

## The New World Order and the Son in Tiphareth

The world is in the process of transitioning from the Piscean age to the Aquarian age. We are told that the Aquarian age will bring many wonderful things: harmony and understanding between people and nations, humanitarianism, idealism, philanthropy — everything having to do with the brotherhood of humankind. The technological advances we've seen in the last two centuries are Aquarian age phenomena — things like electricity, air travel, telephones, radio, television, computers, and the internet. These technologies have the potential to bring all of humanity together — to break down barriers of ignorance, fear, prejudice, and misunderstanding. Technology has provided a material framework for the ushering in of the new age.

And yet, when we turn on the television or radio, or open up our news feed, or get on social media, it is plain to see that the new age is not fully here yet. If anything, it looks like humanity has barely made a start. The internet is connecting people and breaking down barriers, but it is also being used to spread hate, fear, and divisiveness. Nations are still at war. Some nations and some people consume far more than they need, while countless others don't have access to adequate food, water, shelter, and health care.

Our technology has advanced to the point where it's possible to provide for the material needs of every person on the planet. And it's possible to power our technology in ways that don't harm the earth and the beings who live on it. But these things aren't happening: progress is being made, but powerful forces are at work to keep humanity and the world on a destructive path.

For the past few years I have been involved in social justice movements, protests, and political activity, trying to improve conditions in the world. There have been some small victories, but overall this work has been very discouraging. This is because many of our fellow human beings, who are powerful and influential, are deeply invested in what we might call the "old world order." We can explain to these people how important it is to build a world in which peace, brotherhood, justice, compassion, equality, and environmental responsibility are guiding principles. But as the American novelist Upton Sinclair said, "It is difficult to get a man to understand something, when his salary depends on his not understanding it."

But it's not only the rich and powerful who are the problem. Human consciousness as a whole hasn't evolved to the point where a new world order can be fully manifested on the physical plane.

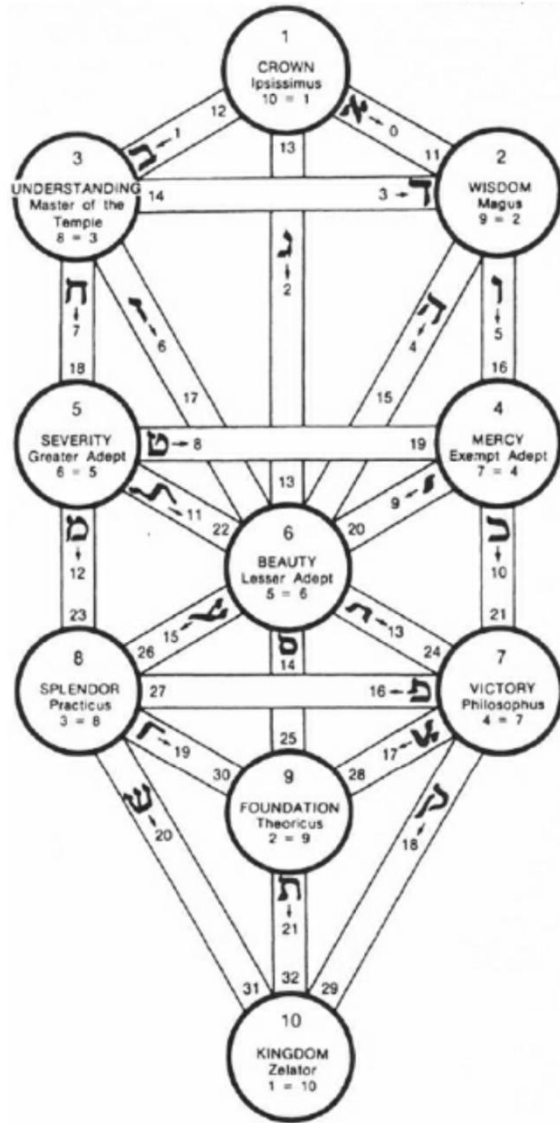
If you see the world as I do, you may be very encouraged, as I am, by the words of Paul Foster Case in his book *The True and Invisible Rosicrucian Order*:

"The Rosicrucian Order is a reality.... It is active in the affairs of men today, as it has been since the very beginning of human society, and will continue to be active throughout the future. It has a vital message for us now, and in this transition period of human history, when all values are being questioned and all men of vision are beginning to realize that the establishment of a new world order is imminent, the principles of genuine Rosicrucian philosophy may shed light on and help to solve the grave problems confronting all of us."

All of the insights I am going to share with you in this talk are taken from this wonderful book. There is nothing secret about the wisdom it contains. It's an open publication that anyone can read. What is a challenge, however, is understanding the wisdom and putting it into practice. When I first read *The True*

and *Invisible Rosicrucian Order* two decades ago, I understood very little of it. But since then, as I've had opportunities to put it into practice, I've been able to understand it a little better.

