

**VOLUME 14**

**THE BIBLE SERIES**

**A METAPHYSICAL  
AND SYMBOLICAL  
INTERPRETATION OF**

*The Bible*

by

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## THE BOOK OF JOB

### Part One

In all of literature there is nothing more beautiful and magnificent both in language and in concept than the book of Job. Its literary beauty alone is superb and as we get deeper and deeper into it, the magnitude of its spiritual scope becomes increasingly evident.

In all formal religions, Job is considered the gem of the wisdom of Israel. However, although some of the authorities feel that it is Hebraic in conception, this is not generally accepted. Like the book of Esther, Job is based on an old folk tale, but unlike Esther, this folk tale is found in the literature of almost all peoples. The Hindus, the Babylonians, the Chinese and the Egyptians have similar stories of a just and good man who is made to experience a living hell. This man is pious and whole-heartedly believes in God; he is a man who is considered a paragon of goodness and virtue. Then, for no apparent reason, he is struck down. We know that this story was known as far back as 1000 B. C., though the man who wrote the book of Job is completely unknown. All that we know is that he took the legend and built it up into a brilliant discussion.

In theological circles this book is believed to have had the subtitle of "The Mystery of Suffering." Now questions such as: "Why must we suffer?" or "Why are the good punished?" are important to all of us and yet, from the philosophical and orthodox religious point of view, these questions have never been satisfactorily answered. (Incidentally, this book did not become part of the canon of the Old Testament until 85 or 90 A.D.; this is one of the reasons it was never referred to by Jesus.) The Mosaic concept even today is that God is perfect Good, and that if you live a perfect life and follow His commandments no misfortune will befall you.

But apparently the author of Job was the first individual to

question this concept. For the first time somebody dared to say: "Look, you have been worshipping a little tribal God named Yahweh. He is a peculiar and capricious God. He treats you well if he is in a good humor, but if he is not, He punishes you. Even those who obey Him to the letter often suffer terribly." Here for the first time someone has dared to say: "God is not an individualization of *you*! He is not an anthropomorphic God. God is an infinite, impersonal Force, a great cosmic Mind, Who thinks things into being. This is a far cry from the concept held by the Israelites at that time.

This book is an allegory that poses two questions. The first one is one that theology deals with, namely, the Mystery of Suffering. The second—and one that we will take up later from an esoteric point of view—concerns the concept that God is Principle. But for the moment let us take up the philosophical question of why Job suffers. He suffers because *his concept is wrong*. The concept that is then put forth is an astounding one. And this image of God, as the writer expresses it in God's answer to Job from the whirlwind, is one of the most magnificent descriptions of God as Principle. This is a concept with which we also deal and yet, only one or two out of a thousand metaphysicians perhaps will understand it. To some extent we do understand that God is Life, Truth, Soul or Intelligence, but when it comes to God as Principle, our ideas about what is meant are vague. We have not thought it through. But in Job the stage has now been set for a greater concept, for the God that was being worshipped then had become, like Krishna in the *Bhagavad Gita* (one of the great books of the Indian religion) a narrow, tribal god. But the writer of Job says: "God is the great creative Principle of the universe. Stop thinking of Him as a personal God who is going to be involved in everything that you do. Stop thinking that He is a jealous God and that he will become angry if you do not offer your sacrifices on time, or give Him all the homage that is His due." Yet how many people have done just that and have only suffered. So he brings forth the idea that there is something wrong in Job's concept of God.

As we go through the book we see Job enlarging his con-

sciousness, thinking through to the greater concept, and approaching an initiation.

The ancient schools of esoteric training (often called the Mystery Schools or Temples) always knew when a candidate had arrived at the point where he was responsive to guidance into a higher state of consciousness. He then applied to the Temple for admission. Before acceptance, he had to pass through a series of tests and if he passed these tests, he was then accepted as a neophyte for initiation into the Greater Mysteries of the Soul. One of the earliest temples known to us was the Temple of On, in Egypt, in which Moss was trained. Those who did not pass were given another chance in their future lives.

Needless to say, the doctrine of reincarnation was completely accepted by everyone during this period of history. The priests, highly developed occultists, questioned each candidate as to whether he wanted to submit to their guidance and training for it was always a voluntary step. Both the Egyptian and the Grecian schools put the candidate through a series of psychological tests, but the Egyptian tests were far more rigorous than those of the Greeks. The Egyptians usually gave the candidate a few nights of terror to discern if he had physical courage. The Greeks were not as concerned with physical bravery; they felt, quite rightly, that if a person had spiritual courage he would also have physical daring. These various tests were given to find if the neophyte had within himself sufficient intuitive development to discern certain paths in life, and whether he had the ability to choose between certain definite alternatives. He also had to have the desire to help other people. For a period of five years he was put through test after test and after he had passed all of them the time had arrived for a teacher to work with him.

As we have seen, Job is a mystery play, one that was used by both the Egyptian and Greek mystery schools. Not, of course, in its present form. Probably the name of the protagonist was not Job, but the concepts were the same and the initial test of the candidate was to discover for himself (although no one can do so completely) his conception of God. In practically all religions up to this point, most people had been occupied with the one-sided idea of what man thinks of God. Here, however,

in the book of Job, we are also interested in what God thinks of man (for Job certainly tells us what man thinks of God!) and the mystery schools thought the same way. Actually, your or my concept of Deity is not important except to you or me, but Deity's concept of you and me is going to affect us greatly. The man who wrote Job knew this. It was one of the basic tests for the initiates. And so we are presented with Job.

In the prologue a beautiful picture of heaven is given. God is holding court, and all the sons of God and the Satan—not Satan, but *the* Satan, for we dropped the “the” as we came down through the centuries—are there. God asks the Satan where he has been. He replies that he has been walking up and down the earth to see how things are. God speaks of Job, a man who fears Him and shuns evil. The Satan says: “Hast thou not made a hedge about him, and about his house and about all that he hath on every side? Thou hast blessed the works of his hands and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face” (1:10,11). And so they do what to those who are against gambling must be a terrible thing. They pactly place a bet on a man, for God gives the Satan permission to do whatever he likes with Job, just as long as he does not hurt his person.

“Satan” is an ancient word, and its root is a very interesting one. It means “adversary.” If you remember, when we started Genesis, we called this adversary the “goat”, for one has to have a goat to work against, and anybody who has watched the growth of the soul knows this; one has to have an adversary to fight. As far as the development of the whole universe is concerned we are not as yet too highly developed, and unless we have a goat, an adversary, we would never develop. If anything, we would probably regress, for unless we are pushed or hurt or angered we do not progress, we stagnate.

The Satan is the personification of this necessary goat and expresses the fact that we still need something to push us into action. For example, suppose this very moment you were given \$500,000; if there were no call upon you, how many of you would continue to work? For the great majority of people all progress would come to a standstill. It is for this reason that an “adver-

sary" on the physical plane is still necessary, and even more necessary on the spiritual plane.

In the drama of Job we have been brought to the point where we see a man who has attained the ultimate in worldly goods and position and yet has remained a devout man, so devout, in fact, that in the first chapter he is depicted as praying for his sons and daughters, in the event that they might have sinned unconsciously. A Job—or a John Smith—could continue in this state of earthly ease and goodness for thousands and thousands of life-times, so something had to be done to get him out of his spiritual rut. If it had been possible to point this out to Job, he would probably have asked what more he could do. He thought he had attained his goal. As the story unfolds we realize that Job actually wanted to see God, but that he had wanted to see Him on his own terms; he intended to greet God as an honored guest, for he believed they were equals. He had no idea of what the Presence was.

Job is you, Job is me, Job is Everyman at some point or other of our development. At the beginning of the drama he is at the level where we are all going to be some day, if we have not already arrived there. When Job is stripped of everything, he is where we are when we are in difficulties. He represents a man to whom something must be done to spur him on.

It is, of course, paradoxical that we always speak of the "patience of Job", when the truth of the matter is that nobody was less patient than he. He roared. He raved. He stormed. From an esoteric point of view, something was happening in this man's soul. But though we have a charming allegorical picture of God and the Satan conducting a test case, we know that this could not possibly happen. What is actually happening—and that is the point of this esoteric drama—is that there is within this human being, at this stage of his development, the sub-conscious determination to grow, to rise, to develop. Within him there was the argument of the Spirit pressing to manifest more fully through him, and also the fear of what this might cost; and so the scene in the Mystery Temple—though not as represented in our Bible—is actually the story of the candidate who is almost ready for the great test. He wants to take it; he does



not understand all it implies; but he is a little fearful of what might be demanded of him, of what he might have to give up. He has what is known in psychological terms as a "conflict." And the conflict begins to wear, which translated into human terms, means that if you and I have a conflict which begins to wear, the first thing that happens is that things go wrong in our outer lives, and if we do not resolve that conflict our health goes. And that is the story of Job.

