

VOLUME 23

THE BIBLE SERIES

A METAPHYSICAL  
AND SYMBOLICAL  
INTERPRETATION OF

*The Bible*

by

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HOW TO FIND YOUR REAL SELF (textbook)

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THE BIBLE – The Seven Days of Creation

BECOME WHAT YOU BELIEVE

WHAT IS PRAGMATIC MYSTICISM?

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**THE GOSPEL OF MATTHEW**  
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## MATTHEW

CHAPTER 1. As we have discussed both Matthew's purpose and the actual facts of Jesus' birth in detail in the Introduction to his gospel, we shall only mention a few other pertinent points here. Matthew felt constrained to fulfill the Old Testament prophecy of Isaiah and so he traces the lineage of Jesus back to the earliest patriarch. Cabalistically this list is interesting. There are 14 names in the first and second group, and 13 in the third. One name, Jehoiakim, was omitted from the second group and we can assume that this was done deliberately to produce a specific pattern, since Matthew had access to an accurate genealogical list. As it is given here: 14, 14, 13, we find it adds up to 41, which equals 5. Now the Old Testament teaches that the Messiah shall spring from the stem of Jesse from the line of David, and the Hebrew spelling of David (which omits the vowels) results in a 14, or 5, and means love. Even *The Interpreter's Bible* makes note of this, saying they do not know whether it was accidental or purposeful design. Nevertheless, it has been manipulated so that the numbers for the ancestors of Jesus equal the numerical values of the letters that form the word love, which is rather beautiful.

In reading the story of Jesus' birth as given in this chapter, we should remember that there were some rather strange laws concerning betrothal and marriage in those days. An engagement was considered to be almost as binding as marriage. It could be broken only by a writ of divorcement, and the reasons for it covered the gamut ranging from his sudden dislike of her, to adultery. A woman could not sue for divorce for herself in those days. She could, however, go to a priest or rabbi and tell her side of the story and the rabbi could then force the man to divorce her. Also, if a woman was betrothed and the man died before the marriage, she was nevertheless considered to be a widow.

We are told that Joseph was a very just man which meant that he obeyed the religious laws. Joshua, which is the Hebrew word for Jesus, means "Yahweh is Salvation." The word which is used to describe Mary has two distinctly different meanings: in Greek it means "virgin" and in Hebrew it means "young woman" so there is a choice as to what was actually implied. It seems that

the Greek translators decided that it must mean virginal, and this eventually resulted in the concept of the "Holy Ghost" being the means of impregnation.

This is not a new idea. A number of the old religions teach the idea of God, or the gods, impregnating a human being who gives birth to a divine offspring. The Greeks and Egyptians taught this; it is believed that this was taught in Atlantis, and it is frequently mentioned in the book "The Golden Bough." You can understand why our objective in determining what is historical fact and what is literary endeavor on the part of the writers presents certain difficulties.

CHAPTER 2 covers the first twelve years of Jesus' life very quickly. The story of the visit of the Magi is very lovely, but there is no way to establish it as actual fact. It is believed to have been written as a tribute by Matthew and the idea was felt to be so beautiful and lent itself to such pictorial effects that it has been retained. However, it is true that one of the great interests of the Jews, even then, was astrology—they believed so strongly in prediction during the exodus that it was condemned by Moses, you recall. It is known that a prediction had been made of a great star which would appear and herald an important event. As we are able to predict eclipses of the sun and moon, so were the astrologers of that time able to predict the appearance of a particular star. Furthermore, this gives an added effect to the story of which no doubt Matthew was aware.

Symbolically, however, the wise men from the east represent spiritual states of consciousness, and the Star in the East is the symbol of the Indwelling Christ. We are given the picture that the wise men were very close to a realization of this, and so they followed the Star. As you see, this can be interpreted on two levels—the physical and the spiritual.

So, historically, there was an expectation of a great event, and then Jesus was born. Verses 13-23 deal with the search for this child by Herod and the slaughter of the innocents, which was one of the most horrible events in history. The decision to flee to Egypt for the safety of the child was based on Joseph's dream. This flight has raised many questions for students of the Bible. With the exception of a short period when Jesus was 12 or 13, there is no further report until he begins his ministry at about 30 years of age.

What happened then? The curtain is just beginning to be raised today. Several fragments, such as the Dead Sea Scrolls,

have been found which are supposed to contain some of the sayings of Jesus. Biblical scholars are fairly certain they were given in Egypt yet the words are those of an adult, although we are told he was there only until he was 12 or 13. *The Interpreter's Bible* also mentions a Jewish story of the beginning of the second century which says that Jesus learned magic in Egypt. Many people believe that he also studied in India. Whether he traveled and studied, no one definitely knows, but I would assume that he did. I am also one of those who definitely believe that he studied with the Essenes before he began his ministry, and most of the Dead Sea Scrolls came from the Essenes. Much of his teaching conforms to the other ancient teachings, as far as ideas are concerned. However, Jesus was the only one who made us aware that God is in each and every one of us and the most important aspect of God that we can know is Love. This had never been stressed as he stressed it, that each of us is a child of God – a son of God.

Nevertheless, we have no definite proof of where or how he spent this period of time. It is very possible that in trying to build up the supernatural deification of Jesus, both Matthew and the later editors felt that it was necessary for him to have a mysterious background. Furthermore, if the information were given, it would have made him a student which, according to them, he was not supposed to be.

CHAPTER 3. As we mentioned in the Introduction, John the Baptist certainly was the herald for the coming of Jesus but there, strangely enough, their paths separated. John was a prophet of doom who saw nothing good in mankind and Jesus was a prophet of joy and life. John preached repentance vehemently and Jesus also taught repentance – in his way more emphatically than John – but each taught it from a different point of view. Jesus taught that repentance meant literally to return to God and His Law. John said that if you did not repent you would be sent to hell, and even if you did you might land there anyway – you just would not remain as long. Certainly I think that nine out of ten people, if they have done wrong and are conscious of it, are extremely regretful. No one wants to repeat the same story, particularly when we know that if we do something wrong we are going to have it return to us sooner or later. But Jesus' concept was completely different in that it was based on Love: if you retraced your steps and found your way back to the original path, then life would begin to be what it was meant to be.

The question arises once again, "Why did Jesus allow

himself to be baptized?" There are a number of possible answers, one of which we have already discussed, and that is that it was his act of self-dedication to God. It may be too that he appreciated what John was doing and wanted to show his respect. Most probably, though, he wanted to demonstrate publicly that although he was the Messiah, he was still human, as John and his followers were. We have no way of knowing, so we must form our own ideas, but there are some things of which we can be fairly certain.

Firstly, we might ask why John felt unworthy to baptize Jesus, and why Jesus insisted that he do so. John was an Essene and he went through their very rigorous training. He fasted and spent long hours in meditation and this, plus the fact that he was psychic, caused him to know inwardly that someone was coming who he believed was the Messiah. John believed that he would be unworthy to even approach him, since that was the traditional concept of the Messiah. He also had a very strong feeling of humility as a result of the Essenes' training, for they taught that it was a virtue to be built in. We can see today in the Dead Sea Scrolls that both austerity and humility were constantly practiced.

There are many branches of the church which teach humility today. I have had people come to me and say they wanted to be humble, they did not want to push themselves forward or take anything that was theirs. I usually ask them, "Why, don't you think there is enough for everybody?" If you want to be humble, be humble to God, not to your fellowman. I do not believe in being an egoist, but I believe that you must have self-respect. The kind of humility which most people believe is the real thing is what Charles Dickens brought out so clearly in the character of Uriah Heep; an "excuse me for living" sort of thing. That is not humility: that is a false pride, and sometimes denotes a very sick mind. John had this quality very strongly. When he recognized Jesus as the Messiah, he felt that he was not even worthy to touch him. Jesus, who taught his disciples that "God is no respecter of persons" and that God is in each and every human being, may very well have used this opportunity to show this by the example of baptism.

However, there is another and more important reason for the Baptism. Jesus was exemplifying the major psychological experiences of the soul, and this is the symbol for one of them. As we have seen, the first is the Virgin Birth; the second is the Baptism; the third, the Transfiguration; the fourth, the Crucifixion

and the fifth is the Resurrection. The Baptism is the symbol for what happens to the soul at that point where it is mature enough to accept its own responsibility. Remember, I am talking of the soul—not of the conscious mind. We may consciously accept this now, but your soul, your subconscious or mine, does not necessarily agree. So the act of baptizing is given here not because there is any power in water but because this is the symbol for the acceptance of maturity. It is also true that in the older religions which taught this (and perhaps here as well), for the neophyte this was used as a symbol to emphasize that from here on in his life would be a dedicated life. He would try to the best of his ability to live up to everything that he knew was good and with that, the water would wash away past negation and evil.

Then, at the end of the baptism, we are told there was a voice from heaven and the question is, who heard the voice? If it was the voice of God speaking to the human being, it was not an exterior voice, but an inner one, and certainly no one heard it. It could be that Jesus heard the voice within himself and told the experience to his close disciples. Mark gives an account of this but reports it as a voice speaking only to Jesus and not to the crowd. John's account of the incident is totally different. Also, as we have seen, Matthew, who although in one way was the most practical of the gospel writers, was so imbued with the concept of the supernatural that he records everything in that frame of reference.

Then we are told of the dove descending from heaven. Do you think that this was a physical dove which descended from the heavens? You can regard the dove as a symbol of peace and harmony, which it is, and it signifies that here. But it could very well have been a vision. While I am perfectly sure Jesus did hear the voice, it is also possible that others saw a vision. This can happen, particularly if there is someone as spiritually powerful as Jesus in your midst. It is possible that the people who were with him, and who were extremely sincere, were open to a visual response. In this regard, the account given in the Gospel of John is especially interesting.

