

**VOLUME 25**

**THE BIBLE SERIES**

**A METAPHYSICAL  
AND SYMBOLICAL  
INTERPRETATION OF**

*The Bible*

by

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*Author of*

HOW TO FIND YOUR REAL SELF (textbook)

THIS I BELIEVE

LEARN TO LIVE

THE FAMILY OF ADAM and EVE

THE BIBLE – The Seven Days of Creation

BECOME WHAT YOU BELIEVE

WHAT IS PRAGMATIC MYSTICISM?

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## M A R K

As we have said before, Matthew's and John's Gospels were written from memory, but Mark and Luke wrote from hearsay as they had no contact with Jesus personally, which is why we find many discrepancies in these two Gospels. Mark was a follower of Peter, and it is believed that his Gospel was based on what Peter recounted from his own experiences. This, of course, brings in the factor of the individual understanding of a Peter, or a John, or a Thomas, in their ability to instruct their disciples about what actually took place, especially since most of the original group were not completely aware themselves of what really occurred. Nor do we know how much Mark or Luke understood, and finally, how much was edited. This is why it is primarily a matter of intuitive reaction in reading the various accounts.

CHAPTER 1 begins with prophetic quotations from Isaiah, Exodus and Malachi, which are introduced to identify John the Baptist as the messenger of the coming Messiah. They also serve to set the tone of Mark's Gospel and his—and indirectly Peter's—interpretation of the figure of Jesus. First of all, John was, of course, an historical figure who was a prophet and a religious fanatic. He was raised and trained by the Essenes. Due to his own development he knew that someone was coming who was "greater than he" who would lead the way, but he did not know that this person was his cousin. This is the historical picture we have been given. But we know that the Bible is written on different levels, and all the figures in the Bible play their symbolic parts in the story of the soul. John represents the mentality and its adherence to ritual, and it is well to keep this in mind as we go on.

We are told that John baptized in the wilderness and taught "the baptism of repentance for the remission of sins." We have seen that there is no sin except one, the conscious sin of spiritual pride. Everything else is the result of our fears, doubts, stupidities and selfishness: they are not sins. We cause whatever happens in our lives, but we cause it not because we want to do wrong, but because we do not have the intelligence, or we have too much fear, to do right. It is through lack of understand-

ing that one "misses the mark," which is the real meaning of the word sin.

Then in the fifth verse we are told that "*all* of Judea and Jerusalem" were baptized by John. Do you believe this happened? Of course not, and I point this out to show you how much has been inserted and altered by people eager to make the Bible conform to their ideas.

John's statement in verse 8 is very interesting symbolically. Baptism not only represents the act of immersion in water, it also symbolizes the soul, the emotions. It also represents the transformation which takes place in the human being as the glandular system begins to function. However, the statement that Jesus would baptize with the Holy Ghost is purely Mark's concept. Not even Jesus himself could bring a person to this inner experience unless the person had done his own preparation and was ready for it. This is a very important point. Actually, *The Interpreter's Bible* says that the Q document, which you recall is the earliest known record, says "he will baptize you with fire," and fire is another symbol for Spirit or the action of the Presence of God.

The account of the Temptation is quite abbreviated here, but as we saw in Matthew the number 40 means physical manifestation, foundation, and the forty days refers to an indefinite period of time. We are told that Jesus meditated and brought himself to a higher point of realization of who he was and what he was going to do. During this process certain doubts and questions arose in his mind, and these are graphically represented by the figure of Satan. It was a struggle within himself which proves the humanity of the man but, again, Mark does not want us to think Jesus was so human that he could be tempted by his own doubts, so the figure of Satan is introduced. Nevertheless we can be quite sure that Satan represents Jesus' own doubt as to whether he really wanted to take the responsibility, and I do not think any of us can begin to realize what or how great that responsibility actually was. Then we are told that "the angels ministered unto him" or, in other words, the Presence within Jesus came to his rescue and said "You chose to do this and you can go through with it. It is all right"

I doubt very much that Jesus said, in verse 15, "repent ye, and believe in the gospel." This sounds far more like the words of John the Baptist or the interpolation of Mark. Jesus did not speak in this way: his teaching was never expressed in this

tone or with these words. He did not teach repentance in this sense: he would say "Do you have faith? Your faith has made you whole. Go, and sin no more."

Then Jesus chooses the first of his disciples and they go into Capernaum. In most of the synagogues of today it is still a custom to have certain days when members of the synagogue read specific chapters of the Torah. However, in Jesus' time anyone who wanted to preach had the right to do so. They were astonished that he preached not as the scribes, who spoke in terms of the tradition of the Torah, but with the authority of his own spiritual understanding.

There was a man in the synagogue who was possessed by a discarnate entity who was exorcised by Jesus. The act of exorcism has been taught and practiced by priests and rabbis throughout the centuries. In fact, there is a very fascinating body of literature dealing with the rabbinical tradition in this field. We are told that the man was in the synagogue, which could indicate that perhaps the rabbis had tried to help him and were unsuccessful. Jesus, however, said "Hold thy peace and come out of him," and the entity did so. According to Mark's interpretation, the phrase "the Holy One of God" means that Jesus is the only begotten son of God, but as *The Interpreter's Bible* says, the phrase should actually be translated as "you holy man of God." The entity would recognize the Presence of God in Jesus and know that he therefore had the power to cast him out, and this is what the phrase expresses. I mention this because these slight variations in the individual writer's interpretation have caused much misunderstanding and we should train ourselves to be aware of them.

The episode of Jesus healing a leper is practically identical to the account in Matthew and since we discussed it quite thoroughly then I do not think it needs further comment.

CHAPTER 2. Jesus' first words in healing the palsied man were "Son, thy sins be forgiven thee." And it is interesting that when the man heard these words, the healing occurred. Jesus had the ability to know people's thoughts and the perception to see the underlying cause of an ailment. This shows us that he believed that nothing can happen in the physical that is not first in the subconscious mind. It is utterly impossible. This is a most important point for all of us to remember.

Then in verse 17 he clearly states that he was going to help those people who he felt needed and wanted help, and he did not

care what anyone said. He was not bound in any way by theological regulations, geographical locations or any of the other prejudicial barriers which people believe in.

In verse 19 Jesus is not speaking of himself as the bridegroom, but he is using this as a term for the Christ. This is a very ancient symbol for the Presence of God within Who marries the soul. It is spoken of very beautifully in the *Song of Songs*, and is a form of symbolism that is almost as old as time itself. He is saying, in other words, that the Christ is physically present through the individual's own physical presence, just as we would say that the presence of God is here because we are here: the only difference is that Jesus was completely conscious of the Christ and we are not.

Then in verses 21 and 22 he states that he does not believe in patching things up. He believes in going straight to the heart of the truth and then throwing out what does not agree with this truth. This is one of the hardest laws of all for people to follow.

He also points out that one of the worst concepts we have been taught and accepted is the idea that we should set one day aside to worship God. Every day should be devoted to God. You may choose a particular day in which you go to a particular spot to worship God, but it does not mean that you should wait for that one day to meditate. Then, as now, the religious sects stressed not the ability and necessity for each person to worship God freely in his own way every day, but the virtue and importance of church or temple attendance.

CHAPTER 3. It is interesting to see that nobody dared to stand against Jesus, and Jesus, on the other hand, stands against anyone and everyone by deliberately healing on the sabbath to prove his point. He confounds his opponents by asking them if they feel they should let a man die because it is the sabbath, or should you save his life no matter what day it is. Of course there is no answer to that other than the one we all know, but the very fact that Jesus felt it necessary to ask that question is striking evidence of the old teaching which Jesus is breaking up. According to the law which they taught, you are to do nothing, absolutely nothing, to despoil the sabbath. And if you literally adhered to this teaching, then if your child were drowning you should let him drown in order to respect the sabbath. The idea of Judaism and Christianity is that "the Lord giveth and the Lord taketh away: blessed be the name of the Lord," so they supposedly were to attribute to the good will of

Deity the chance of the child being saved or not. Jesus is saying that it was not the sacredness of a particular day which was important, but the sacredness of what you do at all times.

In verses 12-19 Jesus appoints twelve apostles. In Matthew we touched on the cabalistic meaning of the twelve very briefly, but I would like to discuss it once more in greater detail. Everything Jesus did and every word he said is of the utmost importance to those who follow him. This is the main reason why it is so important to try to distinguish between what was actually said and meant and what has been editorialized. The fact that Jesus chose twelve disciples is a historical fact which few people question. Why did he not choose 10, or 190 or 26? Why 12? Why, we might ask, are there twelve signs in the Zodiac, and twelve tribes of Israel, and here, twelve disciples?

The number 12 in this context provides as close to a personally written message by Jesus as we could have. It is a symbol which can be traced back through all the ancient religions, and yet it is unnoticed by theologians. The number 12 has always stood for cosmic completion, as 7 is indicative of human completion and integration at the height of mysticism. At the human being's highest development he takes his place in the universe and he becomes a pillar of the cosmos. The signs of the Zodiac were traced back to Greece, and now, through archaeology, to Euphrateans, but they probably originated even earlier in Atlantis. The numerical symbolism, however, is one of the truths which have been handed down from generation to generation by word of mouth since the beginning of time. It was only in the first century that a book was written on the subject, to our knowledge. So we find that there are certain cosmic symbols and truths which have persisted throughout time. Whether they are found in the frame of Christianity, Judaism, Ancient Greek or Egyptian, or those that go back further in time, the same principles are given. True, to a certain extent these things have been veiled, but Jesus himself said that there is nothing hidden that shall not be revealed. The difficulty has been that no one really believed this, and so they kept hiding the truth until we came to that point where it was no longer understood. Then no one had the courage to admit that they did not understand, and so they invented an interpretation – and so we got theology.