The destruction of the concept of God as a warrior, of a Personal God Who practiced personal favoritism towards a particular tribe was a tremendous step forward in spiritual thought. God, as the author of Job saw it, was an impersonal, cosmic, transcendent Force, the source from which all life emanated. It was man's mission to understand this and work with it. He was no longer to depend on the seeming vagaries of his God. Sacrifice was of no importance to this God. This was a very different conception from the old belief in which Yahweh had all the answers and performed all the miracles if He were properly appeased.

Actually, in its esoteric meaning, the book of Job is a drama of the human soul, which shows that man—you, I, all of us—comes to a time when he reaches a certain peak of spiritual unfoldment. From here on he must learn to assume responsibility for himself.

When Job, an immensely wealthy landowner, loses everything, including his sons and daughters, he takes it all with good grace. After he hears that he has been reduced to a pauper and that all his children have died he expresses his feelings in that very wonderful text, frequently quoted: "The Lord gave and the Lord taketh away; Blessed be the name of the Lord" (1:22). When the Satan presents himself to God, God says: "You see, I have won the bet." The Satan replies: "Well that's all very well; a man will part with his possessions, he will part with his reputation, and even his family, but affect his physical being—" and the bet continues.

The influential, pious Job who had spent the better part of his life in helping others in difficulty, has been reduced to the least of men. Now his body is afflicted by Satan with terrible

sores, and his faith ebbs. He had faith only as long as things went well with him. Even when his troubles first began, Job bowed to the Lord's will and wisdom. But now, now that he is suffering in the marrow of his bones the security of his faith leaves him. He has reached the point at which he is learning—as someone put it so well—that discovering the Truth about oneself is a painful adventure into self-understanding.

Job was discovering how hazardous was self-questioning for Job, and it is equally perilous for us. Job has said: "The Lord gave and the Lord hath taken away; Blessed be the name of the Lord." At this point he still believes that he is a child of God—his lack of humility proves this, and his fury over what has happened to him for his suffering is not so much intensified by his painful and lingering disease, as by the fact that it was to him, Job, that these dire things were happening. In his mind he is being divested of his pride and equality with God. (This suffering is not as intense as that endured in experiencing an initiation, and the fact that Job could not heal himself tells us that this is not one.) Finally he begins to be touched a little by fear. He argues vociferously with his friends and finally says: "How can a man fight against God?" Job has reached the point where he believes that God has become his enemy. "Why is He concerned with me?" he cries.

Bildad the Shuhite tells Job that this is not true and urges him to pray. But Job will have none of this. He does not need mercy; he wants vindication, for he is self-righteous. This man fails not because of what God has not done, but because of his own self-righteousness, what we call "spiritual pride."

He challenges God. He even says: "If we were in a court of law I would fight against you." When his friends tell him to pray, he finally does. Then he begins to be dimly aware of his pride, in spite of his belief in his own goodness. He is told again: "God is not punishing you. There must be something you have done wrong." But Job persists in his argument that he must meet God on equal grounds, and that God should vindicate him, not offer mercy.

So we begin to see this man as he appears to his world, and finally, as he is painfully revealed to himself. His friends,

who were all theologians, argue violently with him; God is just, they say, so there must be some way in which Job has sinned. Job cannot accept this. Nevertheless, one must feel rather sorry for him. He has lost everything, his boils are terribly painful and nobody wants to have anything to do with him. His friends, instead of sympathizing with him, try to point out his errors. He flares up, which is actually a good thing, for his fury brings him out of his self-pity, and he begins to fight back. Job has used God as a crutch—as many of us do. “The Lord gave and the Lord taketh away; Blessed be the name of the Lord” he has said, but he can no longer put the blame on God.

He has at last perceived one of the completely revolutionary ideas of the Old Testament (it is also in the New Testament, but very few of the sects accept it) namely that God is not responsible for our misfortunes. It is Bildad who points this out: “You are responsible. Stop blaming God.” Yahweh has always been worshipped as a Power of Good and Evil.

Let us take a look at the names used in the play for a moment. As previously mentioned, the drama of Job is a description of the initiation of a human soul into higher knowledge. The name Job means “a coming back, converted.” He comes from the city of Uz which stands for substantiation, the process of thought in the subconscious mind. So it tells us that this man has to change his thinking completely, for this is his name and that is the point of development that he has reached. His three friends are Bildad, Eliphaz and Zophar. Bildad means “Son of contention.” Another meaning is “God’s darling.” Bildad symbolizes the mentality which can either be a curse or a blessing. His speech is short and terse, and at times quite limited. Eliphaz symbolizes the subconscious mind. “God is the disposer” is the meaning of his name. He comes from Teman which is in the southern quarter of the kingdom, and stands for purification—we know the subconscious must be cleansed. This explains why his speeches are so long-winded and quite emotional. Zophar symbolizes physical limitation. A little later we see another character, a young man by the name of Elihu. His name means “My God is he.” He is the Presence within.

This shows us why one may take this particular book and

read it in the form of a dramatic play. On a higher level, it may be read as a mystery play of the soul. At its highest level, it is the story of a human being who is making progress in finding his true relationship to God.

When we first meet Job, he is a happy man. The dictionary defines the word "happy" as coming from a verb of action, the root meaning of which is to "go forth, to reach one's goal." We are accustomed to thinking of happiness as a completely static state, but it is not a static state at all, it is a going forth, an activity. Our idea of being happy is the achievement of something we want and the desire that the condition achieved, never change. There is very little surge or urge for progress in the average man after he has achieved something. ("Love" too, is always thought of in terms of an emotional reaction, but it actually means "to bind together, a cohesive force.") So we can see that we do need a goad, if we are to grow. At this particular stage of evolution, most of us are lethargic, and it is not until something unpleasant happens that we take one of two paths.

Job chose the first. He accepted his misfortunes, he blamed God for them; he blamed them on everything except himself, because he was a "righteous man." Therefore he suffered.

But do we have to suffer? It is perfectly true that we go through suffering because we subconsciously choose it. We also know that if we do not attempt to change our ideas, the suffering will continue, until we say: "Let me out of this." Then we begin to grow. We learn, to a small degree, that we are responsible for our own development, and not only as an individual, but as a member of society, for the individual makes up the group, and the group makes up the country, and we have a certain responsibility towards the race. These things we learn, and we learn them slowly. But there have always been people—there are such people today—who have finally come to a degree of inner unfoldment where they know that suffering is not the only way of growth. They know that understanding and intelligence is the way. There are a few who have chosen the second path.

Let us consider the words "revelation" and "illumination." "Revelation" means that which is given out. What is "Illumina-

tion"? Illumination is the point at which a person suddenly touches the cosmic storehouse of knowledge and becomes one with it. It is not necessary to go through some experience or other in order to acquire certain knowledge. You suddenly not only know it—you become it. And that is what all of us are one day going to be able to do. There has never been anything yet that has proved that suffering is God's will for man. This is not the interpretation that God gives it, it is man's interpretation. And, specifically, that is the most important theme that the play of Job brings out. The author has created a fabulous character, a truly just and good man, yet we find that he is guilty of the greatest sin of which man can be guilty: self-righteousness, spiritual pride. And he resents terribly what he believes to be his "persecution."

Going back to the first chapter we find that Job had seven sons and three daughters, seven thousand sheep and three thousand cattle. These figures, reduced to their lowest denominator, become 3 plus 7 which equals 10; and these figures indicate that this is a new beginning, a new concept. The numeral 1 means an original concept, but where you have a 1 and an 0 it means the beginning of a new cycle, a new level of advancement. As the catastrophies occur the figure 4 emerges. First Job hears of the loss of his sheep; then his camels; then his cattle; and finally his sons and daughters. The very fact that there are four levels on which he is stricken indicates that these are the four planes of his being. The sons and daughters represent ideas; the camels the slow, plodding, emotional nature; the sheep the mentality, and the oxen the physical nature. Messages come that Job has lost all save his health. Yet we know—if we read the symbolism correctly, because the oxen are mentioned—that he is going to lose that too. We are told that he is a man who is going to be stripped clean; he is going to be stripped of everything he physically owns, he is going to be mentally, emotionally and spiritually reduced, and we know, that sooner or later, he is going to be victorious. In a sense this is a minor form of Crucifixion. Job was unaware of the pride which he had allowed to deepen within himself. This is the Mystery of Suffering, for not until he is completely stripped does his faith begin to

emerge again.

