

The Royal Road

Arcanum 5: The High Priest

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Arcanum 5: The High Priest.

Arcanum 5 pictures a man seated on a cube
between two pillars.

On his head, he wears a miter with the
emblem of a Pentagram on its front.

Above the miter rises a winged globe.

With the right hand on a level with his chest,
he makes the sign of a Pentagram.

With his left hand, he holds a triple tau rod.

A triangular apron, weighted down with a rectangle,
hangs from a leather girdle around his waist.

Two human figures kneel at his feet
with outstretched arms.

Symbolism and Philosophy:

The Hierophant, or Prince of the Mysteries, seated on
the cube between the two pillars,
represents the Great High Priest
who stands as advocate between man and God.

The Christian religion personifies him as Christ,
the second member of the Trinity.

Religion and law, the keywords of Arcanum 5,
appropriately classify the High Priest as an advocate.

But the theological and legal use of that word
does not give a clear understanding
of what it really means.

The dictionary defines an advocate as one who defends
someone or pleads for him as an intercessor.

This harmonizes with the popular concept of Christ
leading with an avenging God to withhold His wrath
from the unrepentant sinners.

But it has no place in the concept
of a God of love and mercy.

The word advocate comes from the Latin

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"advoca," meaning "to call to."

Therefore, as applied in Arcanum 5,
it denotes the Son of God calling to His
wayward children to heed the redemptive
message of his Father.

The two columns typify the pillars of Jachin and Boaz
that we saw in Arcanum 2, representing the world
of opposites, good and evil, light and dark,
positive and negative, etc.

By calling on the power of the High Priest,
we acknowledge Him as our master and savior,
who alone can help us rise above
the conflicting forces in our being.

The two columns also typify the two phases
of deific law which the reborn child of God
(Arcanum 4) can either obey or disobey:
"He that believeth on the Son (of God) hath everlasting
life;" or "Him that overcometh will I make a pillar in the
temple of my God and he shall go no more out."

The miter the High Priest wears shaped like a fish's head,
calls attention to the sign Pisces, symbol of faith.

Placed on the head, it tells us that faith must supersede
reason if we are to enjoy power from
on high to help us on our homeward way.

The Pentagram is the emblem of the Messiah.

Its five points refer to the Star of Bethlehem.

It also denotes man, who resembles a five-pointed star
when he stands erect with arms and legs out spread.

The sign of the Pentagram that the High Priest
makes on a level with his chest
(corresponding to Gemini, a mental sign)
doubly emphasizes the message of the star
on the miter: human reason must give way
to faith in the Son of God.

The winged globe tells us that God's Spirit frees man's
spirit from the realm of death so he
can rise on wings of faith to new heights.

In his left or receiving hand, the High Priest
holds the triple tau rod of power.

The power he receives from His Father he gives
to those he calls to, so they can control
the great "nations" of their being:
mind, soul and body.



These are symbolized by the three cross bars on the rod, which is really one cross bar between a waxing and a waning moon.

As the power of our self-centered nature (waning moon) declines, that of our God-centered nature (waxing moon) increases.

The triangular apron weighted with a rectangle repeats the 3-4 symbolism found in Arcanum 1 and 4.

Adding 3 and 4 refers us to Arcanum 7, whose keywords are victory and completeness.

The High Priest completes our incomplete being, thereby giving us victory over our own "nations."

The cube on which He sits tells us that we can win this victory while in the realm of time, if we will it so.

The two kneeling figures are said to be clothed in red and black.

Dr. Dequer believed that they were originally clothed in red and green (Adam and Eve), the same colors for the pillars in Arcanum 2.

They typify what the Bible calls believers and overcomers, also the "good" and "evil" natures in every man, as well as "saints" and "sinners."

Astrology:

Arcanum 5 corresponds to the planet Jupiter, ruler of the sign Sagittarius, governing religion, philosophy the higher mind, rituals of church and state, potentates, generosity, prodigality, growth.

Human Anatomy:

Arcanum 5 indicates the blood, the etheric

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body or human aura, neuricity or nerve force, and sensations that produce the secretion of one or more hormones in the blood: the gonads.

Masonic ritual:

Arcanum 5 represents the Past Master degree.

The Past Master, having gained control over the four, elemental kingdoms and having mastered the laws of physical matter, now thinks himself prepared to preside over his lodge of life.

But disillusionment soon overtakes him, for when he attempts to rule the lodge, the brethren start a riot.