There are two other points which arise here. One is that this is the first mention of Jesus' sonship, and the other is that Jesus' ministry begins after the baptism. This brings up the question as to how Jesus approached his ministry: as the Messiah? as the son of God? as the son of Man? as a prophet? *The Interpreter's Bible* raises this question and interestingly enough they do not



attempt to answer it. Was he the Messiah? Certainly not in the accepted or expected sense of that word. But in the sense that he demonstrated the Law to a greater degree than any human being had ever done, he was a way-shower—or messiah—who showed us what could be done. In a small sense, you and I are potential messiahs. For instance, every time we meet somebody and are able to convey to them what metaphysics is or help them to get interested, we are showing the way on a small, limited scale, as we do when we are really trying to live it and we radiate it to other people.

Was he the son of God? He was, as you and I are also sons of God. Was he the son of Man? He was as human as you and I are, which is a thing most people forget. He was both, and so are we. This is what is meant by the use of these two phrases, although they have caused more confusion for Bible students than any others. He alternated between being the son of Man and the son of God, and you and I do the same thing. When we are in meditation, we are the sons of God. When we lose our tempers, we are the sons of Man.

Was he a prophet? He did prophesy, but in a very general way. Although reformed Judaism has now gone so far as to say that he was one of the great prophets, according to our definition we would say that he was more of a teacher although he combined this with the qualities of prophecy. We believe that the time will come when we will know what is going to take place in the future—not in the sense of “tomorrow you are going to meet a dark man,” but from the point of what is going to happen in the world. We will know that because the more we evolve ourselves, the more we partake of the responsibility of our fellowman. That is why, even at our present level, we are strong weapons for peace when we use our thoughts positively, and even stronger weapons for destruction when we become negative. So we see that as we ask these questions we can find answers, not only as they apply to Jesus, but as they apply to each and every one of us at some point in our development.

CHAPTER 4. The story of the Temptation is presented here as a factual report, but once again we should ask ourselves, did this literally happen as it is told here? Did he actually fast for forty days and nights? It is possible to live in suspended animation in a deep trance or catatonic state for very long periods, but Jesus did not indulge in trance and wanted nothing whatsoever to do with it. The word forty refers to an indefinite period of

time which is followed by a physical manifestation. This tells us that he spent a period of time alone to clear himself before his ministry. After the Temptation we are told that the angel of God came and fed him, which refers to the feeling of peace, cleansing and spiritual strength which came to him. He passed the test and returned and then called his disciples.

We are given here a description of a literal, physical encounter between Jesus and Satan. Do you believe this actually took place? There is good and there is evil, literally, but there is not, in the way it is presented here, a Satan who physically tempted him. The Hebrews have always believed there was someone called Satan—"the fallen star," Lucifer, Beelzebub, etc.—who was an archangel who had fallen from heaven. They believed that the devil could take physical form. They also believed, as we learned in the book of Elijah, that there was definitely a force of black magic. If people were to speak of such a thing today they would be told that they should "go to Bellevue." "Ignorance is bliss, 'tis folly to be wise." However, this was an accepted idea in that time, which is why, later in the story of Jesus, they accused him of working with the devil.

However, as we have seen, Jesus exemplified by his life the stages of soul growth. There is a time in the development of a human being where he meets the experience that is called the Temptation. This occurs just prior to the Third Initiation, the Transfiguration. Until this time the disciple, or initiate, can still be tempted to use his power for wrong purposes, but once he is past this experience he can no longer use it wrongly. So you find here a very charming and lovely presentation of what occurs. However, there is another interesting point here. The real meaning of this experience is that it is a test as to whether the spiritual ideal or the human idea is stronger in the soul. This is positive proof that Jesus was human, because if he had been only a spiritual aspect of the Godhead, there could have been no temptation nor would there have been initiations, which is something most people do not realize.

The temptations are three in number. The first is to perform miracles for the satisfaction of his own need as well as for acclaim. The second, due to the opposition he knew would arise, was to give a convincing sign that he was the son of God, which he certainly could have done. The third, which to most people would be the most tempting, was the realization that he could be ruler of the known world if he chose to be. He refused all three.

The devil as Satan represents the adversary, as he also was in the book of Job. The Hebrews also held another interesting concept about Satan and that was that he was the accuser. The conflict is that the rational mind says "I can do these things," and the accuser is saying "Are you worthy? Are you ready?" The old rabbis believed that Satan stirs up the evil in man to seduce him into sin and then denounces him before God, Who punishes him with death. When a problem becomes so great that a person feels he cannot face it, he subconsciously looks for a way out. One of the ways he tries to solve it is by subconsciously producing mishaps. That is what is meant by saying that a person is "accident prone." Our very practical insurance companies have made a great study of this and have found that a large percentage of people have accidents at times of great stress. It is not as a result of the stress, but the effort to escape facing the situation. There is a great human psychology behind these concepts and experiences.

For a moment, let us look at Jesus as a human being at this particular point in his life. He came with an idea of what he was going to do and he knew he would do it. He expected far greater support than he received. This, too, is a very human quality, for he was disappointed when his message did not attract as large a number of followers as he had expected. He knew that he was definitely the son of God as well as the son of Man, and he expected that his teaching would be welcomed far more than it was. When this did not happen he went out, as he always did, to be alone and meditate and then came the test.

Now, heaven knows, in our own little lives we have enough choices to make day by day as to what is right and what is wrong, and we can call them temptations if we want. But at the level of evolution that he had reached the temptation is probably the greatest that any human being could ever endure. He had tremendous power. He knew he could use it for his own particular good: he also knew he could use it to perform miracles that would convince everybody, and he further knew that he could use it to gain political power for himself. All of these things were completely true, and they stood on the one side of the scale, and on the other stood the power as he intended to use it as the son of God. In the picture given here, Satan represents the mental torment that he went through as these choices were presented to him. You and I know in our own lives that when we have a decision to make and we know what we could do if we went this way, or what we

can do if we choose the other, there is a strong temptation and conflict in deciding which one is right. But at Jesus' point in evolution, this is the final test. Once passed, the human being can never do a wrong thing again: it is the highest development of the human soul. And this occurred almost at the beginning of his ministry.

When you reach the stage of the Temptation as described here, you have tremendous power and it is up to you what you are going to do with it. There is nothing good or evil: it is what you do with it that makes it good or evil. There are people who are power mad. This is why most people want money—for the power it gives them. That is why the last temptation that is offered Jesus is control of the world: this should be the most tempting, but he was not tempted.

Then we are given the story of the calling of the disciples. In the Introduction to the gospels we discussed the question of why Jesus chose these men, mostly unlearned, to teach the most esoteric truths. We found he chose simple men who had great faith and the sensitivity to understand—perhaps not intellectually—enough to absorb what he taught. The intellect can be the greatest gift or the greatest curse of the human being. The intellect is consciously developed in that it knows nothing except what it learns from the outside world: it knows nothing of what happens within the individual. There were a great many intellectuals in those days as there are in our own. I personally think that one of the great tragedies of our time is that we have so many pseudo-sensitive intellectuals. For example, even among metaphysicians, the higher the educational level the more embarrassed some people are to “admit” that they go to metaphysical lectures. We are a highly intelligent group, but it is rare to find a person who has the intelligence to absorb and understand and to some degree radiate what we believe. Jesus found the same situation in his own time so he chose those who were open enough and ready for the teaching, and they were among the poor class. He did not attract many intellectuals.

CHAPTER 5 begins the Sermon on the Mount in which Jesus sums up a whole way of life. The Beatitudes pertain to the life of the soul as well as to the life of the mind, and we are very clearly and succinctly told what to do in order to achieve dominion. In this day and age we are told that they are very impractical and unrealistic for you must “be on your guard because everyone tries to take advantage of you.” But ask yourself hon-

estly, do you know anyone who has lived his life according to them? The tragedy is that no one has really tried them. The Ten Commandments and the Sermon on the Mount complement each other. These two expressions of the Law will suffice for every one of us, not only for this life but for all lives to come.

The more I have seen and experienced, the more certain I have become that there is only one thing that is definitely permanent in life, and that is God. Everything else is in some state of change, although because we change physically at such a slow rate we do not always see this. The only thing that is changeless is God. Jesus gave this teaching not only to the people of his time, but to all who followed. This teaching will never be "out of date" and will never lose its effectiveness. We could even say it is almost as eternal as God Himself because when we achieve that point of evolution which we are meant to reach, these statements in the Sermon on the Mount will be so incorporated as part of our being that it will be second nature—I might say "first nature"—to act in this way, and only then will these words pass away.

We should be aware that these sayings were not all given at the same time but over a period of some days, and possibly during the entire period of his ministry. This is why we will find many of these sayings sprinkled throughout the other gospels. Matthew is the only one who assembles them all in one section. However, Jesus did give the core of this sermon to a group of thousands of people who had come to hear him, some of whom had been with him for some time and some of whom were newcomers. He spoke to them very simply yet, as always, what he said also had an inner, esoteric meaning for anyone who had the "ears to hear."