Job pleads that he is a righteous man, and that God has made him His enemy. In the accusations of his friends he is depicted as an apparent sinner. It is understandable that he resents this. Remember that this is actually a conflict between a man's own conception of himself, and what he really is. He has had the experience, which often happens to people, in which suddenly for no apparent reason, he is in tremendous difficulties. As he sees himself, there can be no reason for it. He thinks that God must be victimizing him, for he believes that there is no impurity in himself.

We often react in the same way when something unpleasant happens to us. We cry: "Why does this happen to me? What did I do to deserve this?" Job, of course, is a patriarch of his people. He is highly revered and esteemed. Then suddenly he is cut down, and his friends, who are symbolical of the three planes of his being, are of no help to him. He wants their consolation and moral support, instead of which they seem to take great delight in pointing out what is wrong with him. His reaction, even before they say a word, is to blame all of his misfortunes on God. In other words, Job is very much like us, he does not like to take the responsibility for his own acts; he does not like to find out where he has been wrong. Therefore, since there must be someone to blame, and since he, Job, is well-nigh perfect, it must be God who is to blame for his difficulties.

Bildad speaks and then Job replies that he thinks that God has the same characteristics that a human being has. He does not believe that God is Omnipotent, as Eliphaz tries to point out to him. He cannot grasp the idea that God is Power. All he knows is that he is being punished. Why? He has done nothing wrong. To him it seems to be an arbitrary whim on the part of Deity. Either God is a sadist, and is taking pleasure in seeing the suffering of so just a man, or God is his enemy, cruelly amusing Himself with Job. God will not let him live and he will not let him die. God *must* be wrong.

Job is not the humble servant of God that he thinks he is. His plea is not that he wants to worship God. He wants to meet

Him face to face, and argue the matter out, for he thinks that God and he are equals. "Why don't you meet me face to face?" he challenges God. That God may have greater spiritual and mental power than he has makes no difference to him. "If He won't speak, I will," he says. This is the picture of Job, who is Everyman—you and I—a man who is a little bit bigger in his own mind than he actually is, and whose real concept of God is nothing more than enlargement of himself.

What he is seeking is a human concept of God that he can face. He wants to argue his grievances point by point, and it must be admitted that there is nothing more baffling than a one-sided argument. His friends' reasoning infuriates him and he resorts to sarcasm in his efforts to refute their arguments. His attitude is: "Who are you to tell me?" What he is seeking is the opportunity to discuss the matter with God. He has been accused and has not been given the opportunity of facing his accuser. And in his mind God is the individual behind his indignities.

Another argument he uses is based on the idea that there should be a mediator—someone who could lay his hand on God and on Job. This is the first time the Old Testament mentions the idea of a mediator, who is, of course, the incarnate of God, the Presence. Until now the concept of Yahweh had been that of a God of Power. There had not been any idea of the Presence, and what Job is now beginning to reach for, dumbly, blindly, is the concept of something between this Power and man—a mediator. It is the first intimation of something that resembles an incarnation of God in man. He comes to the conclusion that it must be this. If not, then God is a cruel Force, Whom no one can withstand.

He has nothing on which to base this except his own inner groping, so he once more turns to this point of his plea for a face to face meeting. He speaks of the artist and his creation. An artist does not destroy his own creation, and as man is the creation of God, how can He destroy it? A desperate feeling of having been abandoned overwhelms him and he pleads: "You know me. Help me!" For the first time this just, proud man begins to break. We are witnessing a tremendous psychological upheaval. Then he likens God again to a merciless hunter, who

is trailing an animal to his lair. We see this great patriarch become as a child again. He asks for a respite before he dies. "Are not my days few? Cease then and let me alone," he cries (10:20). He knows no man can endure what he has endured, and if God will not come to him, he seeks for a truce. There is still no answer. Finally he is completely confused, he no longer knows what to think. At another time, another place, Another cried out: "My God, My God, why hast thou forsaken me?" (Matthew 27:46). Job is reaching this point. He is at the low point of his existence. He is now completely stripped not only of his property and his health, but of his pride.

In Chapter 11:6 Zophar tells him very simply: "Know therefore that God exacteth of thee less than thine iniquity deserveth." Eliphaz has hinted at it, and Bildad has said it must be the sins of his sons that are being visited upon him, but Zophar comes right out with it. Job, in self defence, again becomes resentful that he is not considered a just and good man. Zophar says: "Who are you that you can know the Mystery of God? Whom do you think you are?" This distresses Job even more and he accuses his friends of being of no help to him. Then, in a fury, as his emotions overcome him, and he begins to deride his friends, his words begin to change and his mind travels to God. He once more begins to wonder, and he tries to ask God: "What is it? What have I done?" Again he tries to plead with Him. But little by little the tenor of his pleading changes until he reaches the point where he cries: "Though he slay me, yet will I trust in him" (13:15).

It is then that we realize that Job has reached his breaking point. Here is where we see the Mystery of Suffering and the Mystery of Faith. Why suffer? Unfortunately most of us are so constituted that the only way that we are able to lose the inner bulwarks of pride and ego, is through suffering. When we finally reach the point where we realize that there is nothing left to lean on, it is that degree of suffering that cracks through the barrier that will release the child-like faith, which has slowly but surely begun to grow. As a simple example, how often have we seen people who have a sudden, terrific problem thrown at them, in which the element of time is important? It is then



that they have an instantaneous healing.

What is the Mystery of Suffering? It is *our* choice of the means that will enable us to break down the door between suffering and faith. It is that point where our mental, emotional and physical strength is gone, when there is nothing left but our faith. No one can measure the extent of pain an individual can stand. Our capacities differ. In each there is a level at which we can take just so much and no more, and when we reach that point we give in. We let go and let God.

In Chapters 13 and 14, Job starts to accept the idea that he might have sinned. "How many are mine iniquities and sins? Make me to know my transgressions and my sins," (13:23). Now he is no longer protesting that he is pure, upright and perfect. Slowly he comes to realize that this God whom he has even called a murderer, cannot exist. Something makes him pause for thought.

Finally, between the ridicule of his friends and his own torment, the agony becomes so excruciating that he can no longer bear it. First he discusses God and then turns directly to Him and speaks to Him: "Withdraw thy hand from me: let not thy dread make me afraid. Then call thou and I will answer; or let me speak and answer thou me" (13:21,22). For the first time we see, even though it is born of fear, the beginnings of humility in Job—a completely new experience for him. Still there is no answer. He asks the question: "Why dost thou hide thy face, and count me as thy enemy?" (13:24). But it is not God who is his enemy. It is he who is God's enemy. That is why he is being hunted, why he is being pushed. Then he vaguely tries to justify God's action, through his dawning sense of God's Omnipotence. He may not yet be able to understand what justice is, but somewhere he senses that something is not right. Undoubtedly he begins to feel, too, that his friends cannot be completely wrong. They cannot enjoy baiting him, and in sheer desperation he turns his mind to that. Then follows the beautiful verse at the end of the 14th Chapter which is really a poem on human destiny. First he talks about the mortality of man, he is here today and gone tomorrow. "Man that is born of woman is of few days, and full of trouble." (14:1), he says. Then he

talks of the finality of death. What is it? What is death? He wonders about the possibility of an after-life. Why is he seeking an after-life? His character begins to reveal itself. It is not because that means he will be out of his misery, but because God will then be interested in him. For the first time this man who has posed as a great worshipper of God, begins to show a longing for God, and a love for Him. Then he thinks to himself that this is ridiculous speculation for everyone knows that when a man dies, and that there is nothing left but the grave.

This is the story of the great psychological development of man through suffering. We shall all reach that point, unless we become terribly discerning. Then we shall choose the Path of Intelligence.

Another way of describing the book of Job is to examine it from the standpoint of Principle - the Impersonal aspect of God. We usually refer to it as the Law or Karma. In this first section of the book, as we first meet Job, we meet a man who has certainly reaped marvelous dividends of good Karma - and then we see them swept away.

We know the Prologue is an allegory and has nothing to do with the working of the Law. It merely sets the stage, so to speak, to remind us that this drama is really a psychological drama, and deals with the battle and victory in the soul of Everyman - sometimes - somewhere.

What we are told here, (and this applies to everyone of us at this moment) is that we cannot have a problem which we cannot solve - if we approach it in the right way. "Ye shall know the Truth, and the Truth shall make you free." - John 8:32.