Paul Case describes the Rosicrucian order as having ten degrees or grades of initiation, each one corresponding to a sephirah or emanation on the Qabalistic Tree of Life. In this system, the grade of Lesser Adept — associated with the sixth sephirah Tiphareth, Beauty, and Christ consciousness — is where much of the inner work of transforming the world takes place.



Case, Paul Foster. *The True and Invisible Rosicrucian Order: An Interpretation of the Rosicrucian Allegory and an Explanation of the Ten Rosicrucian Grades* (Kindle Location 3119). Red Wheel Weiser. Kindle Edition.

Tiphareth is called *Ben*, the Hebrew word for son. Tiphareth is the son of *Aima* (the divine Mother) in Binah and *Ab* (the divine Father) in Chokmah.

The Son in Tiphareth is associated with the intelligence, or mode of consciousness, called the “Mediating Influence.” This is shown by its position on the Tree of Life: at the center of the Middle Pillar, which mediates between the Pillar of Mercy (which involves wisdom, endless supply, and the desire nature) and the Pillar of Severity (involving limitation, destruction of outworn forms, and the intellect). The Son also mediates between the Crown in Kether (God the Indivisible, the universal I Am), and Malkuth, the material plane.

*The Pattern on the Trestleboard* includes this statement about the Son in Tiphareth: “In all things, great and small, *I see* the Beauty of the Divine Expression.” The work of the Lesser Adept involves controlled mental imagery.

Whose mental imagery are we talking about? Another of the names for Tiphareth is *Adam*, generic humanity. The mental imagery of the mass consciousness of humankind has shaped the world we live in today, for both good and ill. Another name of Tiphareth is *Ish*, personal humanity. Individual aspirants on the Path of Return can use their mental imagery to contribute to the bringing in of the new world order.

Paul Case explains the significance of the three Paths on the Tree of Life that lead to the grade of Lesser Adept. The 26<sup>th</sup> Path, represented by the Hebrew letter Ayin and Tarot Key 15, The Devil, leads from grade of Practicus to Tiphareth.

The 26<sup>th</sup> Path begins in the grade of Practicus, where the aspirant “has learned by experiment that confident expectation really does form patterns that actually are realized as physical forms and conditions.”

A preliminary form of this experimentation starts very early in the work of B.O.T.A. In the very first course, the student formulates a desire and then takes steps to manifest that desire in his or her life. Having experimented with this principle at an advanced level, the Practicus can agree fully with this statement in *The Pattern on the Trestleboard*: “I look forward with confidence to the perfect realization of the Eternal Splendor of the Limitless Light.”

This work is essential preparation for treading the 26<sup>th</sup> Path of Ayin. It’s easy to see why when you consider the dreadful scene depicted in Tarot Key 15.



When I listen to too much news on the radio and become discouraged or fearful, this Key is a perfect illustration what the world looks like to me. The 26<sup>th</sup> Path requires the ability to see past appearances and sensations, and move beyond the belief that we are enslaved by circumstances, surrounded by forces that are hostile to our well-being.

The Life Power is a mediating influence, Paul Case writes, “an adaptive, modifying force that can effect physical changes at a distance. The mind of man is creative; but its images must be confidently expected to materialize, in spite of all appearances to the contrary.”

Dr. Case has much of value to say about the other two Paths that lead to the grade of Lesser Adept — the paths of Samekh and Nun — but I’m going to stop here, and invite you to discover or revisit *The True and Invisible Rosicrucian Order* for yourself. If you are seeking some additional reading to supplement your B.O.T.A. lesson work, I can’t recommend a better resource for study and meditation.

The new world order is coming. The individual and group work that we do in B.O.T.A. is preparing the framework for it on the inner planes. I also intend to continue working on the outer to improve conditions where I can. It’s important to exercise our civic responsibilities. In one of her lectures, Ann Davies said that progress on the Path of Return includes developing a social conscience. The author of the biblical book of James asks: “If a brother or sister is without clothing and in need of daily food, and one of you says to them, ‘Go in peace, be warmed and well fed,’ without giving them the things needed for the body, what good is that?”

I have many dear friends who are working only on the outer, who don't understand the reality behind the phenomenal world. It would be an understatement to say that these people have been discouraged in recent months. They devote a great deal of time and energy to fighting injustice and inequality. And it often seems that their dedication is barely making a dent.

It's essential not to be dragged down into this mentality. The book of James also says: "Pure and undefiled religion in the sight of our God and Father is this: to visit the fatherless and widows in their distress, and to keep oneself unstained by the world."

Citing this passage, Paul Case writes: "This last statement has been sadly misunderstood by those who have taken it to mean that one must withdraw from all the usual vocations of human beings and shut oneself up in monastic seclusion. What is meant is that we should not accept the half-knowledge of the worldly minded, that our measurements should be accurate and not mere rule-of-thumb. The emphasis, however, falls on the simple life of brotherliness, charity, and unstinted beneficence. This is really fundamental, and no amount of occult information is worth anything without it."

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