Many people ask why the Bible, particularly the New Testament, is written in a way that seems to make it so difficult to understand. There are a number of reasons for this, one of which is that the words have changed their meaning greatly throughout the years. There is another very important reason that is as true now as it was when Jesus gave this teaching. If you are going to be a good metaphysician, and by that I mean one who practices it, grows and improves his life, who is—as Edith Hamilton calls it, "a witness to the Truth"—you are going to learn to think. This is why, particularly in the sayings of Jesus, you will notice that not all of it is completely direct. When he was asked a question he would frequently answer with another question. There is

a very good reason for this. We all have a bad habit of listening to people without taking the trouble of thinking it through. In fact, our educational system is based on our ability to memorize—not to think. Because someone said something 100 or 500 years ago, it is accepted as the final authority and no one is supposed to have a new idea about the subject. We, on the other hand, say that we do not believe that “revelation,” to use a term, ever ceases—and it does not. But somehow or other we do not believe it can happen to us. It can and it does, if we allow it. The only way to attain this is by training ourselves to THINK. Jesus knew this, and it is one of the reasons why we find so many of his sayings clouded in “mystery,” and why he so frequently said “Him that hath an ear, let him hear.” People who have read the Beatitudes, for example, probably know them backwards. Most of us have heard them repeatedly from childhood—but if you ask what they mean, few there are who know. They think that because Jesus said them, they must be right. They are right, but unless they mean something to you in your own terms they will not do much in your life. As we discuss what is being said, it is important that we each find for ourselves the meaning they hold for us. If you find that something within you agrees with an explanation that is given, fine. But do not accept it just because it is written here. Find the meaning within yourself. We all want to grow, to improve and, primarily, to find God. We will never do it secondhand.

Jesus gave this sermon with a very definite purpose in mind. He realized that there were many people who were ready to accept the “higher teachings.” I have a complete dislike of the terms “higher” and “lower,” but there are certain of us who do have a more developed capacity for understanding, and I think the Beatitudes were meant primarily for them, even though they hold Truth for anyone at whatever level he may be. Jesus was no “visionary.” He was a most practical man, and he had the greatest wisdom of any man who ever lived. He not only had wisdom, but he had a great compassion. He did not sympathize and say “Oh, you poor thing, I am so sorry for you.” He was quite detached from that kind of reaction. What he did was to give them something by which they could overcome their problem. He was concerned with one subject, the human soul and its relationship to God, and its resulting effect in this world. He knew that each one of us was created identically in Spirit and that we all had the same capabilities. He also knew that we were given free will and it was up to us to do what we wanted with what we had been

given, and that this was why there are people at various levels of development. Some forged ahead, some just made the grade and some lagged behind. This is the evolution of the soul. What we are each to do is to apply ourselves to this teaching to the best of our abilities. No one asks more of us than that, not even God.

The Beatitudes are eight in number. Incidentally, it is rather interesting that we have been given the Eight-fold Path of Buddha, the Ten Commandments and the Eight Beatitudes, and each one gives us steps in understanding. One other sidelight before we get into the discussion of them. You know that each one begins with the word "blessed," and in Greek this means "immortal." The English word blessed has its derivations in a word meaning "to make whole, complete; holy," but the Greek word means immortality (which in their terms meant that we no longer had to be reborn). However, it gives an interesting approach to these sayings if they are read, for example, "*Immortal are the poor in spirit.*"

The words of the opening Beatitude sound very strange to our modern ears: "*Blessed are the poor in spirit, for theirs is the kingdom of heaven.*" When we think of people who are "poor in spirit" we feel that the person "has no backbone." Do you really think this is what Jesus meant? Do you really think that he thought Casper Milquetoast would be the perfect subject for the kingdom of heaven? First of all, what is the kingdom of heaven? It is the perfect state within you and within me. Heaven is the ideal life which we are to manifest on earth. Heaven is first of all the Presence of God, the Indwelling Christ Who lives within each and every one of us. There is perfect love there, there is perfect health, vitality and prosperity and perfect wisdom. Each and every one of us has this within him. Jesus said at one time, "Seek ye first the kingdom of God" and this kingdom of God, or kingdom of heaven, which is the same thing, is the perfect state in which each of us is created. It is there, locked within us, and to the degree that we are able to unlock it we make our lives what we want them to be and what they should be. This is when we really witness the Truth: this is the Truth.

This kingdom of heaven is ours for the asking, but we do have to ask and, even more, we have to do the thing that is most difficult of all—we have to work. We have to work in accordance with the Law. What does it mean to be poor in spirit? It means to have an open mind. We must dethrone ourselves from our great intellectual heights of decreeing "This cannot be so." If I say to

you God is Life and Life is unceasing fulfillment, what do you say? We accept it mentally, but somehow or other we also say in effect, "It is wonderful, but you know, I do have to live," which means that we must adjust our thinking and actions to the outer world. But if you "have to live," how do you live? Are you living by virtue of yourself, or by virtue of God? As an example, we are impressed morning, noon and night with the idea that people who reach the 40's should take it easy: "After all, you're not as young as you were." Do you believe this? Medical science says so. But if you believe that God is Life and Life is unceasing fulfillment and you live in accordance with that belief, your body is revitalizing itself each day. Your body is getting healthy, not ill and aging. But do *you* believe this?

There are many things we are asked to accept in metaphysics that seem new and startling, only because in their very simplicity they tear away the tremendous structure of intellect and science that we have built up and believe. We look at this formidable structure of science and say "After all, they do know what they are talking about." Do they? I have yet to see a scientific fact that has not changed, even reversed itself, within a period of time. They are always discovering new things, and thank God for these discoveries, but there is nothing infallible about man-made ideas. There is a very beautiful line from a book called "The Voice of the Silence" which applies here—"The mind is the slayer of the real." The mind, the intellect, will destroy the spirit if it can.

We are told to leave our preconceived ideas behind us and to keep an open mind towards things we do not know. No matter how much wisdom you or I acquire, we will never exhaust wisdom. No matter how much, for instance, we learn from a particular psalm or prayer, we will never exhaust its depth. No one will ever come to the end of understanding a Bible teaching. The greater our capacity for understanding and wisdom becomes, the more we get out of these teachings. This is why they are called the "Eternal Verities." So to be poor in spirit means to have a completely open mind and not to be influenced by intellectual concepts. They are all right in their own way, and we need them, but they are not going to change anything in your life. It is a wonderful thing, for example, to find that we have conquered certain laws of the air and we can travel unbelievable distances, but it is not going to change you. It is not going to bring you or me any closer to God. We can be thrilled by it, but the only thing



that is important and is the core of everything that has any life is finding God. So being poor in spirit means to keep an open mind and to realize that we are all growing souls.

The second Beatitude is "*Blessed are they that mourn, for they shall be comforted.*" The arrangement of these Beatitudes is not by chance: Jesus gave them in this order with very good reason. The first one actually says that if you keep an open mind and try in faith, even though you cannot quite understand it intellectually, you will find God. Then he follows it by saying "blessed are they that mourn." Now he certainly did not mean—and this has been terribly misunderstood down through the ages—that the more tragedy we have in our lives, the more we struggle and suffer, the better it will be for us. He did not say that. What he meant, to put it another way, is that the very fact that we do have problems is in time going to bring us to this concept. It is true that 95 percent of the people who are in metaphysics today are here because they came to the last stop and there was no way out. There are very few who get into this study out of a natural curiosity. More often it is the case, as the old adage says, that "man's extremity is God's opportunity," which is another way of saying "Blessed are they that mourn, for they *shall* be comforted."

Even for those of us who are in metaphysics this holds true. None of us have reached the point where we have no problems. They change as we grow: they are a little more refined and subtle as we evolve. But we have not reached the point where we are such strong, sturdy inhabitants of the kingdom of heaven that life runs like a rippling brook. We may get some small stretches of it, and some of us get big stretches, but then we find that we come across something in the subconscious that has not been moved. We find some part of the subconscious, or the soul, where we have closed ourselves off from the concept of God, where the subconscious does not quite believe, and then we find ourselves repeating a pattern until sooner or later we learn.

But we do get to the point where we are sick of problems, sick of hanging onto them or sick from fear of them, and then we turn to God. The tragedy of all human life is that we wait so long. We certainly should not waste our time in regret, but utilize the time we have now by training our minds and emotions. You begin to face up first to yourself, and then to your situation, and then you find you are face to face with God. Very simple, but not easy. It means stripping yourself and myself of all the things we love to hang onto, even though they may torture us: what someone did

to us, for example. We have to let go of these things. This is our own individual work, and when the real effort is made within, that kingdom is ours. If we do not like the way life is at this moment, then we can become blessed, because we are mourning, when we turn to God. This is the only way for us until we get enough wisdom to realize that this is all there is to life.

The third Beatitude has also been the source of great misunderstanding. *"Blessed are the meek, for they shall inherit the earth."* Again, we have little use for those who are "meek" in the usual sense of the word—we feel they are doormats, people who will not amount to anything. But in this Beatitude we are actually given what we might call the key to all understanding. There are two words which are extremely important, "earth" and "meek." The word earth means you, your environment, body, affairs and personal relations. This is very close to the first chapter in Genesis where we were told that God made man in His image and after His likeness and gave him dominion over His earth. So we are told that if we become meek, the earth is completely under our dominion.

What is meant by being "meek"? It means that we recognize, not only intellectually, but within our hearts, that God IS, that we are His sons and His plan for us is a joyous, full, creative life. This is the Law, and this is what we were all created for, and nothing can stand in the face of that. This is the true pattern which is in each and every one of us and which we are here to express in joy. You know that beautiful line from Job "And the sons of God shouted for joy:" we are not very noisy about it yet, are we? To be meek means to have a sense of inner security in the Divine Plan for us no matter what it looks like in the outer world. When you hold on to the real and perfect idea that is within you, because you know in Truth and Reality it is so although you are beset by problems, those problems will dissipate one by one. You do your part and God will always do His. This is what it means to be meek.