The number 12, being the symbol for cosmic completion, tells us a very simple and complete story. It tells us that Jesus was not just a prophet who "happened to come along," but that he

came very consciously and with a very definite purpose. It tells us that he belonged to an evolution which is beyond ours and that he knew what he wanted to do, had outlined the way it would be accomplished and had a very definite meaning for everything he did. He came and he chose twelve men. He chose twelve to tell us, cabalistically, that this was a cosmic signature and that completion came through the individual integrating himself into the cosmic pattern.

Then we are told that the crowds gathered and the scribes from Jerusalem accuse him of being possessed by the devil. Jesus answers them with beautifully irrefutable logic and asks why would Satan or a follower of Satan be interested in ridding an obsessed man of his obsession, or an afflicted man of his affliction. He points these things out so simply and so clearly that he strips them of all argument and so they do one of two things: they retreat in silence or continue to try to trap him, which they never succeed in doing.

In verses 28 and 29, we understand the Holy Ghost to be the manifestation of God. Jesus is referring both to those who know the truth and misuse the power which is given to them, and to those who deny the work of Spirit by attributing it to some other agency or disclaim it altogether. This certainly covers a very wide field, even in the instance of a metaphysician who heals a case of cancer and then must say "it was medically diagnosed as cancer" in order to corroborate the healing.

CHAPTER 4. In verses 1-20 we find the parable of the sower, which can be read in two ways: in logical everyday terms and in terms of the stages of inner growth. The first explanation may be simply represented by my own experience. When I first heard of metaphysics, in my enthusiasm I brought everyone I could to hear Dr. Fox' lectures and there were some two hundred people in a few months, each of whom thought he was marvelous. After a while the number dwindled to about ten people, and as the years went on this number decreased to about four who remained. These four are represented by the seed which was protected: the person who accepted the idea and lived by it.

The second explanation is on a higher, more interior level. There are people in metaphysics who have gone on for a certain while in their studies and have made not only physical demonstrations but interior changes. Then, because either (a) the ego gets in the way of a progression in growth and they are unable to reach it, or (b) they are unwilling to face themselves and



clear out some negation which still lurks in the subconscious, they fall off the inner path. What Jesus is saying very simply here is that *if* you feel that this is the way for you, then stick to it. Do not look at the outer picture, but keep working day by day; in other words, "take no thought for the morrow."

In verse 12, we once again find a wording which has been tampered with to introduce a meaning which was not originally intended. Jesus did not believe in sin, and if we look at this verse logically it is impossible to conceive of Jesus saying this in the way it is written. It is impossible that the greatest human being who ever lived, with a knowledge of humanity that is unequalled, who came to give humanity a chance to extricate itself from its problems and begin to grow, would, under any conditions say "*you* can enter the kingdom, but you cannot." This is completely against his teaching.

We can look at this in another way, and I think it is very important to do so. If the lack of understanding as implied here is that great a sin, then certainly there has never been greater sin than what has come *after* Jesus: the sin, not of the people who did not understand his teaching, but of the leaders of the early Christian church who taught the people without understanding it themselves.

Again, if the lack of understanding is such a terrible sin, how was it possible that at the death of Judas, the twelfth disciple was replaced by a man who in his hatred and fanaticism helped to make the first martyr of the Christian church? Yet Paul was chosen by Jesus himself. How could Jesus on the one hand select Paul and then on the other hand say, as he supposedly said in verse 12, that the poor and ignorant people, who had given up everything they had to follow him, were excluded from the kingdom of God because they could not understand? And, what is more, that they should not understand because then their sins would be forgiven? This statement could not come from a man who told everyone to "go, and sin no more." The text just does not make sense.

I am trying to point out all of the discrepancies—and there are many of them—in the Bible because either a thing is true or it is not. We as students must be able to see the truth which is very clearly stated: "Him that hath an ear, let him hear," does indicate that there are degrees of understanding. But "unto *you* it is given to understand the mystery of the kingdom of God" is not an exclusive limitation of the members of that kingdom, for

he also says that the kingdom of God is within each of us and we shall all grow into the knowledge of this. Perhaps the clearest and simplest statement is in Jesus' own words in verse 22: "For there is nothing hid, which shall not be manifested."

In verse 24 there is a very interesting addition to the more familiar quotation found in Matthew: "Take heed what ye hear. . . unto you that hear shall more be given." It emphasizes several points linked to the idea of keeping our minds and our ears open, and it also paraphrases one of the great statements from the Sermon on the Mount, "Judge not, lest ye be judged." Another way of saying this is that "there are not two sides, but three sides to every story: my side, your side and the truth." We all know this, but here we are warned to be careful of the level on which we hear or decide because this will determine what our own life will bring forth. Jesus, as always, is stressing the power of the Word, yours and mine.

Then Jesus goes on to talk about our own talents and abilities and the fruits of our efforts. He brings out very clearly, in the statement in verse 25 which has puzzled so many, that you must take care of what you have. If you do not nurture it, you will not only lose what you have, but everything you could have achieved if you had cared for it. And, equally as certain, if you care for it properly, it can only grow and increase. He then brings in the parable of the seed in the ground and says that it brings forth, almost automatically, its own growth and fulfillment.

In this section, through verse 32, Jesus is explaining, in one sense, the law of fulfillment and of increase. He makes quite evident one point which is very important in terms of our own specific development. The most important thing in the beginning of metaphysical growth is to become more and more aware of you. This is one of the reasons why I say that in the beginning metaphysics is rather selfish. You must become aware of you: you must keep your eye on the goal you want to achieve and let nothing interfere with it. We do not consider it selfish for a person to spend four to twelve years in studying their profession in order to become proficient in its practice or in doing everything they can to achieve it, to the exclusion of almost any other consideration. But where it comes to the plane of spirit and we are asked, for instance, to take a certain part of our day and give it to God in meditation no matter what the outside looks like, we find it difficult. But this is the way your day must start, *if* you want to receive in turn. Jesus says very simply, "with what

measure ye mete it shall be measured to you," and whether this applies to our work, our relationships with other people or the far more important relationship of ourselves to God, the same principle is true. There is a quotation, although I do not recall its source, which throws a very interesting light on this: "the stupid man moves in a circle; the wise man in a spiral." Progressive growth comes to "him that hath" and faith is the quality that is implied, for without faith nothing is possible.

The chapter ends with the well-known episode of Jesus stilling the waves. This is an important example for us as metaphysicians because we tend to limit ourselves by living within a certain plane of being, physical or mental. For example, we accept the fact of physical healings, but when it comes to using the same law on the atmosphere or the weather we say, "Well, maybe Jesus could do it..." But it is still the same law, and we always work with the same principle. This principle, whether it is used by an individual or a group, is a completely inanimate force *directed* by one mentality or group of mentalities, and that law, or power, will function in accordance with the limits of the intelligence that directs it. If my intelligence is such that I say "I can speak the Word and change this, but I do not have the power to change that," this is what the law will bring forth. The fuel, you might say, that makes the law work as power is the fuel of imagination and faith, and unless we can believe a thing to that degree we cannot bring it forth.

CHAPTER 5. In verses 1-20 we have the exorcism of the discarnate entity which we have already discussed. However, Jesus loved animals too, you know, and I doubt very much if, as it is described here, he transferred the entities into the herd of swine. It is true that when exorcism takes place the spirit will flee, and if it finds something on the physical plane to which it can attach itself it will do so. It is equally possible that the spirits may have descended on the animals and the swine may have seen them and become completely terrified and run, for animals are very sensitive in this way. It is also possible that this was added for, as *The Interpreter's Bible* says, it is characteristic of folk tales, but the importance of it for us lies in the fact that the exorcism did take place.

In the case of the woman who was healed by touching the hem of Jesus' garment, it is a well-known fact that healing takes a great deal of energy. If it is a very difficult case or there is a feeling of desperation involved, the healing can cause the healer

great fatigue. There is an important observation to be made here: that Jesus' sensitivity was so great that he knew he had made a healing because of the inner response. It can happen that people will mentally call for help and be healed without the healer's conscious knowledge and this may sometimes, though not always, occur during sleep. Our finer body, the real you and the real me, will answer a call for help, and the point here is that Jesus was so sensitive and aware that he knew as soon as the healing occurred.

The explanation of this as it applies to you and me in healing others is interesting. It is true that as long as you are in a physical body and you do a great deal of healing you will find that you are physically drained and must build up, or restore your energy. The reason for this, paradoxically enough, is that you are redirecting the energy within you when you withdraw it from its physical activity and send it forth for another use. This is why I often refer to energy as being similar to an elevator that ascends and descends through the four levels of your being: physical, emotional, mental and spiritual. One of the things I do in absent treatment is to picture this energy rising through me and being sent forth on the level of spirit, and at the end of a long healing list I am more tired than if I had done physical work. This is equally true on the levels of any creative work, as in the case of an artist who gives everything to his performance: he may be either so keyed up that he cannot relax, or completely exhausted at the end of it. The same thing applies in using the power of the Word and in healing: it is the use of your own energy. So, when Jesus, in verse 41, brings Jairus' daughter back from death and says, "I say unto thee, arise," he is not just speaking these words but he is sending them forth empowered by his own energy, and they accomplish what they are meant to do.