I cannot solve your problems, and you cannot solve mine, but we each can solve our own. We can do so, because these problems will only arise when, through past experiences (or Karma - (which ever term you care to use) you have the power to do so.

M. M.

## THE BOOK OF JOB

### Part Two

Job is convinced that he is innocent of any sin, and although his friends discuss his shortcomings at great length and tell him that he must have sinned or he would not have experienced the loss of all his possessions and health, he remains unshakably convinced that he is a pious man who loves God. He vacillates between despair and hope, and their smugness merely compounds the agonies of his mind and body.

Job is Everyman, and his story symbolizes one of the great experiences of the soul. Of his three friends, Eliphaz stands for the subconscious, Bildad for the mentality, and Zophar for the physical side of man. If we read the discourses in the light of what these men symbolize, they will have a much deeper meaning for us for the writer has created personalities that are remarkably "in character." It is Eliphaz, the subconscious, who fumes and fusses and whose arguments make the least sense; Zophar who represents the physical side is the most limited in his expression, the most dogmatic in his concepts; and Bildad, the mentality, who questions, is gentle, and looks for loopholes and rationalizations.

A high point in Job's development is reached in Chapter 19. He has been brow-beaten, criticized and ridiculed by his three friends. He fights back and utters his great plasphe-my, which is that he considers himself equal with God. Then suddenly, from deep within him, comes the cry that is the keystone of metaphysics, and one of its greatest healing texts: "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." (19:25,26).

If any of us could get but a glimmer of what this really means, no matter what our physical ailment, we would be instantaneously healed. Job for the first time glimpses the truth that God

is an Omnipotent, Cosmic Force. He is also aware of the gulf that separates him from this great Being, and again he begins to argue, to reach out. If only there were someone who could place his hand on God's shoulder and his, and stand between them—if only there were a mediator. The idea of a personal, indwelling God has been born in him.

There is a work of fiction by Bulwer Lyton called *Zanoni*, which I always recommend to my students. In it is portrayed very vividly the great battlefield on which the soul when it has reached the point where it is ready for greater unfoldment meets its adversary, the "Dweller on the Threshold." Here the human soul meets negative emotions, and sees no way of escaping from the struggle. But when a man comes to grips with these negative things within himself, he finally reaches the place where he no longer cares what happens to him, for he knows that God is with him. His adversary vanishes, for the "Dweller" was the soul's own fears, doubts and resentments, now vanquished by his faith in God.

This is the place that Job has reached when he cries: "I know that my Redeemer liveth," in spite of all the hell that he is experiencing, and in spite of the fact that he knows that he is going to die, that he is going to sink into oblivion. In those days it was believed that when a man died that was the end of him, that he lived on only in his children. And Job's children were gone.

The cry has come from his soul, and from this point on the pendulum is on the upswing.

From here on Job's words: "Who are we to question God, the Almighty," becomes a recurring theme. It foreshadows the Voice in the Whirlwind at the end of the book, when, for the first time Job's soul rises to the point where it understands. He realizes finally that he is not God's equal, that everything has been created by God, including Job himself. He finally learns his sin was that of spiritual pride.

At the beginning of the drama Job was concerned only with the dogma of retribution. This belief that God punishes the evildoer and rewards the righteous, is not an exclusively Mosaic doctrine, but has been part of every traditional religion. How-

ever, it was Job's painful discovery that this was a beautiful theory which did not always work out that way in actual life. Many evil persons seemed to thrive while others who were good and lived according to the laws of God seemed to experience pain and suffering. Job now speaks against this dogma of retribution from a purely personal point of view.

During his discourse with Bildad and Zophar, however, he does seem to gain a wider understanding of the way retribution really works. He sees the need for a continuity of life that stretches through all eternity—from before birth to beyond the grave—if man is to reap his reward, if retribution is to be a true doctrine. This concept was of course contrary to the teachings of the Hebrew religion, but it does indicate that the writer of the book had a deeply esoteric understanding of life. He learns that "Vengeance is mine; I will repay, saith the Lord," and it is not up to Job to decree it.

Little by little, as the discourse continues, Job's concept of prayer changes. He begins to see the purpose of prayer is not to help him to acquire things but to bring him closer to God, to help him find God. The possibility that God might also be Kindness and Goodness, seems to emerge too, but only in a very limited way. Job admits that he is confused. His friends continue to tell him that he is suffering under the Law of Retribution, but he cannot imagine what sin he has committed. He believes in a God who is the Prosecutor, the Witness, and the Avenger. He continues to pray to a God of Vengeance to deliver him from a God of Wrath. None the less, the new concept gradually crystallizes, although presented in a very subtle manner. The play was written at a time when orthodox thought was extremely rigid—probably around 200 B.C.—and everyone who dared to express a new idea courted disaster. The fact that the book of Job is included in the Bible is nothing short of a miracle, for its ideas were far in advance of most of the teachings of the Old Testament.

When Eliphaz, earlier in the discourse, presented the view that man is born evil, and that evil is man's destiny, he touched upon a point that influenced the release of Job, for the more one fights a thing, the more power one gives it and the harder

it becomes to overcome it. He focussed on a truth that was expressed two centuries later by the words of Jesus: "Resist not evil," (Matthew 5:39) or as Unity puts it, "Let go and let God." When Job comes to the point of letting go of his resistance to the evil in his life, his path to unfoldment becomes clear.

Now there is a difference between the attitude towards the concept of non-resistance held by Eliphaz, Bildad and Zophar, and that held by Job. Their position is that they prayed to God because they should as good and pious men; to fulfill their obligation to Him. In turn, God rewarded them. Job, on the other hand, though he held the same belief, did not reap the good, therefore he curses God. They are appalled, not only because Job blasphemes, but that anyone should dare to damn God. They do not believe in fighting back; if the Almighty punishes a man he has to accept it, he has to be humble before his Maker. But Job fights back. Yet it is this fighting back that opens the way for his pride and bitterness to be swept away, and when this happens his path to unfoldment is cleared. In his anguish, his protest to God, a glimmer of hope shines through, subsides and then shows through again.

The old dogma says that man cannot know God, he can only worship and obey Him. Yet Job is determined, unconsciously at first, to know God. He argues vociferously with his friend about it and becomes extremely bitter over their remarks. The only thing that he feels most deeply, though he has been stripped of his possessions and his health, is the fact that, in his mind, he has been divested of his pride and equality with God.

In Job 19:20, he says: "I am escaped with the skin of my teeth." *The Interpreter's Bible* covers many pages trying to determine what he meant. It says that it might mean that he has lost his teeth, or that all he had left was his speech. It also mentions an interesting literal meaning, namely, that an adult's teeth are made of calcium, whereas a baby's first teeth are covered with a layer of what is known as "skin." Whether Job meant that he was or would be pure as a child, or that he would be reborn (the symbol of the First Initiation is the Rebirth) I do not know. I suspect, though, that it was an intuitive feeling, that he was passing through this experience. One thing he was

sure of; he was sure that his Redeemer lived.

Job is a patriarch and, in the words of *The Interpreter's Bible*, a "pastor", a good and noble man. He has wealth and respectability. He is loved and admired, a man apparently in the prime of his life. He enjoys doing good, because he believes that, ethically, it was the right thing to do; and he has, at least in his own mind, a unique relationship with God. He is not unlike ourselves. How many of us, since we have been in metaphysics, when we have had a problem, have prayed and stayed on the beam and then when our demonstration was made, have drifted away from God, until another problem arose?

Then disaster strikes, and Job, the leader of the community, is reduced to the position of a poverty-stricken, disease-ridden pariah. Possibly, in accordance with the law of the time governing contagious diseases, he removes himself to the dunghill on the outskirts of his town. At that time a town usually consisted of a complex of small buildings surrounded by farms, much in the manner of small towns in rural America, with the exception that those of Biblical days had town gates. It must have been a sad sight to see this great man, suddenly reduced to beggary, sitting outside the gates and being stared at by every passerby. Undoubtedly the news of his adversity spread fast and a crowd gathered to commiserate with him and even to taunt him.

In ancient times it was customary for wise men to hold discourses in open places, with their disciples gathered around them. This undoubtedly happened here. Inevitably, Job, one of the wisest of the wise, but now also the poorest of the poor, his body covered with terrible boils, engages in a discussion of his plight. An audience gathers, and soon it turns into a philosophical seminar, which eventually reaches the point where it becomes evident—at any rate to me—that it is no longer a question of Job merely answering his friends' personal accusations but that a dissertation is being conducted for the benefit of the crowd. Most of us have a tendency to cater to the plaudits of the crowd, and I doubt that Job and his friends were an exception.

