they had used the vril-rod power as they chose, instead of by orders from their mentors.

For forty years Israel had been guided by a "supernatural cloud" that wasn't a cloud at all, but visitors and helpers from another world of highly enlightened men. Moses could not possibly have delivered his people or the secret records out of Egypt and sustained them in the wilderness for forty years without the direct and miraculous help of the other-worldly (space) brethren. Miriam, Aaron, and Moses, their work done in this lifetime, all died in the same year. Miriam died when she was one hundred and thirty and was buried at Kadesh. Kadesh, which means clean, pure, sanctified, was her final resting-place. She had served Aton (One God) well; her work was finished for this time. Aaron perished atop Mount Hor at the age of one hundred and twenty-three.

Moses, who had written *Genesis* from ancient existing documents, now completed his own manuscripts and books and handed them over to the priests. He commissioned Joshua to lead the people into the "Promised Land." After Moses had finished writing his records and book, he composed a song for the people to sing.

"At one hundred and twenty, his eye not dimmed, nor his natural force abated," the aged Moses climbed Mount Pisgah and, as he viewed the "Promised Land," into which he longed to go, God gently lifted him into another dimension – in a moment his soul had passed within the veil. He had reached the age where, worn with the rigors of the wilderness, he was no longer qualified for the task that was ahead of the Israelites. He would incarnate again in the years ahead to continue the *Work* – but this phase was over. He successfully brought them out of Egypt.

Mount Nebo – the loftiest peak of Mount Pisgah, eight miles east of the mouth of the Jordan – the end of Moses' journey to prepare the way for the Christ who was to come – not to Egypt,

but Israel! Nebo means: planet Mercury; quick messenger; celestial scribe; prophet.

Standing upon this peak, Moses saw the entire land of Palestine in panorama: the hills of Judea and Galilee, Mount Carmel, the snow-capped summit of Mount Herman, where Jesus was later transfigured! Moses knew, even now, that the "thunders of Mount Sinai [Horeb]" would give way to the "still small voice" of Jesus, the Christ! Through *Revelation* Moses had set the stage for the coming of the Greater Prophet.

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord" (Deuteronomy xxxiv: 5).

"No man knoweth of his sepulchre unto this day ..." and Moses was gently lifted into another world of time and space. His tomb will never be found, for it never existed! Moses found his reward; he had performed "all the signs and wonders which the Lord sent him to do in the land of Egypt."

After Moses had departed from the earth, there were many centuries of long, difficult service on the part of the "Goodly Company." They continued to serve in humble positions in many lands and places. However, until the Master Christ arrived, they continually prepared for that event.

Excerpt from *Secret Places Of The Lion*