Another phase of being meek means that you recognize the fact that there is a greater Intelligence than yours: that there is a greater plan of which you may not know at this point. It means to know that not always do we know what the answers are. We can say that, in one sense, to be meek means to have complete faith in the statements we constantly use in metaphysics: to know that everything that we need is here now, and it is up to us to appropriate it, use it and act as though we had it already, even

though it may not have materialized on the physical plane. When we do this we will suddenly find we are inheriting our earth.

The next Beatitude is "*Blessed are they which do hunger and thirst after righteousness, for they shall be filled.*" To be righteous means to think, speak and act rightly. This means exactly what it says: it is extremely simple. You see, these seem to vary a bit; one is very esoteric and another is very logical, and this is how Jesus planned them. He gave us both the inner and the outer teaching for, actually, you could not succeed with one Beatitude alone. If you decided, for instance, that you were going to live by the third one, "*Blessed are the meek,*" that would be fine, but if you took no physical action there would be no expression. We are physical beings and we express ourselves on the physical plane. Emmet Fox used to say very beautifully that the word "express" means to press out, to press out that which is within. In other words, whatever we believe within we express, or press out into manifestation, and that is not what we say we believe, but what we really believe. We know that the more we train our thought, our words and actions, the more good we will reap.

Then we are told "*Blessed are the merciful, for they shall obtain mercy.*" Mercy is a very beautiful word, but there is one that I like even better and that is "compassion." We are all good and kind people who do things for others, it is true, but not always do we do them very wholeheartedly. Each one of the Beatitudes is actually saying that whatever we put forth we are going to get back. But we must express good, not because of the good we want in return, but because we want to be kind, we want to be understanding, we want to be helpful.

To be merciful, in one sense, means to give up one thing we can all do without—criticism and condemnation. We are so often unaware of our criticism of others and we are awfully fast to condemn. We should all remember that wonderful saying that "there are not two sides to every story, but three: your side, my side and the Truth." Somehow or other we invariably forget that third side and jump to conclusions instead. On the other hand, if we do see someone doing something we know to be wrong we have the privilege of saying something about it and we should do so—not in anger or resentment, but in a completely detached way. That is also what this refers to, for we are too often prone to tear the other fellow down when we should help him up. Usually it is best to be very frank about what you see and think and give

the person a treatment. If you correct someone for something and in the back of your mind see the Presence of God there you will find that it is magical in its effects.

*"Blessed are the pure in heart, for they shall see God,"* is a very beautiful statement. It does not mean, of course, that we are actually going to see the Infinite God in the flesh, but it means that we will live in that state of consciousness where we behold everything in its purity. We may be able to see this in certain people of whom we are very fond, but we are not so apt to look for the Presence of God in those who "rub us the wrong way" in our everyday lives, and this we should try to do. It also says to all of us that if we clean up inside—if we let go of our fears, resentments and negation—we open ourselves to a completely new and wider world. Certainly this includes a physical purity, but it goes deeper than that to the point where we are really free from the negative qualities that beset us, and have the feeling of security in knowing that God is in each and every one of us and we are important to Him as His expression. It is then that we are pure of heart.

The seventh one seems quite clear, *"Blessed are the peacemakers, for they shall be called the children of God."* Certainly none of us is interested in starting arguments or stirring up trouble. But we may still get into arguments about things that are not personal, such as religion or politics, and it is then we should remember that we are all children of God, and that all these beliefs are part of an Infinite plan. Too, we should have no fear of stating what we believe, for if someone disagrees with you, that is their prerogative and it can be discussed peaceably.

To be at peace also means that we should become citadels of quiet, strength and inner assurance to the extent that we radiate that peace to everyone with whom we have contact. Too, it is then, when we are truly quiet and at peace, that we have the privilege of knowing about God through illumination. This is also why we are always told that before we are able to achieve any demonstration there must first be that moment of inner peace, that feeling, if only for a moment, that all is well, for from that moment the outer picture begins to change. It is then that we witness to the Truth.

The eighth and last Beatitude, which begins *"Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven . . ."* is not a very happy one, and certainly this, too, has been terribly misunderstood. But he did not mean

it in the literal physical sense any more than he did when he said that if we would be his disciples we should take up our cross and *die daily*. What he did mean, of course, is that the enemies of our household—our negative thoughts, feelings and qualities—do persecute us, and when we try to and do overcome them we become the rulers of our kingdom.

Now, whether this is in the exact order given by Jesus or an order Matthew himself decided upon, the fact that verses 13-16, which begin "*Ye are the salt of the earth*," follow the Beatitudes is meaningful. Salt, as we know, is seasoning, and he tells us that each and every one of us has been seasoned with something of which we are not too aware—the Presence of God. We are made in His image and likeness, but unless this "seasoning" manifests in our lives we might as well not exist. We often, unfortunately, meet people who are not living but just existing, and this is because that seasoning has not taken effect. However, most of us have had the experience where, after a few months or a year in metaphysics, we suddenly find ourselves with people we do not know, for instance, and one or two will gravitate towards us and suddenly begin to tell us their problems. This is because, unconsciously for the most part, this "salt" is beginning to take effect. But there is room for improvement. We are supposed to increase this "seasoning" and the Beatitudes are the guideposts to do this.

He continues with "*Ye are the light of the world . . .*" which is similar, although deeper in meaning. First of all, it is true that it was a custom at that time for certain esoteric schools, such as the Essenes, to always keep a light lit in a building that was set on a hill. This is a physical reference which he uses as a symbol to say that you and I are the light of the world if we want to be, by what we say and do, and what we radiate. There are a few students of metaphysics who will not talk about it because they are afraid that people will think it is a little bit "queer," and they are very definitely "hiding the light under a bushel." Too, light is one of the most beautiful symbols we have for God. When that Presence is clear to you and to me, it penetrates everything around us and gives off a golden glow. This is the light of the world, and shadow cannot stand in the face of the light. The more we reflect upon this Presence the more we bear witness to the truth of the Presence of God, which is what Jesus says in verse 16.

In verses 17-20 Jesus makes it very clear that nothing that

he said was in opposition to the laws of Moses. What he did was to strip the old teaching of its ritual, its outer show and sacrifices, and return the responsibility to the individual. We are told that if we break one of these commandments we shall pay for it, and we do, as we well know. He contrasts the idea of outer sacrifice with the true idea of inner righteousness, which in many instances the Old Testament prophets also stressed. He says that unless we do this work of ridding ourselves of negation we cannot enter the kingdom of heaven.

In verses 21 and 22 he first states the Law, and then delineates it very clearly. Firstly, we should give attention to his statement, "whosoever is angry with his brother *without* a cause." Most of us have at some point felt that we must not lose our tempers if we are good metaphysicians and we usually feel very guilty if we happen to do so. On the other hand we have a clear example when Jesus got furious with the money changers—but he did have "a cause." We do have the right to be angry if something is really wrong, but our danger lies in rehearsing the incident in our minds until it becomes a resentment.

If we get angry *without a cause* we are told we shall be in danger of judgment. What judgment? The judgment within you which decides whether the reaction is going to affect your body and your affairs or not. In other words, if we do not want to hurt ourselves, and certainly we do not consciously want to do so, then we will restrain and control our reactions. He goes on to say "whosoever shall say to his brother, Raca . . ." Actually, Raca is also a Hebrew word for fool, but it does not have such a strong sense of derision as when you call someone a fool in disgust. We do not have the right to be disgusted with our fellow-man. We are each a divine spirit, and we are one with the rest of the human race. When we separate ourselves through criticism, indignation, resentment or snobbishness, we start to damn ourselves.

In verses 23 and 24, Jesus is dealing primarily with the inner life. He said that before you try to make a sacrifice or offering to God, whether it be a physical gift or the gift of yourself, you must clear the path within yourself. You should make certain you are free from resentments. When you rid yourself of the negation that was imbedded there, then you will find your gift will be graciously received, and acknowledged in a way that is beyond your own intelligence.

Who is the adversary he speaks of in verse 25? The physical

person who has caused certain things to occur? Possibly, but there is another adversary. Certainly it is the subconscious, but it is also what we call logic, where you find within yourself disagreement with the Truth because you believe more strongly in the "logic" of the outer world. Jesus told us that if we do not agree with this adversary quickly, we will be judged again. We will judge ourselves by our misuse of the Law. If we have the power of decreeing good in our lives and we do not do so, then we are going to reap what we have sown until we learn. If we do not live according to the Law, we have put ourselves in a jail of our own making, and we will not come out until we have "paid the uttermost farthing."

In verses 27-32, as we saw in the Ten Commandments, to commit adultery refers not only to the physical relationships between men and women, but to the spiritual truth—that whenever we are impure in our minds we are adulterers. He also was speaking very specifically of marriage. When he stated we are to pluck out our eyes he of course did not mean that literally. The eye is the symbol for wisdom. If you cannot see correctly then, shut your eye, cleanse it, and look again in the right way. The hand is the symbol for action. So this pertains to your own insight and your own deeds. As further indication that this is also symbolic, note that he said the "right hand" and the "right eye." You no doubt recall that the left side stands for what we absorb from the universe, and the right side is what we give out to the world. He told us to completely amputate the wrong thought and wrong action.

Verses 33-37 refer to the Third Commandment, but Jesus also said that our words are so powerful that they constantly demonstrate themselves. Therefore, we must be careful in what we say. We should choose our words—yet we use our words very lightly. We can see here, too, that Jesus was not only giving a moral and religious teaching, but a teaching of the inner world; our feeling nature, which is the substance of life and which is completely susceptible to every thought and word, must be carefully guarded.