CHAPTER 6. We have discussed the visit to Nazareth before, but there are a few "human" characteristics which this story brings out that I would like to mention briefly. The people of Jesus' own town would not recognize him as a healer and teacher in spite of what they had seen and heard. This is a strong factor in the human personality which very often stems from envy. You will find many people who doubt the genuineness of a person's abilities simply because they knew him or her at a time when they were not developed. Here, of course, the people were the losers: because of their attitude this was the one place where he was able to do nothing. In order to be healed you must want

to be healed, which is the idea behind the statement "Ask, and ye shall receive": we must ask. It was not that his fellow townsmen did not have problems and did not want to be healed. They did, but they were only concerned with the idea of who was Jesus to be doing this, and the implied thought of why couldn't they do this, they were just as good as he. It is a strange trait of ours that we are so unwilling to forget the past, and yet in order to see good in its real context, we must do so.

Herod's belief that Jesus is John the Baptist risen from the dead, in verse 16, is of course strong evidence for the existence of the belief in reincarnation. The fact that it is not commented on also leads you to believe that it was a theory commonly accepted in that day.

At this point we might ask why John, whose life was dedicated to preaching the word of God as he knew it, should lose his life in this way. Certainly he accused Herod of committing incest, but we know that nothing happens in the outer that does not have its cause within the person, so this was not the reason he was beheaded. John was a fanatical Essene. There is an account of part of their training which describes the most excruciating tests a prophet was put through, and no matter how terrible the test might be he was not supposed to feel anything but complete joy. John was evidently the type of person who could go through this kind of discipline. Certainly part of it was geared to making the person increasingly more sensitive to the Presence within him, but notice, then, the difference between the types of people represented by Jesus and John. Jesus lived with people in naturalness and comfort, but John withdrew from the world and mortified himself. The real reason why John died by losing his head was that his whole life had been directed to mortification of the body. Herodias and Salome were the instruments that were used, but his entire life was geared to this idea and this is how it manifested.

In verses 30-44 we have Mark's first account of the feeding of the multitudes, in this case five thousand. We discussed the symbolic interpretation in Matthew, but I think we should once again ask ourselves if we believe it actually happened. We have a statement in metaphysics which I think is a stumbling block to many people in making demonstrations because of their inability to conceive of its application. We are told there is one source of all substance and that this source, Divine Mind, God, has already decreed everything we could ever need. If we really

believe this, then we can use the Law through the power of our decree and change any situation into the thing we want it to be. We get stymied because we say, for instance, "How can anybody take so little food and feed so many? It is a physical impossibility," and so, of course, for us it is. We are always limiting Principle by saying that a thing just cannot be done. Thomas Troward says so beautifully what we rarely realize: "The Law never changes: the Word does," and "Principle is never limited by precedent." It does not matter what happened before. Principle will always work out something new if you or I have the imagination and faith to decree it.

There is another obstacle to our realization of this that is brought out in the final episode in this chapter, of Jesus walking on the waters. For example, we might ask, "If everything is possible under the Law, then why is the Virgin Birth not possible?" The Virgin Birth would not be possible because God will never violate the law of the particular plane on which it functions. Let us say a person has lost a limb: he will not get a claw, or a beak or a wing. There may be other planets or forms of worlds where a virgin birth is the manner of creation, but we are created to function in a specific way which is the pattern for us and all life on this planet, and the Law will bring things to pass in accordance with this pattern. This is why I believe that Jesus could walk upon the waters, because it is possible to lighten the body through breath control to the point where it is almost weightless.

We have discussed the material in CHAPTER 7 quite thoroughly in Matthew, and I do not think it needs further explanation. We have seen that Jesus used his healing of the Syrophenician woman's child as a lesson to the others who watched and who believed in healing only those of their own nation. And, in verse 33, it is possible that Jesus used this method of healing, too, as a lesson. If you cannot get your consciousness high enough to heal by decree, it is true that the act of transmitting your energy through your hands is very potent, and it could be that he was showing his disciples this fact.

CHAPTER 8. In verses 1-10 we find the fourth repetition of the feeding of the multitudes. Why do you think it is repeated in this way? Do you think it really happened four times? Before we discuss it, I would like to digress for a moment. We are seeing many changes in the field of Bible interpretation in these days and books on the subject are literally flooding the market.

I may seem a bit biased if I say that the teaching we give is the correct interpretation and that many of the others are incorrect: however, I would also be rather unusual if I were to say "Don't pay any attention to what I am giving you because, after all, it is only my word against the so-called authorities." I believe this is the right interpretation because I have a firm conviction that God makes sense, not nonsense. I think we must get to the point where we are mature and adult enough to understand or approach God – to the best of our ability, since none of us can do so completely – in terms of His own Law and His own Being, because until we do so, we cannot grow as we should.

The key to Bible interpretation lies not in looking for the supernatural, the fantastic, or almost unbelievable events that come "out of the blue": it is to firstly have the key to the symbolism of what the Bible is saying, and secondly, to learn to know yourself. The Bible, as we know by now, can be read on many levels, but all of these levels fall under one main title – "The Bible as His Story." It is not the story of a Moses or a Jesus, but the story of God. The sub-title might be called "The Story of The Human Soul from Eve to Mary," as it deals with the soul and its physical manifestation from Adam, who is as allegorical as is Eve, to Jesus, who is historical and who demonstrated the culmination of the story. The Bible has spiritual illumination which it is possible to understand, when you have the key, at whatever level is right for your own development. The Bible will provide answers to any human need, because it tells in the imagery of the subconscious the progression and growth of the human soul. This is its story, but over and above all it is His story, not just history.

To return to the feeding of the multitude, I do not believe that this happened four times, but that it is repeated in order to impress us with a certain concept. The Bible is trying to show us that no matter what the situation may be in which we find ourselves – no matter how blank and desolate, or how impassable the wall – we always have enough resources to not only meet and solve the problem, but have a little left over. In addition to its historic fact and symbolic meaning – the cabalistic use of numbers – this is the main reason it is repeated.

The repetition in verses 10-21 of the story found in Matthew is obviously not symbolic, but rather is a corroboration of the fact that it took place. And *The Interpreter's Bible* says that the dialogue dealing with the loaves and fishes is most probably

Mark's own elaboration, "using traditional material...with more than usual freedom." The point of the story is, however, the fact that the disciples whom Jesus had chosen and trained still did not understand what he was doing. They did not understand because they had no personal knowledge of what Jesus talked about.

We have discussed one of the reasons why Jesus told people not to speak of their healing to anyone, as in verse 26, but there is another reason which, in one sense, may be a bit difficult to understand. Jesus knew that if news of his healings became widespread he would be engulfed by those who needed healings, some of whom would believe in his teaching and some of whom would not, and his mission was primarily not to heal but to teach. Healing certainly was part of it but he did not want it to become the focal point. Jesus taught the real metaphysical teaching which brings each of us into conscious union with the Presence of God Who lives within us. There is a beautiful line which describes the results of this: "Having the Giver I have all gifts;" for the closer we get to that union, the less healing we need. The closer we get to that, the healthier we are on all levels, and for that reason Jesus did not stress the importance of healing, but of what he taught. For instance, John the Baptist stressed the overcoming of sin—we have sinned and must repent: Jesus stressed and taught a way of life, and there is a great difference between the two. That way of life is expressed in the statement that "the plan of God for every human being is perfect harmony, perfect health and perfect fulfillment." Each of us has a different concept of fulfillment and a different work to do and we need help in achieving them, but this is part of the gift of God. The main purpose of all metaphysical work is to bring the student into conscious contact with God.

Verses 24 and 25 are not only descriptive of the physical healing which took place, but of the fact that the man's inner hard shell began to melt. Trees are used here in the symbolic sense that they are growing things to indicate that he was able to perceive an inner growth as well as the change in his outer world which allowed him to see things in truer perspective.

Once again we find a statement of reincarnation in verse 27. This has been glossed over by many students who pay attention only to Peter's personal answer: however, the statement of the belief held by others of Jesus is clearly based on incarnation. What would it refer to other than that? There is no other reason



for them to have chosen people who lived hundreds of years before the time of Jesus—Elijah and the prophets—as an answer to the question of “Whom do men say that *I am*?” He did not ask what men thought about him, or who they thought he was like, but who they thought he was.

Then we see that at this time Peter attributed the manifestation of the Christ only to the person of Jesus, which shows that Peter was both able to realize this and yet not understand fully what it meant. Jesus cautions them not to speak of this and, once more, tells them what is going to happen to him, and they do not believe him. It was almost blasphemous to them, believing what they did about him, that he should let himself be killed, and Jesus was openly impatient with them for their lack of understanding.

We have discussed the meaning and the misunderstanding of verse 34 in Matthew, and it is a particularly clear example of how the same words can say different things to different people. We see a great difference in interpretation through the choice of words made by the three gospel writers: in Luke we are told to take up the cross *daily*, which obviously does not allow the disciples’ assumption that this was an instruction in martyrdom.