Job, of course, is a figure in a drama. He is Everyman. Not, however, Everyman at the level of each and every human being; he is Everyman at a particular level of evolution. Job has reached



a high position in life, and he now comes, in this drama of the Soul, to his first really great test.

When the author stresses the fact that losing of one's possessions is one thing, but losing one's health is another and questions Job's ability to stand firm in his faith when it goes, he reveals a deep knowledge and understanding of mankind. I remember a few years ago being in one of the greatest dilemmas of my life. I was tremendously upset about it, and spent days trying to work out the problem—I was young in metaphysics then—on the one hand trying to keep my thought positive and on the other hand wanting to dwell on my misery. Then, in the midst of this, I suddenly had a most painful toothache. And do you know, the other problem went right out of my mind and I made my demonstration. It was the most amazing thing in the world, and I have watched similar things occur to other people. Regardless of what problems might confront one—eviction, heartbreak, anything at all—the moment an abscess, an earache or other physical pain appears it takes our mind off our big problem with the most incredible ease, because the body is so terribly close to ourselves.

So it was with Job. When his health breaks down, his faith goes. His three friends hear about it, come to him and do not recognize him when they see him. They sit with him in silent mourning. After seven days (7 represents a growth of understanding, inner perception) they speak. The writer shows a deep understanding of human nature. When the three friends heard the news they rushed to Job's aid to comfort him, but very soon what started as an expression of sympathy turned into an accusation of sinfulness. I think that if there were anything positive in Job's nature at that time, it showed in his self-control. Most people would have thrown them out.

The subtitle of this book is the "Mystery of Suffering," and Job's retaliatory arguments ring true. He asks what man, be he good or evil has not suffered some time or other in his lifetime? Where is God now that he is afflicted? How often since the last war has someone not said to you: "How can you believe in a God who can let such things happen?" We have all heard it. It is Job's cry. He feels his betrayal, particularly since he has become

a pious man, and he has absolutely no hesitation in voicing his hurt.

His friends are horrified.

Job's concept of God is a strange one to his friends. He has the idea that he wants to meet God face to face, so that he can clear up his grievances, he wants to meet him as an equal, and when his horrified friends tell him that no human being can see God, he refuses to accept it. His moods change quickly, for he is a tortured and confused man, and he goes so far as to call God a murderer and a kidnaper who cruelly and needlessly torments him. In his second discourse, he assures God of being apathetic to his condition. In the third he goes back to the suffering of Everyman.

It is interesting to see, in his first discourse, that, in spite of his fury, he prays five times. In the second discourse he only prays once, for he is approaching the depths of despair, he is reaching a place of such torment that he finally cries out in his anguish: "I know that my Redeemer liveth!" (19:25) He has reached a turning point. In his third discourse he cannot pray. He reverses himself. In his fury and agony he cries out for vindication, not mercy.

So we see Job slowly but surely being sucked down beneath the waters. He reaches the depths of emptiness.

This sense of emptiness seems to be a necessary experience for the human being when he approaches a higher spiral on the pathway to God, whether his growth comes through the Mystery of Suffering, or through a natural unfoldment without suffering. It is complete void of feeling that is known as the "abyss", and which the mystics refer to as the "Dark Night of the Soul." It is a part of the development in soul-growth, as on the physical plane, the embryo of a child recapitulates various phases of life on earth. Nobody knows why it is so, it just happens.

Job has reached this point. He starts to climb back, and takes a few steps forward, then falls back again. His friends are not particularly helpful to him, but then, he has shaken their confidence in him. Of course, if we view the friends from the point of view of representing the conscious mind, subconscious mind and the physical body, it indicates that the moment we

vacillate in our belief, these rationalizations are not as strong as they normally are. Job is beginning to understand the truth, ever so dimly.

Before we go any further it is necessary to notice some poor editorial work in Chapters 26 to 28. In the first 4 verses Job answers Bildad, and Bildad resumes the conversation in verses 5 to 14. In chapter 27, Job speaks again in verses 1 to 6, and Zophar answers him in verses 7 to 23.

In Chapter 28, the "Hymn of Wisdom" is not given by Job or one of his friends, but by the "Stranger," who sits in the outer ring of the circle and suddenly decides to take part in the discussion. When you read it, you will notice that the style is completely different. So also is its concept. It indicates a broader vision, and from Chapter 28 on, a magnificent description of the universe is given.

In Chapter 22, Job shows signs of overcoming his hysteria and developing some stability. On the other hand, as he gains equilibrium, his friends become more excited. They are perfectly horrified by his blasphemous statements yet he feels justified in tearing down their arguments, for he cannot understand how God can be considered just when the iniquitous live in ease and comfort and the righteous Job is stricken down. Job feels he is living proof that "Whatsoever a man soweth that shall he also reap," (Galatians 6:7) does not make sense.

In spite of appearances, this is of course not so. However, to understand "Whatsoever a man soweth, that shall he also reap," a knowledge of the meaning of the Law of Karma is needed. Job's arguments on the ineffectiveness of the power of prayer, since he has prayed and has not been answered, shock them; but when he questions the infinitude of God, they are completely outraged. He demands to see God face to face for he is trying to make God in his own image and likeness. He demands vindication and thus upsets his friends even more. Finally he himself gets a little bit frightened and says: "Therefore I am troubled at his presence: when I consider I am afraid of him" (23:15). To him God is an enlargement of himself. So it is evident that Job is guilty only of one sin, the most dangerous of all sins, spiritual pride. He has yet to learn, although he has

slowly begun to glimpse this truth, that in the Mystery of suffering lies the Mystery of Faith.

It is only in his utter desperation, when his suffering becomes unbearable, and there is no way out, that his faith begins to break through. The author of Job is perfectly right. When you and I have a problem there is only one way to handle it. Certainly, we have to treat about it, we have to get our thoughts right about it, and if there are any obvious steps to take, we are supposed to take them in the knowledge that God is with us, that He is guiding us. But when we are up against a blank wall, which occasionally happens, there is only one thing to do. Become as a child again. This is what Job has been resisting. He is the great Job, and is not to be made a fool of. He even tries to coax God: "If you do not do something soon, I'll be dead and you'll be sorry." Eliphaz answers him very beautifully: "Does God need man," and "Can man be profitable to God as he is profitable to himself?" (22:2) Then he speaks magnificently on the Transcendence of God. What they lack in understanding from our point of view becomes clear. They understand the Transcendence of God, but they do not know his Immanence. They believe that they are in one place, God is in another, and there is no bridge between them. Again the need for a mediator becomes apparent. It is a matter of the Power of God versus the Love of God the Father. They do not understand that God is not only Power, He is also the Father. A glimmer of light however, is beginning to appear.

In Chapter 22 Eliphaz reproaches Job for not being willing to admit his guilt, and then says to him: "Acquaint now thyself with him and be at peace, thereby good shall come unto thee" (22:23). It is one of the most beautiful texts in the Bible and is often used in metaphysics. Further along, follows another which is the basis of metaphysics: "Thou shalt decree a thing and it shall be established unto thee; and the light shall shine upon thy ways" (verse 28). The beginning of the real true thought has begun to manifest.

There are certain texts which are the foundation of this book, as well as of the soul. The diagram of a triangle, point down, illustrates this. In it, you see the start of a descending

path, expressed by the verse: "The Lord gave and the Lord hath taken away," followed by "In my flesh shall I see God." The upward swing of the triangle starts with "Acquaint now thyself with him and be at peace," followed by "Thou shalt decree a thing and it shall be established unto thee," bringing the soul completely through its downward and upward path. These texts express the whole idea of Involution and Evolution and they are the ones on which much of the metaphysical work is based. More interesting, however, is the fact that somewhere between 200 and 300 B.C., the author, whoever he was, knew enough about the esoteric side of life, in those days, to be able to give at least a hint of the power of the Word, which was a completely unorthodox idea of the God of the Old Testament. The Old Testament concept of God as expressed in Yahweh, is that of a violent God, who was as quick to love as he was to hate, who stood upon his prerogatives, and completely contrary to the concept that is put forth in this book, which depicts him as a Transcendent God, a Cosmic Power. The main point that this book brings out is the Power of an Impersonal God-head, and also shows that this is not enough, that man himself is an inadequate being until he finds his personal contact. This is the beginning of the idea of the Indwelling Christ.