The words of verses 38-42 are also very strange to our modern ears. You know how eager we are to defend our rights. It is very difficult for us to remember in a particularly painful situation, that it could not have happened unless we had consciously or unconsciously brought it to pass ourselves. But Jesus knew, and he told us so, that forgiveness is of the most vital

importance for you and for me. Then he said something which was equally as important: "Resist not evil." This means that if you find something unpleasant happening to you and you find your temper rising, train yourself to be on guard and STOP IT immediately. Because the sooner you stop it, the faster the situation will straighten out and the faster you will have a demonstration. This is certainly not an easy teaching, but I am perfectly sure Jesus never told us to do something that could not be done. On our part it needs more effort, more understanding and desire to achieve and, probably the greatest of all, the willingness to put aside the pettiness of our little selves.

Verses 43-48 deal with something of which we all are a bit guilty. It certainly does not profit us to be kind to those we care for. It is a thing of joy to do things for people who are close to us and with whom we have a rapport. But the thing that is right and good, the thing that is important, is to treat people you do not care about in the same way. It is not necessary to make bosom pals of them, but we can be kind, courteous and, when the need arises, we can be helpful. Once again we are told that what we sow, we shall reap: if we act generously in love, we shall reap love.

CHAPTER 6. I do not think that verses 1-4 pertain to most of us in the outer meaning, but it may pertain in a slightly different sense. We do not parade what we do for people before others, but the question is, "How much do we do?" For instance, I am a firm believer in tithing, for it is a way of saying "Thank you, God" to the Giver of all gifts. There are many ways of tithing: there is tithing of money to support the church or religious association in which you believe; tithing of your time to help another person; and tithing of yourself in giving interest and love. It is important to do these things, as Jesus says, "in secret," and in gratitude for what you have been given.

In verses 5-8 we see very clearly the wide difference between what Jesus said and advocated and what the churches teach. He does not advocate going to church or having a minister, or rabbi, or even a metaphysical teacher as an intermediary in order to pray. He said "When you pray . . . enter into thy closet and pray in secret." In modern parlance we say you should go to a quiet place and talk to God. There is no need of anything else.

Then in verses 9-13 he told us how to pray. I will not go into the prayer in detail for we have it as a meditation in the



Lecture Series, but there is one very important thing you should notice. There is not one statement in it that is pleading for something. Not one. Each one is a positive statement made in the realization that it is going to be answered. "*Give us this day our daily bread.*" It is not, "Please, Father, if You are in a good mood, see that I have my food tomorrow." There is no doubt in this prayer. Each statement is clear-cut and given in a frame of expecting it NOW. I would suggest that you spend some time on this, even though you may be very familiar with it, and see how much more you can learn from it. Do not read it from the point of view that this is the most magnificent prayer in the world, although it is. Read it from the point of studying the prayer of the greatest metaphysician who ever lived, to see how he prayed and what his thought was in formulating it as he did.

In verses 16-18 he once more stated, "For heaven's sake, do not do anything for ostentatious reasons." Again, we are not apt to do things in this way, but we have other forms. I would like you to ask yourself a question: "Can I honestly say I am completely free from concern about what other people think of me?" There are many of us who are extremely vulnerable to the opinion of another person, even though that person may not mean a thing to them. That is because there is a deep insecurity which makes them feel that the other fellow, for some reason or another, has the right to appraise, judge or criticize them, and, by the same token, most of us are guilty of doing it to the other fellow too, you know. We are all able to check ourselves in criticizing others, but it is much more important to change our vulnerability to the reactions of others. You are accountable to no one but your God. If you know that you are doing things to the best of your ability, your motive is good and sincere, and you have belief in the plan that the Presence has for you, then no matter what anyone says, it should not sway you. These are the things we should check on in ourselves, and when we find we are weak in a certain area, we should go to work on it.

Then Jesus dealt with the right use of property in verses 19-21. What has Jesus asked us to do here? To rely on God, and to believe that He is going to provide for us. Do you believe it? We could never have any part of substance, from the air we breathe to the much denser substance of a dollar bill, unless God was the source of it. This substance is differentiated in many forms and, according to your consciousness or mine, do we demonstrate what we need from that substance. And if that beautiful line,

which we all know so well, is true—"For where your treasure is, there will your heart be also"—then if you have this belief in your subconscious mind as well as the conscious, nothing in the world can stop you from demonstrating.

Verses 22 and 23 are a further emphasis. He told us that if this faith within you and me is so powerful and so strong that we see only the good, then our eyes are single and we will be full of light, in the sense that then everything goes right. The universe conspires to help us. This does not mean that we do not recognize the things that are going on in our world and lives which have to be corrected, but it means we know that the good must come forth. If we do not have that kind of faith, and if we have fear of a particular problem, then we are in darkness. If this is the case, we should take, for instance, the very simple and beautiful line, "The Lord is my shepherd, I shall not want" and work on it until the darkness begins to go. For, again, the darkness cannot stand the light. The more light, the more faith, we have within us, the clearer becomes the path and the more wonderful things begin to happen to us.

In verse 24, Jesus tells us that we cannot have two loves. We must put God first in whatever we do. You put God first by believing in Him, by realizing that you are His expression and acting in accordance with that belief in all things. If you put God first, for instance, then whatever your work may be, you do it as an expression of God. You "render unto God, that which is God's," by your faith and your tithing, and God will do the rest. If we put more faith in the outer world than we do in the inner one, we are walking on treadmills and making little or no progress.

I wonder if any of us have ever tried what Jesus advised in verses 25-34. Have you? But if we really believe in the Presence within us; if we really believe that the words are true and we apply them, then not a thing in the outer world could ever touch us. I sometimes wonder how seriously we all take these words, including some of our ministers, rabbis and metaphysical teachers. This is one of the most magnificent discourses we have. It is utterly simple in giving clear-cut laws for life. We love and revere it, but what else do we do about it? I would suggest that we each ask ourselves if we really believe we could live by this, and if we find the answer is "no," then we should get to work and build in the kind of faith that will.

CHAPTER 7. In verses 1-5 Jesus gives a rule of conduct that I think is one of the most difficult for all of us, for you know

how fast we are to criticize the other fellow. The reason Jesus stressed this is very interesting. We never know exactly what is behind the outer picture which we see. Furthermore, it is not given us to read the heart of another human being. We can only judge by what we feel in that outer picture, and not always do we see or feel correctly. There is another thing about criticism: a great percentage of the time, when we criticize another human being we are merely projecting our own subconscious picture of ourselves. Jesus was very direct and firm about this when he told us that as we judge the other fellow, we in turn are likewise judged. So let us remember when we are tempted to speak of others disparagingly, to try instead to say something pleasant and to look for the good.

Verse 6 is one that has bothered many people, and it certainly is a surprising statement in view of the Christian church's desire to make converts. Jesus did not tell the disciples to go out and make conversions: he told them to teach and to heal, but only where they were received. He believed very much that "when the student is ready the master appears." He warned that it is a dangerous thing to flaunt your knowledge. You can invite a person to a lecture or offer them a book, but never push these things or talk about them indiscriminately. I am sure not one of us has not had the experience of speaking of metaphysics at the wrong time and having people laugh at it, and then at you. That is because we are just emerging from the stage where it was called a "crackpot religion," and like so many of the Eternal Verities it is now being discovered to be sound and many more are becoming interested in it. The best way to attract others to it is by becoming a good representative of it yourself. "Let your light so shine . . ."

Verses 7-11 comprise a section which we all know, but you can look at it in many ways. You can take the first axiom of Ask, and realize it pertains to the things we need on the physical plane. You can take the second one, Seek, and know that it pertains to the things of the emotional plane. And then, when we become spiritually mature, all we have to do is Knock and the door of the Spirit within us is open. This is the real meaning, you know. If you want to demonstrate, ASK, claim and believe—do not beg—and you will find that this will always demonstrate itself.

Verses 12-14 sound almost ominous, but they are true. The narrow gate is the power of our thought. We enter into the Presence of God through our thinking; our desire of right thought and meditation. We all know by now there is nothing more difficult in the world, although it sounds so utterly simple. The gate opens when

we really put God first in our hearts, our minds, and affairs; when we think in accordance with God's Law.

In verses 15-20 he tells us to "beware of false prophets." What is a false prophet? We have them in many fields: politics and business, as well as science. But here, although this was included, Jesus stressed those who deal with the things of God. Unfortunately there are many false prophets, even in the field of metaphysics. Almost everybody, in or out of metaphysics, is seeking answers in their lives. The world is full of teachers, many of whom find this field a very lucrative one, and they offer a very tempting "come on." Nine out of ten people will find this appealing, and so they get "taken," financially and spiritually. These teachers will say, "I don't say this to everyone, but I think you are sufficiently advanced to be included in our very small group." It is tragic that many people respond to this. Why? They are thrilled that they have been selected because they are a little bit better than the rest. Too, they are looking for a short cut, and they are promised one. We know that the same power which we all have can be used for good or for evil—it still is the same power. Jesus gave us the one test by which we can determine its right or wrong use: "By their fruits ye shall know them."

In verses 21-23 he deals with those who pay lip service to their religion as well as the false prophets. There are certainly many people who love to tell others how religious they are, how much they believe and what they would do—and then never do it. We have all met the "holier than thou" people who look down at everyone else. Their attitude is included in this text, but he was also referring to the false prophets who try to impress everyone with their great development, power and goodness. He told them what would happen and it always does: there is always a paying-off time.