Metaphysically, Jesus is saying a very simple thing: We must learn to be completely positive. We must overcome all the negative qualities which condition us into a pattern of thinking of ourselves before we think of anyone else. The basis of metaphysical work and growth comes under one heading which we all dislike and must develop: self-discipline. It is a very hard truth that we could never have a problem that we do not love subconsciously. We might have the most painful physical condition and do everything we know of to change it, but if the subconscious is using this ailment for a purpose the condition will continue until we do the work of changing the cause in the subconscious. Or, when difficult situations remain in a person’s life and I suggest their doing some work to change them, I am often told that I do not appreciate the torture that is inflicted on them. I certainly do, but I also know that it does no good to continue to torture yourself when there is a way out—and that is self-discipline.

We know that the cross is one of the oldest symbols for the earth. Our earth means our life and affairs, so we can read this in the sense that we each must take up our own life by learning

to overcome our negation which enables us to begin to control our life, and this is when we are really following what Jesus taught. When he refers to losing one's soul, he does not mean that a person will be sent to eternal perdition, but he refers to a fact which we all know. You and I can achieve whatever we want to achieve to a certain extent by sheer dogged determination and will power and yet be the most unhappy and unpleasant people even in that achievement. This is what he means by losing your soul. He is saying that you can have everything necessary for comfort and security in the physical world, but you have nothing if you do not have inner peace of mind and security.

CHAPTER 9. In verses 1-13 we have the account of the Transfiguration. We have seen that this is the experience which is part of the Third Initiation and is accompanied by a tremendous release of power within the individual which visibly radiates from him. However, there is another angle here which should be of great interest to students of esotericism, and this is the meaning which is indicated by the statement in Matthew 18:20: "For where two or three are gathered together in my name, there am I in the midst of them." Historically, Moses had the mental power which enabled him to inform the Law which he gave, and symbolically Moses represents the mentality. Elijah was one of the most emotional of all the prophets, and he represents the subconscious. Jesus, of course, demonstrated and represents the Superconscious Mind. The disciples were present to see and bear witness to the union of these three aspects cosmically and individually. Jesus knew that they were unable to absorb what it really meant at this time, but he also knew that as their understanding developed they would remember what had occurred and would then understand. Also, in its final analysis, it really means when the conscious and subconscious are in agreement—or the physical, emotional and/or the mental are in agreement—then the Presence manifests the demonstration.

The presence of Moses and Elijah has still another meaning bearing upon the mental and emotional aspects which is detailed in this experience, and that is the "raising of the Kundalini." The theory of the Kundalini is that there is an etheric substance of great power, sometimes called the spinal fire, which in most people is locked at the base of the spine. As the person develops metaphysically this substance begins to rise in the spinal column through two hollow tubes which the Hindus term the Ida and Pingala: the mental and emotional aspects. At the point of this

initiation the substance rises to its highest point. Here we are given a symbolic diagram of exactly what takes place in physical terms. It is amazing that it has been retained in this form down through the centuries, but it is evidently because the editors thought that the presence of Moses and Elijah added a certain sanctity to the experience and felt that they were there in the sense of saying to Jesus "we are with you," and this is as far as the editors went.

We do not know, once again, whether there was an actual voice in verse 7, or whether this was the impact made on the disciples by what they had witnessed. But whatever it was, they were suddenly aware that Jesus was realizing the Presence within him, and the disciples "saw" it. It is true that when you reach this particular experience you become the son of God in reality, and we are all on our way to doing this.

The mention of prayer and fasting in verses 14-29 refers to the level of consciousness necessary to heal a condition which is as visually disturbing as epilepsy. Prayer in this sense means that you get yourself to a certain spiritual level through meditation and that you remain there. Fasting means to relinquish all thoughts except those about the Presence of God. The disciples were evidently deeply disturbed by what they saw, and it is equally possible that they believed that it was an insane discarnate entity and were afraid of it.

This instance also provides us with another example of Jesus' anger. Certainly no one in the world had more compassion or love for people, and no one has probably been as angry with them. He was talking to his disciples here and trying to the best of his ability to make them understand. I am sure he often thought to himself that he had chosen the least capable group of men in all Palestine, and yet he kept on with them because he knew they were loyal and they would come to a point of realization. But whenever he was displeased with them he gave them something to do that was not very pleasant, and fasting, for the Jews, who love good food, is a very difficult discipline. Jesus tells them that if they want to heal this form of disease they must pray and fast or, in other words "Refine yourselves and make yourselves sensitive. Stop being completely enveloped in a physical world."

The cry of the father in verse 24 is a most beautiful one on which we would all do well to meditate for a long time. He admitted that his belief was one of desperation, that as a last

resort he hoped that Jesus might be able to do something to help, but he was not completely sure in his heart that this could happen. He realized that faith was the means by which it could be accomplished and he says "I do believe to the best of my ability, but there is so much of me that does not."

Verse 32 is particularly interesting because it speaks of something which is so very typical of the human mind: the disciples were afraid to ask Jesus what he meant. They had heard this said so often that they must have had a glimmer of understanding at least, but they were afraid to question him about it. Another very human trait is brought out in their questions about who is going to inherit Jesus' leadership and power. Jesus was, of course, perfectly aware of what had been discussed and so he asks them and no one answers. It is, shall we say, a touchy subject to tell the man whom they all worshipped that they had been discussing what would happen when he was gone. Jesus, however, knows them very well and he points out that there will be no specific leader but "the first shall be last and the last shall be first," and exemplifies this with the very beautiful symbol of the child. He tells them that the child's purity and innocence are the qualities which are most important.

When John asks him about the man who cast out devils in Jesus' name, Jesus says, in effect, that we should cast out our own devils of spiritual pride and prejudice. He tells them that it does not matter who or what the person is who heals in his name, the healing is the only important fact. He is also speaking directly to the religious creeds of today who are certain that those not belonging to their own sect are going to be eternally damned. It is a concept which has not changed despite the fact that it is so infantile that it is appalling.

There is a good deal of reiteration in the text from verse 42 to the conclusion of the chapter, and it is almost a paraphrase of the Sermon on the Mount in Matthew. However, this section gives instructions on what to do to earn your own spiritual freedom, and Jesus very often repeated his ideas in varying forms in order to stress a particular point. We do see the work of the editors here in the references to hellfire, since Jesus never taught a concept of eternal damnation in hell. Quite obviously, one cannot say "the last shall be first" if there is going to be anyone who is left behind in hell. This was a carryover from the old Judaic teaching which was inserted into the text.

Nevertheless, it is fascinating to know the root of this con-

cept of hell. When a person violates the spiritual and human code to an extreme, his choice has made him suffer what is probably the greatest torture in the world, which is to live in complete consciousness while unable to change on any level until a new form of life emerges on the planet. It will be millions and millions of years before he will take his place with a new evolutionary pattern of life. To live in complete consciousness of a past such as his is a hideous thing. No form of torture one can imagine can be worse than to live in completely solitary and unbroken memory: that is hell. But this has not happened to many human beings. And even so, while it may take a long time to emerge from this state, that which constitutes the spiritual part of that entity as well as his mental and emotional parts is not destroyed. In the final analysis, nothing of the spiritual or human nature is destroyed, and he will return in an incarnation which provides the circumstances best suited for him to undo what he has done. So the unquenchable hellfire which has been thought of as the domain of Satan is really what is called esoterically the "etheric ice-box."

CHAPTER 10. The material in this chapter is almost identical with that in Matthew 19 which was discussed thoroughly at that time, so I think a brief comment on the various texts will suffice. As we saw in Matthew in the discussion of marriage and divorce between Jesus and the Pharisees, Jesus was referring to the real marriage between two people who were created for each other. I often say that most people today marry for one of three reasons: physical attraction, money or social position, and if the particular reason should begin to disintegrate, so, in most instances, will the marriage. But this is not true in the real marriage of which Jesus is speaking, for that can never be broken.

We assume many things for which there is absolutely no foundation, and on the other hand we take many things for granted and speak lightly of things which have a foundation in actual fact. We speak of "the other half" and, jokingly, of "the better half," but there is an inner drive which propels us along certain paths. People are groping not only to find themselves—the Presence within themselves—but to find THE one, because everything is based on union. Though there may be many lifetimes where we are not physically linked with that person, when we do reach the point of meeting there is never any doubt, nor is there anything or anyone that can ever take the place of that

person. Life will go on, even though we may be separated, but there will always be the conscious or unconscious knowledge of that actual union.

Our concept of love is a most peculiar one. In fact the very word love has almost become vilified in our time through our light use of it. For most people, love between the sexes is primarily a matter of "how much can I get?" These are very harsh terms which we do not actually use to express ourselves, but they are nevertheless true. We think in terms of "He, or she, makes me happy," or "I can have a comfortable life with them," but real love is a giving. It is a complete outpouring in the desire to give without any thought of receiving. It may get very angry or very hurt—it can—but nothing can stop the desire to give and make the other person happy even at the cost of your own happiness. Love in this real sense is never possessive yet, as we know, probably the strongest characteristic of relationships of love in our time is possessiveness. Possessiveness is a sign of the fear that we are going to lose something that is valuable to us. We rarely think in terms of what we can give. But when we reach the stage of the real reunion it is possible that the meeting may not be a happy one, but no matter how difficult it may be there is no resentment or anger or desire to get even; there is instead a waiting and a giving. This is a very unusual quality in our times. Even though we may go out of our way to improve ourselves and live according to the highest we know, we still find we can be petty and want to strike back in our daily relationships until we catch ourselves. None of us has reached the level of constant giving, but that is a quality which is always there when it comes to that one person.