Human beings live on a path which is in the form of an evolutionary spiral. We are all on various levels of the spiral. As we come to certain places on the pathway, because we have grown, we rise, figuratively speaking, and go through certain experiences that lead to higher levels. In metaphysics we speak of "the Path of the Soul." This path has nothing, or very little, to do with the physical life. We have all lived many times before, during our lives have sometimes risen, sometimes descended in consciousness, and at other times have stood still. Now standing still is a rather boring condition for it means that we are merely repeating life's experiences. On the other hand, as we continue we find that we suddenly become more considerate of our fellowman, thinking a little less about ourselves, that we are beginning to build in certain qualities and attributes of character. We learn understanding, patience, courage, honesty, and we learn them the hard way, through trials.

This building up of positive characteristics takes lifetimes, many lifetimes. When we have done that, we have reached Job's level of development. That he has learned these things is shown in Chapter 31, in which he lists sixteen sins (beginning with the words "if I had been . . .") that he could have committed, and never did, because he has reached the place on the path where the soul has reached maturity. Esoterically, he has reached the end of the minor initiations. From now on the person is ready to be a mature individual, or what we would psychologically call the integrated personality. Before this can happen a person must prove to himself that he really believes what he thinks he does, and for this reason everything is swept out of Job's life. He has none of the negative qualities we are constantly fighting in our lives, but one sin has remained, spiritual pride. He was very proud of his goodness and one is inclined to sympathize with Job, for it is very hard to do one's best to live a good life, and then to realize that one's efforts are not being appreciated. Each and every one of us craves praise, whether we admit it or not, and nothing produces a warmer feeling than being told that we are wonderful. Job was no different from you or me, yet he was sure that he was a little better than everyone else. This is something that can happen to any of us. We begin to feel that we are God, and this is the difference between mysticism and occultism. Occultism is the acquisition of the use of the powers of the universe for personal gain and power. Mysticism is the acquisition of the power for the Glory of God. The mystic never forgets that "not I, but the Father within me doeth the works." The occultist says: "See what I can do!" They do not of course always do this overtly, but if you ever meet an occultist, you will find that this is so.

Job was completely stripped. This stripping symbolizes the point we reach when we are finally thrown back to the place where there seems to be no way out of our dilemma, nothing to do except to "let go and let God", and which leads to the birth of a new strength in us.

When Eliphaz points out that Job is not necessary to God, that no human being is necessary to him, we are shown another phase of the old, and yet not so old, belief that God is a Power

without being a Presence. Job instinctively feels that this is not enough, and begins to reach out for an intermediary. Because he too feels that he is dealing with a Power—even though each tirade against his friends turns into one against God—he has the feeling that there is a personal side to this Power to whom he can speak, someone who will respond. In every argument he puts forth, whether it is to Eliphaz, Bildad, or Zophar, he starts by defending himself, then rips their arguments to pieces, and inevitably goes back again to arguing with God. “If you will only answer me,” he cries in desperation. But there is no answer. Eliphaz tries to impress upon him that there is absolutely no possibility of man infringing on the freedom of God, of coersing Him. God is Infinity, Infinite Mind, and we cannot fathom that Mind. Eliphaz also touches on a debatable point, namely that there is no advantage in either being a good or evil man. However, man is wrong when he believes that his religion is useless to himself, for the burden of his responsibility to life rests on man, not on God. If we are good because it pays us to be good, at least we are more intelligent than the fellow who thinks that he can get away with anything. The book of Proverbs puts it very graphically: “If thou be wise thou shalt be wise for thyself” (Proverbs 9:12). You are not benefiting anyone else by being on the beam, only yourself.

Eliphaz stresses the tremendous gulf between man and God, and tries once more to bring Job back to the point of praying to God and pleading with Him. He says: “Acquaint now thyself with Him, and be at peace.” But Job’s reactions are those of a rebellious child, of “I won’t speak if He doesn’t first,” and he makes no attempt to hide his aversion to his friends.

Job is convinced that God does not hear prayer. He has prayed forcefully and faithfully, yet God has not answered him. To him God is a symbol of injustice and he feels that he has been especially singled out by God for punishment. He feels terribly alone. There is no one to help him, for in his eyes his friends have no knowledge, no wisdom. God has deserted him, yet he feels there must be a way out of his misery. Emotional and mental suffering have been added to his physical torment. He tries coaxing God and becomes what Jesus later calls “like a

little child" in his pleading. His friends needle him again and Job refutes everything that they have said. He concedes that life is futile.

Then from out of the crowd a man speaks. (This is the chapter known as the Hymn of Wisdom, and his style is completely different from the rest of the book). His is the Voice of the Infinite and He compares the Power of God with the Presence of God. He is the symbol of the Universal Man, the Man that Job is going to become. He silences Job for a moment; then Job bursts forth and speaks of what he has been (Chapters 29,30,31), then deals with what he now is (Chapter 32). He is back to the futility of life.

In this drama of the human soul, the stripping process symbolizes everything that has happened to Job. In the ancient schools of Egypt and Greece, these were not symbolic occurrences. The candidates who had been selected for their qualifications as possible neophytes for higher learning, were put through a series of fantastically terrifying tests. No "thriller" can compare with what the ancients devised for their initiation rites. The candidate stands in the nude before his initiators who sit in a circle around him. If you thought for a moment, you would realize that one of the most devastating experiences, psychologically, that could ever happen to a human being, is to stand before a group of people, many of them unknown to him, completely stripped of his clothes. The ancients knew that one of the strongest instincts of the human being was that of shame. And we rightly or wrongly associate the idea of shame with that of nudity. All the initiate's props were taken away from him, and he had to take the tests in the nude. If he came through, he was accepted as a neophyte for initiation into the Great Mysteries of the Soul.

There was a series of five tests which correspond with the five major initiations. These were not spiritual initiations. These were simulated to find out if the individual had enough stamina and courage to go through the Greater Initiations, known as spiritual initiations.

Of these, one took place in the Great Pyramid, in Egypt and must have been quite uncomfortable. In utter darkness,



the candidate was required to crawl through a passage way leading from the bottom of the pyramid to the "King's Chamber" at the top, and which measured two feet in height and was just wide enough for the human body to go through. This was done to the accompaniment of noises resembling high winds, etc. and there was no way to turn back. The candidate could go in only two directions—up or down—and the journey took two days to complete.

We have within us that which is theologically termed the warring factions of the human being. We become more aware of this when we have some sort of problem in our lives. This was amusingly brought to my attention when I decided to give up smoking for a week. Now I am a fairly steady smoker, but I did this for a reason. My mouth felt fuzzy after a cigarette, and I am a firm believer in self-discipline. I must confess that by the evening of the first day of my self-imposed discipline when I was having coffee with friends and cigarettes were brought out, I wanted one very badly. I said to myself rather patronizingly—the mental side to the emotional—"Be still." My emotional side replied: "But coffee does not taste the same without it." And I must confess that it did not. My mental side persisted: "Be quiet." With that I took my mind off the matter and had no further trouble with it, but I also noticed that as long as I was busy I never gave it a thought. However, later, while I was studying the Bible and was in a rather relaxed mood, I thought again: "I'd love a cigarette." "You're not going to have one." "Well, after all, I could—it is more than 72 hours since I have smoked." I suddenly became aware of the dialogue that was going on inside me, and I told myself that this was perfectly ridiculous, that I was determined to stick it out for a week, and that I wanted no more nonsense about it.

This is, of course, a totally unimportant thing, but if you watch yourself, you will find that your mentality says one thing and your emotions another. The whole being is always in full command of his emotions and thoughts. In the same way, in far more difficult circumstances, in the book of Job, for example, or in the case of someone who is having a problem, you will find that the emotional and mental sides of the mind of the human

being are engaged in a tug of war. When you are on the spiritual ladder of evolution, these tugs of war become a little more subtle and difficult. This holds true in the realms of the emotions and the physical body. It is usually quite easy to trace the causes of the emotional upsets and pain, but it does happen quite unexpectedly sometimes and for no apparent reason that a catastrophe befalls a person who has lead a blameless life. If he has had metaphysical training, his first reaction would be to "know the truth", the second—this sometimes occurs before the conscious mind is aware of it—would be a terrific charge of resentment and fear, an emotional reaction that overwhelms him, so that at the same time that one part of the mind is knowing the Truth, the other part is saying: "Why did this happen to me? What did I do?" The upper part of the mind tries to hold on with "I'm going to know the Truth. I'm going to keep my mind off the trouble." Under it the other part of the mind, with knowing insistence, crowds out the positive thoughts.

What has happened to the spiritual nature in all of this? Actually, the spiritual nature is very much there, but this is a time that it never interferes. When we have a problem, the spiritual side remains aloof, it is the time when we have to make the uncomfortable decision to remain positive or not, a choice that is ours by virtue of our free will.