The sermon ends with a parable in verses 24-29. You will notice that Jesus did not say that if we follow this teaching we will not have problems. He said the rains came and the wind blew upon the house that is built upon a rock, but that house will stand. In other words, if we really try to build our lives on this, and try to strengthen our weak links, when problems do arise we know that we will come through them and not be hurt. We know we will emerge better and stronger, with more understanding as a result of them. But if we take these words lightly, if we listen and say "Yes, it is wonderful and I really will try when I have time" then, when the problems come we will be caught in the midst of them.

It is perfectly true that there is one very important point about the Truth, and that is we cannot deal with it in half measures. We either meet it full face or we might as well leave it alone. This is why we call this teaching a very hard truth. But it is also the only truth that will bring us out of our problems very quickly, and make us strong enough to express the full life that we all really want.

In CHAPTER 8 the narrative of Jesus' ministry is resumed. Matthew has separated three sections which deal with the healings of Jesus by two sections which deal with his teachings. He records ten miracles in all and *The Interpreter's Bible* says this corresponds to the ten wonders performed by Moses in Egypt according to the tradition of the Mishnah. Cabalistically we know that the number 10 signifies the beginning of a new cycle with the power of the old behind it, and in that sense this indicates that humanity has slowly evolved to the point where it is on the slow upward climb of growth and understanding.

The first incident we are given is Jesus' healing a leper. Since occurrences such as this are constantly referred to as the "miracles" of Jesus, before we discuss them specifically, I would like you to ask yourselves a question. Do you believe there is such a thing as a miracle? If so, how do you reconcile this, which is usually defined as a sign of God's good will outside of the Law, with the belief that God is Principle and Principle is the Law of perfect harmony, and there can be no violation of the Law? Actually, there is no such thing as a miracle. These healings are called miracles for the simple reason that most people only know the laws of the physical plane and believe that everything is controlled by these physical laws. Psychiatry and psychology have discovered there are certain phenomena of the subconscious, but these have not been codified into laws as yet. Further, if we believe that every plane is governed by its own laws and nothing can possibly happen that does not occur without Law in action, then we should certainly believe that anything in the whole universe is possible if you rise high enough in consciousness to control the law of the plane you reach. The higher you rise in consciousness, the more power and knowledge you have of the laws of the higher plane which always govern the planes beneath it.

I am stressing this at this point because I believe that everyone who has ever lived or is living now has the possibility of doing everything that Jesus did. It has been given to us. It is not being given today, it has already been given, and it is up to us

to use it. But first we must strip from our understanding of the healings all of the sugar coating which has covered them. How did Jesus do these things? He had the consciousness to do them, so he spoke with authority. He believed, he decreed, and so it happened. You have as much power as anyone else. You know the Law, but how great is your faith? I wonder how many of us have had instantaneous healings? I do not say we can demonstrate instantaneously on every problem that arises, but we can certainly greatly increase our percentage of instantaneous demonstrations. The Law never varies or deviates. If I want to turn on a light, I have to use the same steps that Thomas Edison would to do so, and it would go on for both of us because we used the same Law, even though I do not know as much about electronics as Mr. Edison did. It is nevertheless the same Law. The same thing is true in metaphysics, whether it applies to the physical body or affairs.

There is another point we should bear in mind as we look at the healings. Jesus is not concerned with whether the person is a good or bad person. What they have been up to this moment is of no interest to him. He does not ask "What have you done? Do you repent? Do you believe in God? Will you be a changed man from now on?" The only thing he did when requested for help was to give it. Why did he give it? Because he knew and taught that every human being is a special creation on the part of God. He also knew that in doing the healing he changed something in the make-up of that man. This man, with his tremendous love of people and his tremendous power, felt that every human being was sacred to God no matter who or what he was, or what he had done. He only saw the people he contacted as God's perfect creation. He did not judge — as most religions do — he healed.

The healing of the leper was an extremely dramatic episode for a number of reasons. In those days leprosy was very prevalent because of the conditions of filth in which many people lived, and furthermore it was extremely contagious. The lepers used to wear little bells so that people could hear them coming and could avoid them. They led a life of hell on earth, not only from their disease, but because they were cast out of the community and their families, and were left to rot and die. Jesus not only healed this man, but he healed him by placing his hands upon him, even though physical contact was considered the height of danger. Yet Jesus was so completely fearless and so strong in his consciousness that he saw nothing but the perfected man and so he could touch him. Instead of Jesus contracting leprosy, the leper was healed.

He then tells him to "see thou tell no man." *The Interpreter's Bible* says that he did this because he did not want too much knowledge of what he was doing spread to the populace, but I doubt that very much. Actually, when you or I make a demonstration, we are advised to say nothing about it for a couple of days in order to give the subconscious time to accept the idea and let it "jell." If you speak of it too quickly and are still a bit awestruck, there is an element of "did it really happen" which can undo it. When Jesus said in verse 4, "show thyself to the priest and offer the gift that Moses commanded for a testimony unto them" he sealed the demonstration, so to speak. It is a law of demonstration that when we demonstrate we should in turn give thanks, and tithe. This is part of the principle of tithing. So he sent him to the priest to make his tithe to the temple in gratitude for what had occurred.

The story of the healing of the centurion's servant contains a number of interesting elements. First of all, he departs from the tradition of healing only the Jews. The centurion was a Roman, a non-Jew, and in spite of all opinions Jesus healed his servant. He even goes so far as to remark that it was quite possible that the Gentiles would inherit the kingdom rather than the Jews, which did not go over too well with many people. He no doubt said this to draw attention to the fact that this man, a pagan, a non-believer, who had simply heard and watched what Jesus had done, came to him with such faith that he says Jesus need not even come to his home "but speak the word only, and my servant shall be healed." The centurion had complete faith and so the healing took place. It is no wonder that Jesus marvelled, for not even his own disciples felt that way: he had to go to Peter's house to heal his mother-in-law. He says, "I have not found so great faith, no, not in Israel." In this story we have a wonderful example of what pure faith will do, with no knowledge, only the acceptance and belief in an idea. Also, this was not a healing of the centurion himself, but of his servant. Further, this is the first instance of absent treatment which we encounter and it was also an instantaneous healing.

His reply to the scribe in verses 19 and 20 may be regarded in several ways. He is speaking of the Presence of God within the individual, Whom we sometimes call "the silent Watcher," and saying that there are so few who receive Him. Too, he is referring to the fact that animals instinctively recognize the fact that they are protected but the human being is so uncertain that he

will pin his hopes on another human being whom he has seen do things, rather than realizing that "the lilies of the field, they grow and they toil not." He also says that the average human being is always fearful for his life and livelihood: he has no place to rest because he has not found the inner security that God is in him and he is in God, and consequently he suffers. But on a physical level this is also one of the instances where we find that Jesus became quite annoyed and sarcastic, for he is also commenting with some bitterness on the small reception given his teaching.

In verses 21 and 22 we have another instance of his complete disregard for the old formalities which is bitterly resented by the orthodoxy. A burial, especially of a member of your family, was considered by the Jews to be one of the most sacred rites, and it is still true today. This came before anything else, to the extent that you were even excused from your obligation to the temple and allowed to bury the parent and sit in prayer for seven days. Jesus says that God takes precedence over family rites and if people will not accept this it means that they are spiritually dead. The thing that is most important is not the burial of a parent, but the kingdom of God.

In verses 23-27 we find the famous story of the storm, where Jesus saved the disciples by stilling the waters. Matthew, as we have seen, tends to attribute a supernatural element to his story of Jesus, although this incident is also related in Mark. We have also discussed the fact that we have dominion over the earth through the natural working of higher laws. You might, then, ask yourself again, what do *you* believe? Did this actually happen, or was it the fantasy of an enthusiastic disciple? I think by now we would all agree that it did happen. Each of us to some degree effects the weather, even though we may not have reached that level of development where it is possible for us to control the elements.

Verses 28-34, describing Jesus' power to cast out demons, are very interesting, even though we do not know whether or not it actually occurred. First of all, one of the things which most people ignore about this story is the fact that Jews do not keep swine. It is believed that after the Resurrection, the early Jewish Christians made this story up with a tongue-in-cheek attitude towards the orthodox Jew who felt that to even be near a pig would demand as much cleansing as contact with a dead body. In addition, there are some old Indian legends which are similar to this.



It is, nevertheless, a very vivid description of Jesus' power of healing mental illness which is factually recorded in later passages.

The belief at that time, which was a very old one, was that sickness of any kind came either from God or from demons. However, it is true that there are two general forms of mental illness. One is broadly described as paranoic or schizophrenic. The other kind is caused by the interference of discarnate entities who are able to influence people who are very sensitive. If people dabble in psychic phenomena it is possible for them to be possessed. The people of that time did not understand this in these terms and so they called the possessing entities devils. We might say that the story deals with a human being whose subconscious was running wild and overpowering the mentality when Jesus restored his sanity.

With CHAPTER 9 we are suddenly in the midst of the doctrine, philosophy and belief of Jesus. I personally think that one of the most important parts of his teaching is found in verse 2 where, after healing the man of palsy he says to him, "Son, be of good cheer; thy sins be forgiven thee." This is a completely new concept, one which we certainly did not encounter in the Old Testament. Jesus told not only his own generation but everyone who followed, that each human being has the power of forgiveness. Why did Jesus think it so important to say that to the man with palsy? Actually, because the man nurtured a hatred which was so intense that he had no control of his muscles. (Subconsciously he shook with rage.) We see the same thing today in various diseases which we have among us. I have had one or two students who have been afflicted with palsy, or what today is called Parkinson's disease, and it results from an intense hatred, one that is so violent that in a different type of person it would result in murder. However, because the person's nature is for the most part kindly, he turns his hatred inward and ruins himself. Not always does it result in palsy for, particularly when it is related to an emotional relationship such as a husband or lover, it more often causes cancer.