Then in verses 17-31, as we saw in Matthew, Jesus is pointing out that there is nothing that has form or life on any plane of being which exists without being an idea in the mind of God. This idea is appropriated by us, and we utilize it; forgetting the source of all Life, we take pride in *our* creation and we worship the form rather than the Source. This is another way of saying "Thou shalt have no other gods before me." This does not mean that we are not to have the good of this world, that we are not entitled to live well and to enjoy life. On the contrary, the Divine Plan for every human being, as we know, is a life of fulfillment and harmony, which includes health and comfort, and we cannot have these unless we have the "wherewithal" to express them, but we must remember the Source of these things.

Actually, the greatest importance of tithing, in one sense, is that it is the recognition that what we have is ours only by virtue of God Who created us, and when we live in harmony with His Law it brings to us the good which we need in our lives.

In verses 32-45 it is startling to see that when Jesus once again tells them what is going to happen to him, the first thing which is important to them is "can I be the next one in command?" It is certainly true that they made no attempt to understand why Jesus would allow himself to be slain, partly because it was completely contrary to their picture of him and partly because they did not believe that he could rise again. But I wonder if we can have any realization of what it meant to Jesus to see these men, who he knew loved him, react in this manner? He tells them that they do not really know what they are asking. They were perfectly sure they did, as is the case of almost everyone who tries to assume a position for which he is not prepared. Jesus tells them that they assuredly would be baptized with the same baptism as he, but he then explains a great lesson about the responsibility of that position. We all have the belief that great power is the most important thing in the world and that once you attain it all you have to do is sit and enjoy it, while everyone else serves you. Jesus explained very simply that such was not the case: the greater your power, the greater your responsibility to your fellowman; you are to serve them, *because* of your own inner development. They did not understand this because to them his was a position of authority and grandeur, which, as he tells them, it was not. We forget that while there were certainly people who administered to the best of their ability to Jesus' physical comfort, no one did the work but Jesus. It was not until after Jesus had gone that these men became aware that the price they paid for their discipleship was that now they too had to assume some responsibility.

Verses 42-52 provide another example of instantaneous healing as well as showing us that Jesus had conquered the time barrier. If you or I say that a certain problem is going to take a long time to heal, it will certainly do so, because if we put a time element into our treatment the subconscious will demonstrate that element of time. If, on the other hand, you make an instantaneous demonstration you have transcended the law of time in your own subconscious, which is why I constantly repeat the necessity of stating at the end of a treatment or medi-

tation, "I give thanks for receiving it NOW."

CHAPTER 11. How do you think Jesus knew there was a colt at this particular place? This is evidence of the superlative degree to which Jesus' inner abilities were developed. Furthermore, Jesus never did or said anything extravagantly: everything he said and did was an example and lesson to those who were with him and to those who would follow. This is why I am completely mystified by the fact that the orthodox churches either ignore these things or say that he must have been God because only God has these powers. This is not so: we all can do this, for as Jesus himself said, "All of the things that I do, shall ye do..." This is a striking example of precognition, which is the ability to perceive what is taking place or will take place in the future.

We have discussed the episode of the withered fig tree before from the point of view of purpose, but what is he actually demonstrating in this example? We speak of the seven main aspects of God and say that six are personal qualities—Life, Love, Truth, Wisdom, Soul and Spirit—but the seventh, Power or Law, is completely impersonal. Jesus demonstrated here that this tremendous power which he had and which he was developing in those about him could be used for evil as well as for good. The alpha and omega of metaphysics is "God is the only Presence and the only Power," but we have been made in the image and likeness of God and have been given dominion over our lives. We have, in other words, been given that Power to use, and we have free will and can use it in any way we like: for good or for evil.

Once again we get a different picture of Jesus from this meeting with the scribes and chief priests than what we usually encounter. Here is a man of tremendous power, vitality and intelligence; one who demonstrated love, and also had no hesitation in telling people off with a sarcasm that was extremely pointed. These men were the great intellectuals of the time, and this carpenter's son with little formal education makes laughing stocks of them before the populace. Jesus, without any outside education, developed this amazing personality, wisdom and power entirely from his own inner resources. He is a man who has affected the life of every human being who has lived after him, and who went even beyond the magnificence of the Ten Commandments of Moses to give a total philosophy of life.



It is very difficult for most people to understand how it is possible to get angry with a person and not feel resentment, but these two contradictory elements are reconciled in the person of Jesus, as they should be with us. This is a man who said in effect that the only things we need to achieve anything we desire in our lives are faith and forgiveness. It is the capacity for forgiveness, for letting go of the negative, which he demonstrated and speaks of in verse 25.

CHAPTER 12. Verses 1-12 represent the height of sarcasm in our written record of Jesus, which is why we are told in verse 12 that they "sought to lay hold on him" in their fury. After he had bested them and cornered them, so to speak, he gives this parable, and they were shrewd enough to realize that it was mainly directed at them. The parable refers to God as the owner of the vineyard Who has granted everybody their own "lot" - everyone has his own work to do. He then sends people to find out what is happening, and each time they are beaten or killed. The people He sends of course are the teachers and prophets. Finally He sends His son, and he too is killed. Jesus was telling them that they were the murderers of the Master's servants and, of course, they would have loved to have killed him, but they did not dare. From this point on "the plot begins to thicken," which was exactly what he knew would happen and was exactly why he said it at this time, for it was nearing the time of the Passover.

In verses 13-17 Jesus is telling us that we not only live a spiritual life, but we live a spiritual life within a physical life, and this is a most important point for us to realize. Jesus never said we should remove ourselves from the world: he said we should stay in the world. The concept behind "rendering unto Caesar" is that of living in a physical world and obeying its laws to the best of your ability: living in accordance with the Law of both the physical and spiritual worlds. For example, we are told "Thou shalt not steal," and for the most part we do not do so in a physical sense, but we may steal ideas in the sense that we do not have the intellectual integrity to credit ideas which we use to the people who originated them. Or, we are not always generous in our appraisals of others, and this too is a form of stealing.

If you pay attention to these concepts as you read them you will always find increasingly deeper meanings behind them. What Jesus is saying here, in effect, is very simple: "You are

in the world. You do not have to be a John the Baptist and live in the desert on nuts and honey: live in the world and obey the laws of that world as much as you obey the spiritual law." Jesus demonstrated this. As we have seen, he was quite social, he had many friends, he enjoyed life; he drank – and even made – wine, and he ate meat. When he was questioned about it he said that it was not important what went into your mouth but what came out of it. This, despite the belief in abstinence and asceticism held by many sects of his own and our time. How then does this apply to "rendering unto Caesar that which is Caesar's"? You conform, in other words, to the outside law provided it does not conflict with the inner law. In the final analysis it is a question of what you really feel to be true and the amount of faith you have in it. I am a firm believer in adhering to the Truth and if you choose the Truth you must never weigh the consequences: you must trust the Truth. This is a very simple thing to say and it is terrifically hard to do. But for those of us who are in metaphysics and know to some degree what it means, it becomes second nature to square our daily life with what we know because this is the only way we can achieve what we want to achieve. That is a matter not of personal integrity, but of spiritual integrity, which is the most important point for all of us.

In verses 18-28 Jesus is referring to the fact that the ritual of marriage pertains only to the physical plane. Certainly when we do pass on to the next plane we are assembled together with those we have known and loved in terms of the relationships which existed in our previous life – our husbands, wives, parents, etc. – for we are always with those who are closest to us, but the physical relations which are a part of marriage do not exist. There are no sexual relations on the next plane for the same reasons as there is no necessity to eat. This, incidentally, is one of the reasons why metaphysics tells us that it is important to rid yourself of any habit that is seriously binding you because it is incapable of being satisfied on the next plane. What we do find there, however, are opportunities for the expression of creative abilities and associations with people whom we have loved and – another reason why we are warned to forgive – associations with people we have hated. There is one thing that is quite true and that is that on the next plane you will in some way be connected with the one you are supposed to be with in the sense that Jesus referred to as "what God

hath joined together, let not man put asunder."

When people ask "What does metaphysics mean?" I think the best answer is contained in Jesus' words in verses 28-34, because they basically mean to place God first in everything you do. It is not a matter of just consciously saying to yourself every time you make a move, "I must remember that God comes first and this is second." It means to become so completely identified with the Presence within that this awareness is part of your consciousness at all times. The thing we all can and should do is to become so aware of the source of Life within ourselves that there is never any doubt, in the same way as there is never a doubt about your own identity. You could be wrapped up in the most tremendous mental, emotional or physical undertaking, and if someone asked your name you would remember, because you *know*. Everyone is conscious of whether they are blonds or brunettes, or have brown or blue eyes, and in the same way we should know that God is first.