The would-be master thus learns that whereas he has physical knowledge, he lacks spiritual power.

This reminds us of the significant words of Jesus: "Without me, ye can do nothing."

The true Hierophant is not in the lodge.

He is in the Holy of Holies.

Formal human initiations have no effect upon man's character.

Egocentric assertions of attainment without Christ, is nothing worse, lead to a riot of thoughts and emotions, which makes the self-styled master a burden to himself, as well as a public nuisance.

Only Christ is endowed with the force of the Pentagram.

Only He can rule in righteousness and peace.

Hence, in the lodge the would-be master is overpowered and made the slave of the very forces he sought to control in his own strength.

The Bible:

Arcanum 5 finds expression in the Old Testament under the Mosaic system of laws, ordinances and priestly observances.

In the New Testament, Christ is the fulfillment of the law.

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To be a priest under the old dispensation, you had to be born of the tribe of Levi.

Under the new, everyone born of the Spirit becomes a priest under Christ.

As it says in Revelations 1:6: "And he (Christ) hath made us to be a kingdom of priests unto God and his Father."

The chief job of a priest is to offer up sacrifices for the sins of the people.

In the old dispensation, he sacrificed animals.

In the new, we all are admonished to sacrifice ourselves in the service of God.

We all can be priest when we sacrifice our self-will that God's will may be supreme in our lives.

As a man had to be born into the tribe from which the priesthood came in the Mosaic disposition, so one has to be born into the kingdom of God.

We enter temporal life by physical birth.

We enter eternal life by spiritual birth, a birth from above, as Jesus called it.

Arcanum 5 comes into view in John 1:14: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as the only begotten of the Father), full of grace and truth.



The concept of our own parallel growth and development in the image of the Son of God finds expression in Ephesians 4:13:
 "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect (full-grown) man, unto the measure of the stature of the fullness of Christ."

All references to Christ as the High Priest, our advocate before the Father, relate to Arcanum 5 (Hebrew 9:11-12; I John 2:1).

Also the division of the sheep (overcomers) from the goats (believers), symbolized by the two kneeling figures in the

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card (Matthew 25:32,33; Revelation 2 and 3).

The real law to which Arcanum 5 corresponds in the Bible is quite different from what the average person believes it to be.

Many think it is the Ten Commandments given to Moses, but the Apostle James tells us about the "royal law" (James 2:8), which Jesus defined as follows:

"When the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Then one of them, which was a lawyer, asked him a question, tempting him and saying, Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets." (Matthew 22:34-40).

This greatest of all laws is reiterated in Mark 12:31; Romans 13:9,10; Galatians 5:14.

The believer believes in the Ten Commandments, but finds no power within himself to obey them.

The overcomer calls daily upon the power of his high priest, who inspires him with the law that fulfills all law.

Probably the best definition of this law is to be found in the 13th Chapter of First Corinthians:

"Though I speak with the tongues of men and of angels," says Paul "and have not love, I am become as sounding brass, or a tinkling cymbal."

"And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains and have not love, I am nothing."

"And though I bestow all my goods to feed the poor, and though

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I give my body to be burned and have not love, it profiteth me nothing."

"Love suffereth long and is kind.

Love envieth not. Love vaunteth not itself, is not puffed up. Doth not behave itself unseemingly, seeketh not her own, is not easily provoked, thinketh no evil, Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth, and now abided faith, hope, love, these three, but the greatest of these is love. (I Corinthians 13:1-13).

When we learn to live by the law of love, we master one of the most valuable secrets we will ever learn while we journey along the Royal Road.

Aphorism: Remember then, son of Earth, that when you are born again you come under the guidance of your great High Priest. Only as you obey His royal law are you privileged to show forth His Spirit in the lodge of Earth life.

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Keywords and Correspondence:

Arcanum 5: The High Priest.

Sound: Ay, as in they, neighbor.

Keywords: religion, law.

Human Experience: growth.

Bible: Hebrew 5:5,6; Genesis 14:18; Exodus 28.

Astrology: Planet Jupiter, ruler of sign Sagittarius. The religious urge.

Physical: abundance.

Emotional: benevolent, pompous.

Spiritual: universal law, the High Priest.

Mythology: Zeus, Jove, father of the gods.

Alchemy: Reformation.

Symbol: the Pentagram, the Star of Bethlehem.

Ritual: Past Master degree.

Anatomy: blood, sensory organs, gonads.

Metal: tin.

Color: Indigo.



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