One of the most important things that Jesus said, besides the fact that God is in you, is that you and I have the power of forgiveness. How often do we exercise this? Most of those people who have had personal contact with me know that sooner or later they are put on a resentment, or we might call it a forgiveness, therapy. There are a number of people who have had very amazing

healings through this. There are also a number of people who do it to the best of their ability but only in a superficial way, with the result that the incident remains active and consequently will to a great degree affect and disable the life.

Jesus says that he has the power to forgive what the Bible calls sin. Sin is an interesting word and actually, in the real sense, there is no such thing as sin. Wherever we have been foolish or stupid, either from ignorance or fear, we get into trouble, and this is what the Bible very often calls sin. The only sin—one of which we can all be guilty and which we must all watch—is not unconscious but a completely conscious thing. That is the sin of spiritual pride, where we feel that for one reason or another we are better than another human being.

Jesus knew that most people have a guilt complex which can only be healed by forgiveness. This is why he uses this form of healing. Now if you or I were to say to someone that their sins were forgiven, do you think it would have an effect? We have been given this to use, but we do not use it. More often we say, "I can forget, but I can't forgive." If I have the power to raise you to the point of consciousness where you can be healed, then you are a new person—the old is wiped out—at least insofar as the block which caused the trouble is concerned. Then you must forgive yourself, which is sometimes the most difficult thing to do. Jesus believed sickness was due to "sin" and healing was possible only through repentance and forgiveness. No matter what was wrong with the person, his words were usually "Go and sin no more." In other words, you are healed, now forget it. We can tell when forgiveness has actually taken place within the human being by two things. First, there is a total change in the feeling of the individual; second, the physical demonstration of the act of forgiveness in the soul results in a complete change in the outer picture.

This teaching was the cause of one of the great controversies between Jesus and the rabbis. Forgiveness was considered to be a rite which was reserved only for the temple priests. They felt that this was complete sacrilege, because they believed that no one could be forgiven without the intermediate help of a priest. It was God Who forgave, but only with the aid of an agent of God, and Jesus was not a temple rabbi. As the story continues we are told that the scribes think to themselves, "this man blasphemeth. And Jesus knowing their thoughts . . ." because he could read their minds, answers them. In that answer we see the great beauty

of his mind, and the great simplicity of the Law. What difference does it make whether we say "Thy sins be forgiven thee" or "Take up thy bed and walk"? It is the same thing, because if the man walked it was because his guilt complex had been relieved by Jesus' treatment.

Then in verses 10-13 we are told that he was called to task by the Pharisees for associating with sinners, and his answer is an all-time example for each of us. He said that he was not interested in going to those who were good and had no need of him, but to those who were in trouble. He also wryly commented on the fact that the idea of hospitality extended only to the prosperous and not to the poor. Even in our own time we have a bit of this attitude where, if we believe ourselves to be on a superior level we feel we should not intermingle too much. Jesus hits at this unmercifully. He made it very apparent that he was going to break bread with anyone he pleased, because first of all, he had a job to do. Also, he loved people and I am perfectly sure he found many of the so-called sinners far more enjoyable than the so-called good people who were rather stuffy. His job was to interest people enough to make them want to be healed, and it cannot be done by staying away from the multitudes. This can only be done by mixing, because we only know that a different way exists by seeing a different example.

When the disciples of John the Baptist asked him why they fasted so frequently and his disciples did not, his answer was again very simple and beautiful. People in that day, and even today, would fast to raise their consciousness, and also because they felt they were cleansing themselves and making an act of repentance or atonement. Jesus replied: why should my disciples fast? They are with me, and if their consciousness is not high now, all the fasting in the world will not change it. There is also the added comparison between John and his disciples who lived ascetically and believed in fasting and stringent disciplines, and Jesus' disciples who lived quite a normal life.

This is followed by the very famous sayings in verses 16 and 17 where he says we cannot mix the old and the new. You cannot take a new concept and try to live with it in an old environment, following old ways. For instance, when we get into metaphysics we find we cannot live life in the same terms as we used to do: we must change these as well. There is no one who within a few months has not found some radical changes in his life. He is not the same person as he was before he got into metaphysics:

he has changed and grown. He did not necessarily experience the New Birth, but he is very much a new being with new ideas. Jesus explained this principle of change.

In verses 20-21 he heals a chronic illness, a woman with a hemorrhage, and he points out again that it is faith alone that heals. You know, as well as I, that no matter how much knowledge we have or how much we analyze, the only thing that makes treatment effective is faith, and we could all use much more of it.

In verses 23-26 he raises the ruler's daughter from the dead. It is rather interesting that much more attention has been paid to the raising of Lazarus than to this incident. This is probably because people are far more impressed by the fact that three days had passed after a death than an hour or two, yet the only difference between the two healings was the element of time. As we have mentioned before, there is an etheric cord which connects us to our bodies, and if that cord is broken, which usually takes place after about three days, not even Jesus could recall a person from death. In the final analysis they were both supposedly dead, but we are so chained to the concept of time that Lazarus' healing seems far more impressive.

So we find that Jesus had the power to heal any condition from physical illness to death itself. And, as he went about the country teaching and healing, he looked at the multitudes who so badly needed help and called them sheep without a shepherd. He told his disciples that there was much work to be done and few to do the work, and he prayed to God to send more.

CHAPTER 10 begins with Jesus calling the twelve disciples together for instruction. It contains a great deal of important material both esoteric and exoteric, and we should be careful not to confuse the two, as most Bible interpreters do. For instance, in the first verse we find the words "*he gave them power.*" This conveys the idea to most people that Jesus personally touched each of his disciples on the forehead, or blessed them in a particular way, or said some magic formula which immediately empowered them to heal. It is another of the many phrases which has led to great misunderstanding. All Jesus did, or could ever do, was to teach them what he knew: "God is in you and you can do as I have done."

There is another point here that bears discussion. This power was to be used to cast out unclean spirits, which simply means that he instructed them in the act of exorcism. Most people shy away from the idea that there is anything beyond the physical

which can attack a human being. On the other hand, the Catholic and Episcopal churches use incense and ring bells at the end of the Mass to ward off evil spirits, and these rituals are still performed today. Possession was believed in and fairly prevalent, as communication between people on this plane and discarnate entities was quite accepted. This is the main reason why I am personally so against psychic development, since it can make a person susceptible to possession. Jesus knew this and he taught his disciples how to exorcise because they would have to deal with many such cases. He also said they had power to "heal *all* manner of sickness and *all* manner of disease." He placed no limitation on their ability to heal—none whatsoever. It did not matter whether it was a small ailment or a fatal disease: the power of God could heal everything as long as they believed it.

Why do you think he chose exactly twelve disciples? Actually, 12 is a cosmic number pertaining to a universal idea, which tells us that this is a universal teaching. Incidentally, it is interesting that the word apostle comes from a Hebrew word used to describe a man who was what we now call a Certified Public Accountant. He was one who took care of accounting and collecting money for the courts.

Then we are given the names of the disciples, and it is interesting to note that Matthew is listed as a publican. You recall that Jesus was often taken to task for associating with "publicans and sinners." Matthew was a disciple who was chosen despite his having, in the eyes of others, no spiritual qualities. In those days publicans, or tax collectors, were considered to be lower than the Hindu untouchables. Since many of them were Jews who were appointed by the Romans, most of the Jews literally spat upon them. So it was most startling that Jesus chose Matthew, and we should ask why he did so. He saw that Matthew was ready for his teaching, which was the only thing that concerned Jesus. The dislike and criticism of Matthew did not impress Jesus any more than he cared about their opinion of him. Therein lies a great lesson for all of us. We are all so influenced by what people think about us that we feel we must conform to their opinions. Jesus wanted to show people that "God is no respecter of persons." Even though he believed and taught this there was probably a great uproar among his followers because of his choice. Little by little they were made aware that there is no difference between human beings. This is one of the most startling innovations of Jesus. Incidentally, I wonder how many of us would forego a good paying

job—tax collectors were well paid as they were much needed by the Romans—in order to follow someone who was just starting his career. It certainly took a good deal of faith.

Jesus tells the disciples to confine their work to the Israelites and to stay away from the Samaritans and the Gentiles. We know Jesus did not believe there was a difference between people but he was wise enough to realize that they would encounter more difficulty in teaching people of a totally different environment than those of their own religion. I also think that in those days his main idea was to reunite Israel to the best of his ability and so his effort in the beginning was focused in this direction.

The first statement in his instruction to them is a very simple expression of a cosmic Law: “freely ye have received, freely give.” You cannot receive anything on any plane, to any degree, unless you are completely free in your giving. “Like attracts like.” Jesus had chosen this group and given them all the knowledge they could absorb at that time. They were, in turn, to give it to others, and then they too would earn their reward. This is the Law and nothing changes it. Actually this is another way of stating the principle of tithing as taught by Moses. It is one of the basic and fundamental laws of the spiritual universe. You cannot only take. You must give, and give proportionately, to the best of your ability.