In verses 35-37 Jesus is baiting the scribes, but it is also an example of the many levels of understanding in symbolism which makes it such a fascinating study. We know the name David means Love, so on this level Jesus is saying that love brings forth the consciousness of the Presence of God within the individual, the birth of the Son. Secondly, Jesus is also speaking of that point in the individual's conscious development where the Indwelling Christ is no longer the "Wonder Child" but has become the Father. The individual has reached the point of maturity where the Presence is in control of the mentality which until this point has protected and guarded the "child" against emotional and subconscious reaction. A third level is found in the phrase "and the Lord said to my Lord." The Lord in this sense refers to the Infinite Godhead Who says to the Indwelling Christ whom He has implanted in each and every one of us, "Sit thou on my right hand." You will remember that symbolically the right hand means activity. He then says "And I will make thine enemies thy footstool." It is not that the Infinite Godhead does this, but it means that through the Presence of God within us we conquer all of the negative qualities that are within ourselves: the enemies of our own household.

The final verses of the chapter deal with the widow's offering and, as we have already mentioned, with the quality of faith. When it comes to the question of healing it is true that some of the greatest health demonstrations occur to simple people whose

faith is not subject to the mental analysis that, unfortunately, an education can give. It is simplicity of mind and openness of heart that allows these things to happen. Jesus refers to this when he answers Nicodemus and says that to enter the kingdom of heaven you must become like a little child again: we are to have an unquestioning faith. The moment you start to question something in your own life, or even something coming through your own meditation, you begin to weaken it. We all more often than not adulterate our own faith rather than standing still in the inner security which we all have. This too applies to the story of the widow who gave all she had because of, and to, her faith.

CHAPTER 13. This is completely symbolic and is a summation of chapters 24 and 25 of Matthew. As we have seen, because of the prophetic words concerning the destruction of the temple in Jerusalem, which actually occurred, and some of the other texts, people have taken this to be a prophetic description of the generations to come, but I believe that this is a symbolic description of the experience which will occur to every human being at some time or other in his path of development, which is known as the Crucifixion.

As we know, all life proceeds in a spiral of evolution and the closer we get to the top of that spiral, the more intense our feelings become. It is also true of us in a smaller way when it comes to our own cycles of growth, on the metaphysical path. There is, for example, a period where you are so sensitive that you feel literally skinned in that you sense everything that is going on around you and not always is this a pleasant experience. Or, if you are beginning to heal you go through a similar experience where you take on the symptoms of the condition you are treating, which is extremely uncomfortable, until you learn how to deal with it and grow through this period.

But Jesus is speaking of the next to last step in human development. If you can picture Moses, who was a magnificently mighty man, having reached this level and suddenly finding that every bit of his power, his understanding and his contact with God was gone, you will begin to get some idea of what this means. This is what we saw in the Old Testament where, as it is told in the Bible, Moses was refused permission to enter the Promised Land. It was not that Moses was refused entry, but that the Promised Land is the step which follows the conclusion of the Crucifixion and Moses chose not to continue

for a while. The Sufis describe the point which Moses had reached as the "Tavern of the Soul" and they believe that the human being can tarry there as long as he wishes, because the next step is down into the pit of the Crucifixion before he finally emerges into the Resurrection. On the lower rungs of evolution we experience situations which will torture us until we too cry out for help and then finally emerge into a newer and higher state of understanding, but it does not reach the degree of intensification which we are speaking of here. The nearer you get to the top of the spiral the clearer the atmosphere becomes and, for the period in which it exists, the more excruciating the pain.

Now, is crucifixion necessary? This is the pattern for humanity in that it is the way we have all grown, which Jesus knew. It was not necessary for Jesus to take the Crucifixion except that it was the only physical means of showing us that there is no death. On the other hand, Thomas Troward was an extremely wise man when he said "Principle is not limited by precedent." I do believe it is possible for a human being to suddenly be so tremendously raised in consciousness that in the twinkling of an eye he has transcended every inner and outer experience and he becomes a son of God in the flesh. Although I know of no one who has done this, I completely believe it is possible, as I believe it is possible to make any kind of healing and as I believe it is possible to draw the next breath. Once again, it is the element of faith. If it is true, as it is, that we live in an Eternal Now—NOW—and that the only moment we can ever know in Reality is this immediate moment (the past is gone and is only a memory, and the future is yet to be), then the future is completely dependent on what I am doing at this particular moment. If I can realize what is said in "The Salutation to the Dawn"; that this moment contains within it all the verities and realities of Life, and I accept this with all my being, then I transcend the many stages of Law of Growth. We are created in the image and likeness of God, which means that all of the qualities of God in their perfection are inherent within us. We are the ones who decide that "It is going to take me five hundred lifetimes to manifest this," or "I believe I can do this more quickly than I have." We are the ones who decree the length of time this must take, and if we can shorten this time, then why should we not be able to eliminate it?

CHAPTER 14. The story of the anointing of Jesus as told

in verses 3-9 was discussed in Matthew where we saw that the woman's act was a symbol of blessing and the fact that Jesus was blessed. In John's account the woman is Mary, and the objection comes from Judas rather than "some" of the disciples. We should remember in this regard that Mark and Luke recorded from hearsay and Matthew and John actually witnessed the events. Once again we see that when he speaks of his coming "departure" in verses 7 and 8, the disciples make no comment and do not question it, either through their lack of understanding or their fear.

As you read this next section the phrases that were added stand out most clearly. For example, we find the ritual of the Last Supper. What do you think about this? Do you think that Jesus said this, or that it was added? Does this sound like the man we have grown to know so well? Did he believe he was making a vicarious atonement for humanity? Is this idea to be found anywhere in his teaching? With all the deletions and interpolations and editorial glosses, did he at any time say "I am coming to save you from sin"? He said, "I have come that you might have life more abundantly."

So when we find here that Jesus is supposed to have said, in verse 24, "This is my blood of the new testament, which is shed for many"—what do you think of the phrase "shed for many"? He came to show us the way, this is true, but this is not the interpretation placed on this phrase, and I doubt very much if he would have couched it in these words. The new testament is quite simple: "A new commandment I give unto you, that you love one another." *That* is the new testament. And, as testament really means to witness, it means to witness to the Truth.

This is why the ritual that is based on the concept of the shedding of Jesus' blood is something that I firmly believe to have been added. Furthermore, this is a ritual which is found in many of the older cultures of history, long before the time of Christianity. When or where it was adapted to early Christianity is not recorded, but although it is a beautiful ritual of the church, I do not believe it stems from Jesus.

Once again we meet the interesting question of the character of Judas. I believe that he shared with Paul the concept of a messiah who was going to restore Israel. He joined Jesus and was greatly influenced by him, and I think that he got a bit impatient with the fact that nothing was done in this direction in

Jesus' three years of ministry and he wanted to place Jesus in a position where he would be forced to show the power Judas knew he had. This must be a matter of the way you feel individually since it is pure conjecture, as we have no proof of his motivation. But my own feeling is that if Judas had not planned it to happen in this way he would not have committed suicide when he saw what actually happened. If he had betrayed Jesus simply for money or because he held some sort of grudge, he would not have killed himself.

There is a slight indication of Judas' character as compared with that of the other disciples in the fact that he was the treasurer of the group: it indicates that he had a more material quality in his nature than the others, even more than Matthew, who was a tax collector—for interestingly enough, Matthew did not take care of the money, but Judas did. He was not, shall we say, as much involved in mysticism as the others, although he too was a follower. It is this quality of materialism of mind which would think along the lines that "Well, if I force him into a physical situation on the physical plane where his life depends on his use of power, he will manifest this power and finish the Romans, and we will be restored as a nation." When he saw that instead of doing this, Jesus submitted and allowed himself to be taken prisoner, he was certainly appalled by it and perhaps by the dawning of a dim understanding.

There is also the fascinating fact that Judas' timing coincided with Jesus' plan. In other words, Judas knew that the time had come. How did Judas know? The other disciples did not know because they did not believe or understand, which indicates that Judas had a greater understanding—not in the spiritual sense, but in the sense of appraisal. Perhaps it was this shrewd, appraising mind that enabled him suddenly to realize that Jesus was speaking of his own death, and he acted at that time because he was afraid that Jesus would die before Judas forced him into an act of power. On the other hand, it is probable that Judas did not believe in his own heart that it was possible for Jesus to die, since he was Judas' concept of a messiah. So these are interesting ideas for us to speculate upon, although we are unable to know the facts.

We might ask why there is such a mystery about the life of Jesus. Certainly there has never been a figure in the history of the world who has affected as many people for as long a time as Jesus, and yet he is the most legendary figure in the Bible.

This question occurred to me years ago when I first read the Bible, and after thinking about it for quite a while I finally got an answer that at least satisfied me. The reason he is so legendary—and this is apart from deletions and editions and lost records—is that his teaching is a teaching of faith. “Believe in what thou canst not see, until the vision come to thee,” or, as Paul said, “Faith is the substance of things hoped for, the evidence of things not seen.” If you were to go to Central Park and walk under the obelisk you might think to yourself that 2400 years ago Moses walked under this same obelisk. He did. That is the kind of record we have of Moses and of almost every Biblical figure. Even those prophets who took on the names of other prophets left some physical record, but there is very little record of Jesus.

Verse 30 is preceded by the one in which Peter stresses that he will always defend Jesus, no matter what happens, and that nothing can possibly hold Peter back. This is what we all say in varying ways about the things we want to accomplish or about the pledges we make. We then discover that the disciples were as human as we are, for no matter how great the desire, they did not have the courage to follow through.