Every so often persons come to me and complain that God is unfair, and ask why God does not create us in such a way, in the first place, that we cannot get into trouble. And then they blithely point out what fun it is to get into mischief, and how much they would resent having their free will, which affords them the privilege of making mistakes, taken away from them.

You will find that as a person develops, the situations in which the parts of his being are at war become more and more subtle, and his main concern then is to be able to control these factions and bring them into alignment, for until he does this, he cannot pass through what is known as the Major Gates of the Temple, the Greater Initiations. We are not ready for these experiences until we get to the point where we have some definite, firm, powerful self-control. Therefore, it is good practice to take a harmless habit you know you can very well do without,

one that is neither going to harm you or make you a better person (such as smoking or drinking coffee) and to abstain from it for a week. Doing this will increase your self-discipline, for you cannot possibly undertake any of the Major Initiations unless you have a high degree of it, as the major experiences of the soul are completely based on self-control.

To be a healer, you must have self-control. If you are a half-way "normal" human being, when a person tells you his problem, the inclination would be to say: "You poor thing, I'm so sorry." Unfortunately this has never helped anybody. If you want to heal, you have to block that feeling completely. You must not be sympathetic but compassionate, and must control all the energies of your being, so that you may send it forth as healing power, knowing that it is going to bring forth the perfection that is in the individual, regardless of what the present appearance seems to be. You have to be so self-disciplined that you can close your eyes, figuratively speaking, and not see the outer condition at all, and only look forward to the manifestation of the perfection that is hidden within.

All this is clearly shown in the drama of Job.

Job is suffering from spiritual pride and does not know it. We all know that the hardest thing in the world is to look at oneself objectively, for we never see ourselves as we really are. It is true of practically every person that if we were to see ourselves as our family and friends see us, we would see a slightly different person.

Job simply cannot accept that he has spiritual pride. He feels that he has been a good and righteous man, and he recounts in the last chapters of the book, everything that he has done and then returns to his present unhappy state. Again he goes back to the ideas that God is unjust, that He is mocking Job, and is completely merciless and cruel because He will not answer him. Job is quite sincere and cannot understand why God will not grant him an audience. He says: "Like a prince I would approach him" (31:37), which speaks volumes. He wants vindication, and he wants it on his own terms.

Then, in the mob scene at the gate a young man finally speaks up, the man whose name is Elihu, "My God is He", the

son of Barachal, "God blesses". This is the Presence of God. The difference between the voice of the subconscious and that of the Presence is evident. The Voice of the Presence never flatters, It calls a spade a spade, reprimands when reprimand is necessary, sometimes even with sarcastic overtones. Anyone who thinks that because God is Love he only speaks in honeyed tones is in for a jolt.

Elihu is represented as the Presence of God, who is utterly tired of the whole spectacle, a young man who speaks with the Voice of Authority. In reality he is the Christ Child in our consciousness—not that the Presence of God is ever an infant, it is our consciousness that is young. He takes Job and his three friends to task. The friends have made a great deal of noise and have said nothing. Job has blasphemed, and is a fairweather worshipper of God, which from the subconscious point of view means that when things go well, he is religious, but the moment adversity strikes he takes it as a personal affront. Elihu points to his pride, and urges him to pray. God is a God of Mercy, He is Omnipotent, and in his Omnipotence and Omniscience He is not making an enemy of Job. Job is shutting the door to Him. Elihu discusses the nature of Deity and brings out that this God with whom Job wants to quarrel is a Cosmic Force. He also points out all the powerful things that are in His hands and leads up to the great Voice in the Whirlwind.

Job does not say a word. Elihu continues to scold. He points out that man is not necessary to God, he is not necessary from the point of view of His creation, for creation is not necessary to God. He reflects on an old Hindu concept which deals with the Day of Brahm and the Night of Brahm, and that according to the Hindu concept, God alternates. The Day of Brahm is the day of Creation. We are now in the Day of Brahm, and after an aeon—how many millions of years no one knows, the Hindus call it Culpa—suddenly God breathes in, as the saying goes, and all life ceases, and once more there is no manifestation in the Infinite Mind. A brooding void, this is the Night of Brahm, and this too lasts for aeons. It becomes almost a rhythmic thing. This concept happens to be true.

Creation is necessary to God as an expression, but it is not a vital necessity. It is a thought that is startling, and at times there are people who find difficulty in grasping it—not that any of us grasp it too clearly—but the Infinite Mind, for reasons best known to Itself, and known only to Itself, breathes in and breathes out. His exhalation is our existence and our functioning, and His inhalation is our sleep. This makes the book of Job one of the great Mystery books of all religions. It says clearly that man is not necessary to God. Man is the most beautiful part of God's creation, and His joy, though he is not necessary to God. But God is very necessary to Man.

One of the amazing things of this book is that Job lacks Love. There is no mention of spiritual love in it. Job loved his children because they were part of his creation. He prayed for them because he expected to keep on reaping good. As the story unfolds, it becomes apparent that he did everything unconsciously, from the point of view of being a great man, and there is no good reason why he should not do this as it was considered to be the proper way to behave, and as a leader he was required to set an example. Love was the only thing missing from the whole book and this indicates where his drama stands in the Initiation. It stands outside the Temple of Initiation. It is the "Dweller on the Threshold" because Love does not enter into it. Job never knows God as Presence, but only as Power and until one begins to have some knowledge of God as the Presence, one does not know Love and its real meaning, nor the beginning of it.

In this second section of Job, we once more see a picture of ourselves. Here is Job, who considered himself a good man - and certainly he was as far as his actions were concerned - suddenly overwhelmed by his problems. Within in a very short time he had all three of them - loss of wealth, loss of health and difficulties with his wife and his friends. (As a general rule, we only have to meet one at a time!)

He protests his innocence of any wrongdoing. He knows he is completely in the right. The other fellow is to blame - not Job. And in this case, the other fellow is God.

We are not as outspoken as Job in denouncing God. We too often believe that God is punishing us or that it is His Will to make us miserable. "The Lord giveth, the Lord taketh away," said Job at the beginning.

Each of us is solely responsible for the events in our lives. God has already given us everything we need to lead happy, healthy, prosperous and creative lives, and it is up to us to do so.

As Jesus said, "It is the Father's good pleasure to give you the Kingdom." - Luke 12:32.

M. M.

## THE BOOK OF JOB

### Part Three

#### *End of Job*

One of the wonderful things about the book of Job is the tremendous insight the author has into human character. In every part of the book we find some quality that is reminiscent of ourselves, and the writer brings out particularly clearly our tendency towards self-pity and our craving for appreciation.

Job displayed no such tendency as long as he was riding high and had riches and the admiration of his fellow man. He was, of course, perfectly convinced that he had the approbation of his God. In fact, subconsciously, he probably thought that he was God's main deputy on earth! He was the quintessence of righteousness . . . and then how great was his fall!

It is a rare soul who has ever taken a fall in good grace. It is our tendency to blame everyone but ourselves. If we cannot, in all honesty, blame our fellow man, then we blame God. Not often with the vehemence of Job, of course, but in words of patient resignation: "It is God's will. His will be done."

The great lesson that we learn from the book of Job is that suffering is one of two ways in which we can find ourselves. We grow by suffering, or we grow by intelligence, and so far, the way of suffering seems to be the only one we have the ability to take.

As we progress along the spiral of evolution we find that there is a point between the childhood and adolescence, so to speak, of the soul, and, at which point, like Job, we are completely stripped.

Of what are we stripped? Our material things, our possessions? Sometimes. Particularly if we set great store by them, for we are deprived of everything in which we are vulnerable. This is an important thing to remember. The things on which we set our hearts the most, the things which we prize the most

highly, the things we esteem ours by virtue of their belonging to us, these are the things that we lose.

Why? Actually, the answer is a very simple one. If you have started on the path, you eventually come to a point of development which might be called a "turning point." It is the point where you have to, where you must put God first, where nothing can be more important to you than God. Now you will find many people who are good and well-meaning and who believe that they are religious. Yet in their actions you will find that they are completely materialistic. You will find others who are addicted to the so-called "sins of the flesh", the "carnally minded," as St. Paul puts it, those who drink too much, or take dope. They claim they love God, and want to dedicate themselves to Him, but continue in their old habit patterns. Meeting and mastering these shortcomings in our lives represent a minor crucifixion.

What did Job value most? His self-esteem, his position in the community, his possessions, and last of all, that which he thinks the least important, and which becomes the most important, his health. These he loses. and he is neither resigned nor patient. He is loud in his denunciation of God, and demands the opportunity to discuss his position with Him.