Jesus stipulated that they should not take anything with them on their journey for God will provide what they need. They should go to those people who are ready to learn what they can teach. He told them to give freely to those who wanted to learn and—verse 13 is very similar to the text “Cast not your pearls before swine”—they are not to force this teaching on those who do not want it. Compare this to our modern orthodox insistence on missionary work. Jesus wanted people to follow him because they felt that he had a message that would bring them the things they wanted most: the kingdom of God within them. “Having the Giver, you have all gifts.” He knew this could not be pressed upon people, so he told them that when they thought the person was not ready—or unworthy—they should pass them by: the opportunity was withdrawn.

This is an amazing teaching to many people, because they feel that they should see nothing bad in the world. However, there are many things that are bad and that should be changed; but if the change is resisted we must leave it alone, pass it by, waste no effort. Sooner or later they will, by necessity as a rule, come

around to the metaphysical way of thinking, but we do not have the right to impose our will, or try to force others to follow our ideas. So he told them to be in no way disturbed by a refusal. Wherever we find those who are interested, however, we should follow up with assistance and give whatever they can absorb.

In verses 16-22 he tells them what their attitude should be when they meet with opposition. He certainly sounds like a man who knew the world very well. This text tells us that he trained them in esoteric knowledge, because your really powerful occultist is a most quiet and innocent appearing person—one you would never suspect of being powerful. When you see people who are a bit weird looking and are etherically “snorting” power, it is only a balloon, believe me. To use the vernacular, the “real thing” looks as gentle as a dove, and is as wise as a serpent, and the Lord help anyone who tries to take advantage of him. Jesus knew that there were groups who developed power for other purposes, and he did not let his disciples go out armed only with prayer. Prayer is the greatest power in the world in the real sense, but it can happen if you are in a group of this kind that you may have to act more quickly than it takes you to get yourself quiet enough to pray. Prayer is dependent upon raising your consciousness and sometimes even for a disciple it takes a bit of time for him to raise his consciousness high enough for his prayer to be effective. This is why Jesus taught them what to do. Then he sent them on their first journey to see how much they had learned. In verses 19-20 he adds a statement which is very true: if you have this kind of training, before you can even form a prayer the Presence of God in you will take over and all becomes well.

In verse 23 he warns them to be very careful. In 24 and 25 he makes the point that each of us is a child of God, and there is no social or caste difference in spirit. There is no one who is higher or lower: we are all the same.

In verses 26 and 27 he tells them that in the beginning they may only generally understand what he is teaching them, but their understanding will grow until they begin to see the depths that he is speaking of. Again, we can never exhaust spiritual knowledge: “the more you know, the less you know.” Jesus knew this, but he wanted them to be grounded in the first principles so that they could teach and use them. By this time they had advanced to the point where they could understand the basis of esoteric teaching, and we will see how he changes this teaching as he goes on in accordance with their level of understanding. It is just as though

he made an outline of what he wanted to teach. In the first seminars he told them the principles and as their understanding grew he carried them deeper and deeper into its working.

There is another aspect to these verses which is very important. Certain branches of Christianity believe that part of the truth should be reserved: that the laymen should not be told the whole story, so to speak. Jesus said that there is nothing hidden that will not be revealed and, furthermore, the disciples should "preach upon the housetops" what he had taught them. It is true that there is an esoteric side to the teaching which it is not too wise to try to explain to people who are not ready for it. This is not held back from the point of view of giving another person power over you, but because there is a much deeper meaning than what is possible to express in words, and this can only become apparent through your own growth, your own spiritual development. But Jesus told his disciples to teach others whatever he had taught them: how it was understood was dependent upon the individual.

He continued by saying that they should not be afraid to acknowledge that they were his disciples. This took a great deal of courage from this small group of, for the most part, uneducated men who had studied under a completely unknown man and were now to go out in the world and spread a teaching which would upset all the old ideas. He said that rather than have concern for what men would think they should be concerned about the truth within themselves, and this, too, takes courage.

It takes a great deal of courage to look at yourself as you know in your heart you are, and not be fooled by the picture you present to the outer world. It is a soul stripping experience. Time and again I watch people who come to me try to avoid facing themselves by one means, then another, until finally they are brought face to face with themselves. It is difficult, but if we do go through with it and do the work on ourselves, we emerge very much better and more whole than we could have been in any other way. Also, although it is a painful process, when we do it we acknowledge what we believe in a more real way than is otherwise possible. We all have been filled with much negation and fear and we let these things stand in our way and block our progress because we refuse to let go of them. When we do face ourselves emotionally and clear up what we know is wrong we are able to demonstrate as we should. This is another phase of what Jesus referred to in verses 28-33.

What was the peace, in verse 34, which he was going to disrupt—this man who also said "blessed are the peacemakers"?



The old routine and regime. He also knew that his teaching, unfortunately, would result in much bloodshed down through the centuries, and he knew it would be a long time before people really understood what he had taught. Jesus never compromised in any direction whatsoever. If we live according to this, we find that we do not have to compromise either. It may result in some unpleasantness at first, but whatever is true is also beautiful and good, and if we want this we must make a bit of a sacrifice, much as I dislike the word.

Jesus continues by stressing the fact that we must have our minds centered on God and put Him first in everything we do or say. He makes this extremely clear. Yet it is an amazing thing to see how difficult it is for those of us who are trained in metaphysics to live one complete day with this concept. In the beginning some people say "I cannot spend my whole day in meditation." No one is asking you to do so. To put God first means, very simply, to believe that everything in this universe, everything that has life, is from God. Since we are living, thinking creatures we should always remember this. Actually there is nothing in the world in any area of life that is directly ours: all that we have is by the grace of God. This is why we should be careful not to be possessive of people or things, because you and I are wardens for the lives and possessions which have been entrusted to us.

Verse 38 has been a great stumbling block to many people who have interpreted this as referring to a form of suffering, or a literal crucifixion, or loss of life. Actually, what it means is that we should take up our burdens—our negation—as they are at this moment and overcome them by following the path which he taught. If "cross" was the word that Jesus used, and there is some doubt about this, we know that it is one of the oldest symbols for victory, as well as our planet Earth. So we are told to "take up" our own way of victory over our earth. In order to do this we must "lose our life" by ridding ourselves of our fears and doubts. For example, before we get into metaphysics we have the idea that this is our life: this is the way we like it and the way it is going to be. Then we suddenly find we have to give up our old ideas, many of our most beloved concepts—such as resentments—and this is part of losing your life. When all of these things have gone we find the real life, and this is what was meant here. He ends by saying that those who follow his teaching will begin to demonstrate the Presence of God in their lives for they, too, "receiveth Him that sent me."

CHAPTER 11. Why should John, since he was convinced of the messiahship of Jesus during the Baptism, now be unsure that he was the one to come? It is very possible that as John had been unable to foresee his own imprisonment, he also may have questioned his recognition of Jesus. Further, since he was in prison he had no knowledge of what was actually taking place and so he seeks corroboration from Jesus. It is true that, even when you have reached the point of being able to know the truth of many things, you can suddenly realize that you were wrong in one area, and then you may have a momentary doubt as to whether or not you were right in the other areas. Jesus comments on John's doubt in verse 11, when he says that the person who is "greater than he" is one who has such faith in what they believe that nothing could make them doubt.

In verse 14 we have a very clear statement of reincarnation: John "is Elias," or Elijah, and this is followed by the phrase Jesus constantly used to indicate a deeper or more specific meaning: "He that hath ears to hear, let him hear." In verses 16-19 he is stating two points, one of which he speaks at another time: it does not matter what goes into your mouth, what is important is what comes out of it. The other is, very basically, "you are damned if you do, and damned if you don't." He says that John was an ascetic and people said that he had a demon, and he himself lives a perfectly normal life and they condemn him as well, so we certainly should pay no attention to what others say about us. We should do the thing that is right for us. These verses are of further interest since it is one of the few instances where we see very clearly what he thinks about people in general. He was a very amazing mixture for, with his great love of people and desire to help them, he was extremely clear-sighted and never fooled by them.

Verses 20-24 certainly do not sound as though they are the words of a soft, weak man: a man who would say, for example, "I came to do my Father's business, and you just go right ahead and do what you want." These are the words of a man who, from time to time, when he has done everything he could do and it is not appreciated, becomes furious with good reason. The great difference between Jesus and us in this case is that when he got angry it was always with a cause and he did not resent the person afterwards. He "got it off his chest." Sometimes the best way to make a point is to really get angry at someone, not from the point of trying to hurt them, but to shock them so that they can see where their

error lies: if they do not it is not your concern. That is what is described here.

The statement about the Father and Son in verses 25-27 refers to the fact that the only way we learn about Divine Mind is through the Presence of God within us, Who is the Son. In other words, our contact with anything concerning Divine Mind is through the medium of the Presence Who is part of that Mind, and until we have conscious contact with the Presence we do not have, what is esoterically referred to here, inner revelation. In verse 28 he uses the symbol of a yoke since it was very familiar to these people who lived in an agrarian civilization. However, there is another connection implied here as well. The yoke pertains to oxen which, as we know, is a symbol for the physical body, which is one of the things we are to "tame" and change.

A comparison of the Synoptic Gospels reveals many differences in them. However, the real import for us lies in the fact that they give us a clear outline of the teaching of Jesus, and how he applied it in his daily living.

Historically, we know very little of the man whose influence has been greater than that of any man or woman who has ever lived. And his influence will continue until the end of time.

His influence continues, but his teachings are followed in many strange ways - certainly not as he wanted them to be.

The essence is found in the Sermon on the Mount. I would suggest that you read it carefully - - and then, put it into daily practice for one month. Then will you know what he really taught.

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.

VOLUME 23

THE BIBLE SERIES

A METAPHYSICAL  
AND SYMBOLICAL  
INTERPRETATION OF

**The Bible**

by

**Mildred Mann**