We have spoken of the cabalistic meaning in the three times Jesus returns to find the disciples sleeping as a trial of the spirit, in which he is completely stripped of any physical, mental or emotional protection. Of course, in the final analysis, when we face the great crisis in our lives, as we all do in some form or other, we must go through it alone. No one can help us. This is a subtle way of showing that Jesus was a human being. For although the divine quality was so tremendously developed in him, as he approached the accomplishment of his plan, he quailed before the actual event. This is the humanness of the individual, for it happens to all of us.

Getting back to the disciples for a moment, it is true that, as he prophesies in verse 27, despite the great enthusiasm and love they had for him, at the crucial moment they were scattered. To put it in more modern terms, they failed the test of moral integrity. This is not said in criticism, but in the sense that this was what happened. In the twentieth century, the idea which most people follow is, “After all, I’d better save my own skin. What good can I do?” This is very literally what the disciples did until the reality dawned on them. Can you picture any time during the three years of their close association



with Jesus when they would not be there if he needed them? Yet here, when he asks them to come with him while he prays, they fail him, perhaps due to a subconscious feeling of impending disaster. But, on the other hand, even though we may do certain things completely unconsciously, we can not disregard the subconscious motivation, and theirs becomes quite clear at the time of Jesus' imprisonment.

We have discussed the account of Jesus' arrest and trial and Peter's denial in Matthew in some detail, and since this is quite similar, I think we can go on to the next chapter.

CHAPTER 15. Barabbas was an insurrectionist and the leader of a band of rebels who made war on the Romans and stole from the wealthy Jews. He did a great deal of good for the poor with what he stole, and because of this was very popular with them. The scribes and priests were quite aware of this and so they stirred up enough feeling to have the people scream for Barabbas when the choice was made. We all are at the right place at the right time. We all have, if you want to call it so, an appointment with destiny, whether that destiny is on a gigantic world-wide screen or in a small one-room apartment. This is true here of the individuals as well as of the crowds who played their parts.

The role and character of Pilate is an extremely fascinating subject. Although he did see the importance of the man—since he tried to save Jesus—he had neither the courage in the face of the crowd nor the moral integrity to go against the priests. He felt that he could completely eliminate all blame relating to himself by saying "I wash my hands of this." He thought that thereby he had exonerated himself because he would not have crucified the man if it had been up to him.

Free will is a strange quality. We have it to a tremendous degree and, through metaphysics, we can change everything in our lives except three factors: our date and place of birth and our sex. It is possible to change anything else. When we reach a certain development of the soul, however, a different element enters into the question. Jesus had free will in the Garden of Gethsemane. If he had decided not to follow through with his plan, there was no power on earth that could make him go through with it. He did not exercise his free will in this sense because he knew that this was what he had come to do. It was the climax of an overall plan, and he could not find within himself any other means of accomplishing the purpose. So you could say

that he exercised his free will by putting his own will aside because there was a greater power guiding him. Or you could say it was free will that made him carry through, whether he wanted to or not. On the other hand, when it comes to the figures of Pilate or Judas, looking at it from the point of the evolution of the individual soul, neither of them had sufficient understanding or development to be anything more than pawns, and it is a fascinating point of difference.

The words of Jesus on the cross, in verse 34, have been the cause of much discussion. However, we can be fairly sure that they were not the result of physical pain, since if he was able to control and heal pain in others he certainly could do the same for himself. I think it was the mental anguish of seeing many in the jeering crowd whom he had healed. There is nothing more devastating for a human being than to realize he has done everything he could and given all that was possible of himself and then see it scorned. However, there is also a question of translation, for in the original Greek the words become "My power, my power," rather than "My God." From this point of view it could be that this was a point of complete devastation where, because of the emotional stress he had undergone, he had no power for the moment.

You might notice in this section that there is no mention of the two thieves. Again this indicates that the Gospels were put together by people with their own ideas of what should or should not be included. Although we have little historical proof, the fact that at least two of the Gospels agree on this point, even though they disagree on details, is sufficient corroboration of the fact that the thieves were there.

CHAPTER 16. We have discussed the story of the visit to the tomb and we saw that it was conceivable that a human being rolled the stone away, but that it was equally conceivable and more probable that it was done through divine aid. It is also possible that Jesus himself could have rolled the stone away, since he did have the power to control any outer condition. But I personally think that at that point he was refining the body in which he wanted to appear, the etheric body. He had the ability to make this body visible, which he did, but as we will see, he was not recognized completely at first because that body was still in the process of change.

One small digression, before we leave the Gospel of Mark, which arises because in this account Jesus first appears to

Mary Magdalene. It is usually assumed that Mary Magdalene and the woman taken in adultery were one and the same person, although there is no historical record of this. There is documentation, however, which states that she was a very beautiful courtesan who was quite wealthy. She was also, as the story goes, the mistress of Pilate. During this period of her life she met Jesus and became his follower. In turn, she converted Claudia, Pilate's wife, and the two of them left and fled into what is now the southern part of France where they are both believed to be buried.

The Gospel of Mark is called the "unfinished Gospel" because it is generally conceded that the concluding verses (9-20) were added, probably in the second century, to substantiate the developing creed of the early Christians that Jesus was THE son of God. There is no trace of the original ending, if it ever existed, but even to our ears the wording is noticeably dissimilar to what has preceded it.

The Synoptic Gospels may be compared to three different reporters covering a story. Each one relates it as it seemed to him. While it is true that Mark and Luke were reporting from hearsay, and not participation, the salient points are the same. It is in the details that we find the variations.

For us as students, the one important fact is that Jesus not only gave us a way of life, but demonstrated it so clearly that not even the passage of Time can change it, or hide it. Let us never forget that when anything is spiritually true, it must demonstrate itself on all the planes of being, including time and space.

"Ye shall know the Truth, and the Truth shall make you free."

John VIII: 32.

M. M.

## L U K E

CHAPTER 1. As Luke tells us in his opening verses, his Gospel is based on hearsay and on written records, primarily the Gospel of Mark and the Q document, and as we know, neither he nor Mark were disciples. It is believed that he was a Greek physician who spent a period of five years, first with Peter and then with Paul. It is also believed that he accompanied Paul on some of his trips since in the book of Acts, which is generally accepted as his writing, he makes use of the word "we" when describing Paul's journeys.

Despite the fact that this is based on previous material, we have a completely new version and different emphasis. In the story of the birth of John we find a repetition of the story of Abraham and Sarah, who were also of great age when Isaac was born. I believe, rather than being a factual account, it is used to emphasize the supernatural aspect of Jesus' birth.

In verses 26-39 we find the version of the birth of Jesus which is undoubtedly the most familiar to all of us. There is a very interesting line in verse 35. We know Mary symbolizes the regenerated soul which is reborn, so to speak. It is the state which Jesus refers to when he tells Nicodemus that he must be born again. It is only when the subconscious has reached this state that the Immaculate Concept, "the holy thing... called the son of God" is born in the individual's consciousness.

What do you think about verse 41? It is possible that Elizabeth may have known this at that moment, for most of us have had the experience of suddenly knowing something of which we have had no prior idea or knowledge. And of course it is true that these people were very religious and open to anything pertaining to the concept of God. They were also expecting the Messiah. But do you think she made the rest of the speech? The Presence of God could have spoken through her, but I do not think that the Presence would have said "the mother of my Lord should come to me." I am pointing this out to make us aware of the additions to the original text, because we will find many of them in Luke. There is no doubt that this could have happened, but that Luke could accurately record the words so many years after they were

said is highly improbable. This phrase was most likely inserted by the followers of the disciples who had not had a spiritual experience and were determined to have Jesus conform to the concept of the Messiah.

It is important for us to realize that not only is Luke's account written from hearsay, but that additional changes have deliberately been made to strengthen the concept that Jesus was God. It is extremely important for us to recognize these changes because, if Jesus was God and we are just human "sinners," there is no sense in our trying to emulate him. You cannot compete with God. We are the sons of God, as Jesus himself says. There are certain passages in the Gospels where Jesus completely refutes the idea of his being the only son of God. He refers to himself as the son of Man. He says, "The works that I do shall ye do also: and greater works than these...because I go unto my Father." When he was asked how he did these things he said "Not I, but the Father within doeth the works." Then he says "Let not your heart be troubled, ye believe in God, believe also in me." In spite of the fact that the editorial build-up of the only begotten Son is very apparent it is interesting that no one has dared to delete the statements which refute it. Moreover, Jesus says "Have ye not heard it said that ye are gods and sons of the Most High?" He said this to the people he then addressed as well as to us. I think it is quite clear from his own statements that he would have been the first to reject the concept implied in the phrase "the mother of our Lord."

In verses 46-55 we come to Mary's speech and again, do you think she actually said this? I think the psalm of thankfulness is a literary addition which was attributed to her. We do not know who wrote it, but it seems certain that it was added.

The account of the naming of John is particularly interesting as it is based on the cabalistic theory that we each choose our own name. It has always been a Jewish custom to name a child after a departed member of the family, but in this case they felt impelled to name him John because that was the name which he literally brought back with him in that incarnation.

The psalm of Zacharias is also very beautiful and, again, I have a very definite feeling that it was either inserted or written by Luke. It is in the form of a very broad prologue in the way that it sketches what is to come.