It is not until he realizes that he is not equal with God, that he is a creation of God, a creature made by God, who has a definite place—but not *the* place—in the Cosmos, that God answers him. The Voice in the Whirlwind is heard. And the lovely thing about it is that none of Job's questions are ever answered. He is never told the "why" and "wherefore" of his suffering. He is stripped of his ego. "Who are you that you would question *Me*?" he is asked. The Voice, revealing just a suspicion of a sense of humor, then puts him in his place with great sensitivity. His myopic short-sightedness, his belief that the world revolves around him, that he is the center of his little universe is suddenly, shatteringly, devastated. You know, it is a very strange thing. We believe that God is Love, yet our concept of Love does not always coincide with His concept of Love. Even those of us who are in metaphysics and should know better, have the idea that God, being Love, is sort of "senti-



mentally sticky." Whenever we bump our knees, we expect to be picked up and gathered to the Divine bosom and soothed. We see our God as either being all "soothing syrup", or the God of Wrath. But that is not His concept of Love. It is a completely different one.

The Love of God is not possessive, regardless of the descriptions given of him in the Old Testament. It is a creative Love. When the contact between you and your God becomes strong enough, you very often find—not that His words are ever stern—that there is something in you that recognizes the Presence in you is chiding you. I remember a particular incident that happened to me ten years ago. One of my students with whom I had made a very beautiful demonstration, did something that infuriated me. I knew that either I was going to have to get over the resentment, or I was not going to be able to work with her again. So I sat down and within a few hours—it took that long—I cleared my consciousness of it. I must confess there was one part of me that said, "Mm, pretty good," and by the end of the day I thought of it in the same light that I would a bad tooth that had been pulled, as an experience through which I had come very well.

The next day I had even less of an interest in it. Then the following day I was meeting a friend for lunch and arrived a little bit early. When I have a few moments, it is my habit to use them in meditation—you know, "I" and "me" always talk. In the midst of my meditation I AM said to me, "You were pretty mad the day before yesterday, weren't you?" I did not particularly want to go back to that day, and I realized that I was a little bit on the defensive when I answered, "Yes, but I got over it." I AM said, "What were you angry about?" Well, the scab had not healed too well, I suddenly found out, and it was ripped off. "What was I angry about? After all I had done—" "What did you do?" By this time I was getting angry all over again, which proved that I had not cleared it out as thoroughly as I thought I had. And then I heard: "What did you do? Where wast thou when I laid the foundations of the earth?" (Job 38:4). Then I was reminded that it was not my work, it was God's work, it was not my thought, it was God's thought; it was not my

power, it was God's power. By that time I was feeling rather like Job, after the Voice in the whirlwind, and this is one of the reasons that I like Job, and have a great sympathy for him, particularly towards the end. I came to the conclusion that I had not done very much at all, except to make myself, to some degree, a vehicle through which the Presence could work. That is the secret of all of us, our reason for being here to be a channel through which God can work. Though this was probably one of the most wonderful demonstrations of my life, it certainly opened my eyes to a few things in myself of which I was not aware, or did not want to face up to. I found that God was not always gentle. Yet it was the kindest thing in the world to have pointed out to me. That is what Love is.

So the idea of Love, which emanates from the Voice in the Whirlwind is expressed in God's reproof of Job.

The discourse itself is divided into two sections. In the first, God confounds Job with the Wisdom of the Creator. In the second, He shows him the Power of the Creator. By the time the first discourse is over, the fierce, heroic Job, who has dared to blaspheme, is reduced to submission. However, submission is not repentance, and it is not until the end of the discourse, when Job makes the statement. "First I heard of Thee through my ears, now I see Thee," that we realize a great step has been taken. Though Job does not have the answer then as to why things happen, he no longer believes in his intellectual concept of a God whose personal deputy he is. He also finally realizes that God is Infinite Mind, Who has created him in His image and after His likeness, that even though he is not the most important thing in the Universe, he has a definite place in it. This is the beginning of the great Major Experience of the Soul, which is known as the "Spiritual Dedication", for from this time on, he is a true representative of his God, and everything is restored to him. He has learned a little wisdom. He has found himself, and his life hereafter is a very good one, for his interest is no longer in what he represents, but in his discovery.

This is one of the most fascinating books we have dealing with the human soul. Cabalistically, it is very interesting too.

The name of Job (1 plus 7 plus 2) equals 10: it is the beginning of a new cycle, packed with all the learning and wisdom acquired in the past. Eliphaz is 12, equaling 3: manifestation, creative process. Bildad, the intellect, is a pure 6: service or selfishness. Zophar is also a 12, equaling 3. Both the body and the subconscious have a 3 made up of 1 plus 2—these are the two parts of the being that are creative. The physical body creates the child and the subconscious creates everything that happens in our lives, so they each symbolize manifestations on their respective planes or the bringing forth of ideas into manifestations. The name Elihu, which of course, is I AM, is 11, equaling 2: the cooperation between the Godhead and the Presence. The total of the 3 is a 15 (1 plus 5) which makes 6 or service. (In this case, we can now be sure it will never be the 6 or selfishness). In the philosophy of the Tarot 6 is the number of Love. The card shows the archangel presiding over the conscious and subconscious (which are depicted in the form of a male and female) and bringing them into perfect union.

The only time that the names of Job's children are mentioned is after his restoration. These are interesting too. The names of his daughters—(remember women represent the soul or some aspect of it)—show what Job has now attained through his experience. Jemima means "peace of mind;" Kezia is "spiritual perfection and discrimination;" Keren-happuch represents "understanding and beauty." These are the three qualities he has begun to develop.

The book itself is a complete story of the progression of a human soul. It depicts the search for God that is part of the make-up of every human being. It also illustrates the fact that we all have a different concept of God, and underlines that Job's concept of his God has been a glorified version of himself. God is a very wonderful Being as long as He is good to Job, and this concept was, of course, the basis of the argument between God and the Satan. It is not until Job has the actual experience, the touch of God, that suddenly the scales fall from his eyes, and what has been so tremendously important to him previously—what people think and say about him—has no more meaning for him. Nothing matters now except that he has found his God.

The stupendous result of this, not only in Job's case, but in the case of any person to whom it has happened, is that he is never again the same. He never can go back to the old ways, for that is what Jesus meant when he said "Straight is the way and narrow the gate, and few there be that find it." The Book of Revelation says, "And the doors shall be opened and no man shall shut them." Once the doors are open to the human being who has found the way to this level of unfoldment, he is never put out of the Kingdom, he will progress in accordance with his desire. He will always progress in accordance with his real desire to do so, and this desire is not only for his own progression, but a desire for God. This is what St. Augustine meant when he said, "Love God and do as you please."

The end of the book of Job deals with the experience few have as yet consciously encountered, although we are certainly aware of it. Job's great error was his spiritual pride, which was so enormous that it placed him on an even basis with God.

He learned that there was a part of God in him - the Presence - who was far greater than Job himself could ever be. He learned that the Son is not greater than the Father. He learned that the universe still belonged to God, and he, Job, could only have dominion over that part that pertained to him - his life, his body, his affairs.

We too are learning this, and when we have fully realized it, we too shall see all our problems melted away.

"And I will restore to you the years that the locust hath eaten." - Joel 2:25.

M. M.

Thank you, and God bless  
you.

Mildred Mason

## \*FORMULA FOR DEMONSTRATION

( A demonstration is answered prayer..  
the manifestation of the Presence,  
Power and Love of God. )

" **A**sk And Ye Shall Receive,

**S**eek And Ye Shall Find,

**K**nock And It Shall Be

Opened unto you"

- *JESUS*

(\*The formula is ASK .... Mildred Mann )

## Seven Steps in Demonstration

**Desire:** Get a strong enthusiasm for that which you want in your life, a real longing for something which is not there now.

**Decision:** Know definitely what it is that you want, what it is that you want to do, or have, and be willing to pay in spiritual values.

**Ask:** [ When sure and enthusiastic ] ask for it in simple, concise language...

**Believe:** in the accomplishment with strong faith, consciously and subconsciously].

**Work at it ...** a few minutes daily in seeing yourself in the finished picture. Never outline details, but rather see yourself enjoying the particular thing ...

**Feel gratitude.** Always remember to say, "Thank you God," and begin to feel the gratitude in your heart. The most powerful prayer we can ever make are those three words, provided we really feel it.

**Feel expectancy.** Train yourself to live in a state of happy expectancy ... Act it until it becomes part of you, as it must and will.

These are the seven steps. Follow them and they will bring you whatever it is that you need.



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Mildred Mann