CHAPTER 2. Luke's account of the birth of Jesus is a most beautiful and familiar version. The symbolism behind the story

comes out quite simply here, whether consciously intended by Luke or not. Although I rather doubt that the events happened in the way in which they are related, it is a beautiful preparation which was necessary in order to convey the picture of a supernatural occurrence.

There is no doubt of the fact that Mary and Joseph were wonderful people, otherwise Jesus would not have chosen to be their son, but the symbolism which lies behind this portrayal is the important point. As we know, Mary symbolizes the regenerated soul which gives birth to the Christ consciousness. We find the manger completely clean and it symbolizes the physical body which has been regenerated through the action of the soul. So we have the double symbol of the soul and the body which houses it. This is similar to the symbolism of the Tarot cards where the High Priestess, or universal consciousness, is accompanied by the Hebrew letter Beth, which means house. In other words, as in Bethel, it means the house of God.

Verse 23 is based upon the old rabbinical writings which tend to glorify the male. Experiences of foreknowledge, such as in verses 26-35, were quite commonplace in those days. First of all, people had frequent contact with discarnate entities, as we have seen throughout the Old Testament, and they also believed that God could speak through them, and they were trained in these practices. Again, I do not doubt for one moment that Simeon could have prophesied in this manner, but I also think it has been very beautifully embossed with the idea of building up the central figure of Jesus.

Now let us refer to Simeon's statement. "The Lord's Christ" is a term which means "God's Messiah." We can be fairly sure that there was a very close core around Jesus which included Joseph and Mary, Zacharias and Elizabeth and probably Simeon, who were trained, as part of their everyday living, to develop the power within themselves to raise themselves to contact with the Presence within. When a human being comes to this point in training and progression—whether it be through books, lectures or his own inner experiences—where he realizes that God lives in him, he *knows* it, then he also suddenly knows the real meaning of the Messiah. Whether this occurred in the year 1964 or in 4 B.C., that person—even though he were a Jew and had been waiting for a Messiah to resurrect his nation—would know that the Messiah is the Christ within. As when we speak of the second coming of Christ, we do not refer to a physical return of Jesus,

but to the birth of the Christ consciousness in ourselves.

In the same way, if these people, as I believe they did, had that kind of understanding, they would not have used the term "the Lord's Christ" to refer to the isolated person of Jesus. They would have known that this child would be the perfect example for every human being of that which we would some day express. They would not have thought of him in the terms expressed here: this is almost a political speech. I think this has been distorted to make Jesus spiritually unique, and this is why I want it to be completely clear.

In verses 48-50 we come across the question of the astonishment of Jesus' parents at his development. It is hardly possible that they did not have some idea of what was to come: they were certainly above the average in understanding, training and development. They probably did not know the details of the story, but they certainly knew that they had an unusual child, and I am quite sure they had more knowledge and understanding than is implied here. On the other hand, we should realize that, particularly in those days, there was a rigid formality between the rabbis and members of the temple, and to find their young son sitting in the temple as an equal and discussing things of the spirit probably shocked and startled them greatly.

The reference to Anna, the prophetess, in verse 36, provides an interesting sidelight. Originally in Egypt, and later in the Essenes, a certain tribe or group was dedicated to service in the temple. They lived in the temple and served by keeping it clean and praying for those who could not attend. Anna was a member of this tribe and is described as a prophetess, which means that she was highly developed psychically, and possibly spiritually. Her appraisal of the situation is cited as the word of authority, since she was an important figure of the temple.

CHAPTER 3. In the account of John's ministry in verses 1-13, we might ask how it was that John spoke of the concept of the Trinity, since the Jews did not believe in the Trinity, but in the concept of the One God as given by Moses. The concept of the Trinity has been part of the esoteric teaching which has extended from the earliest religions through the Egyptians, Greeks and Hindus to its more exoteric form in Christianity, and was taught by the Essenes.

We have discussed Jesus' baptism before, and the list which ends the chapter is almost as lengthy as the "begats" of the Old Testament, so I think we can take the genealogy for granted.



CHAPTER 4. In verses 1-13 we again come to the temptation of Jesus. As we have seen, this was not a temptation in the usual sense. Jesus did not have, and so was not subject to, those negative qualities such as pride, fear or resentment which are involved in the temptations we encounter in our lives. When, however, you reach that level of development where you are ready to take the step which will make the Third Initiation a reality, there does arise a tremendous temptation to use the power you have for your own purposes. After you have passed this point, while you still have the power, you do not have the ability to use it other than for the purposes of good. Another reason involved in this struggle may also be the fact that the person who reaches this stage knows that beyond the Transfiguration lies the Crucifixion, and it can be that they do not want to take this step quite so quickly. So the choice is either to use the power for yourself and delay this step for a while, or to go on by using it for God. If you decide to remain on this level without further progression, it is possible that the power can become a negative force, for you still have the ability and sometimes, possibly, the desire to use it negatively.

This is why we find three steps, represented by the devil's suggestions, given in this account of the temptation. The first one, of turning the stone into bread—the stone represents the earth—tells us that Jesus had power on the physical plane which he could use for himself. Then, the mountains symbolize the mentality, which tells us that Jesus had the power of mental dominion over the kingdoms of the world. In verse 9, the last temptation takes the form of disputing the power of God by daring to use the power of levitation. The struggle within is represented by the thought that "I can throw myself off a mountain and not be hurt." If there was a very good cause and no other way of accomplishing it and Jesus had done this, he would have been unhurt. But to do this as an exhibition of his power is a transgression of the laws of God. Once again this is a question of motivation, similar to the difference in motives of people who use power to heal and those who use it for magic.

Jesus refuses to misuse his power on each level of the test. This fact also gives you an indication that Jesus knew what was to come, and from this point on he was going ahead to meet it. Then we can try to realize that the tremendous personal difficulty for a human being at this stage is to know that for a period of time—time being very elastic—he will be on top of the world,

having everything that he could want with full power for good and to also know that within a reasonable period of time he will be stripped of everything including his power through the Crucifixion.

The text which Jesus read in the temple, in verses 14-32, is from Isaiah 53:6. "The acceptable year" spoken of in verse 19 meant now, as in "Now is the day of salvation, now is the acceptable time," and Jesus is speaking to the people of his own country. Jesus could not heal there because the people only remembered that he was a son of a carpenter, a simple boy from a very simple family, and so they had no faith in him. He speaks of this and also points out that this was not the first time it had happened. When he tells them that people can only be healed if they want to be healed, they resented the obvious implication and, like many mobs, they got a bit violent.

Then there is a very quiet statement in the 30th verse. What do you think this meant? Jesus made himself unseen because he had the power over the fourth dimension. The Hindus spend a great deal of time in this development and they are able to do a number of feats such as this quite well. Jesus had no hesitation in doing it here and on other occasions as he certainly knew it would do no good to let the mob take him. This is in complete contrast to the third temptation. On the other hand, it was equally possible for him to disappear when the Roman soldiers arrested him. Why did he do it here and not there? It was certainly not because he lacked the power.

You know how often I have said that power is completely impersonal: it is not in the least important who uses it, the important emphasis is on WHY we use it. I would like us all to realize that there are not different kinds or meanings of power: it is all one and the SAME power. In order to do this we should be able to determine the differences in motivation, and these three choices in Jesus' life provide us with clear examples.

We have discussed the incident of the "devil" in verses 33-44 from the point of view of exorcism and that it could have been either a sick subconscious or a discarnate entity, but there is a point which relates to us as well. If we are not aware of certain things consciously, we are always subconsciously aware. We know that the subconscious will respond to the Superconscious. Even though it may give a bit of a tussle at times, the subconscious always recognizes when the "die is cast" and the Superconscious begins to act. Jesus lived in constant awareness of the Presence within him, or you might say, in complete at-one-

ment with the Superconscious part of his mind. He fully radiated the fact that "I and the Father are one," and even the most mentally disturbed people became aware of it.

Jesus had that unification of the conscious, subconscious and Superconscious, which is the Presence of God, which produces the faculty of instantaneous perception. This is the term for that faculty where the person not only sees and hears inwardly, but where—almost as if a veil is stripped away—he also knows. On the other hand, it is equally true that the subconscious of a disturbed person, or disemate entity, is not impeded by the thought of the conscious mind, and so would recognize this development in Jesus and sense the imminent struggle, and also know that he would lose the struggle. This is true of every phase of mental illness.

This section and the rest of the chapter deal with various forms of illness and various methods of healing, and it is important for us to notice them, although we have discussed the incidents before.

CHAPTER 5. The incident of the disciples and their nets is both literal and symbolic. Jesus was teaching them a lesson on the meaning of substance: that it is only because of our own fears and doubts that we do not get what we need. Under his guidance there was more than enough. Then, of course, the fish is the symbol of the human soul, and they were taken from the water, which means, symbolically, that they were cleansed.

Why do you think Peter dropped to his knees and said, "Depart from me; for I am a sinful man"? He felt unworthy because he realized what was the potential of every human being and he saw that he had not done enough to warrant even being in the company of Jesus. It was rather a breath-taking moment for Peter: this sudden realization that there was so much more he could do and that he was wonderfully privileged to be part of this group and hear and learn from Jesus.

Why did Jesus put forth his hand to touch the leper, in verse 12? I think that in certain instances, and even in this case for Jesus, the contact strengthens the assurance of healing. It also assures the onlookers. I find that when people call me for help and we have a healing over the telephone, they very often wonder if anything actually happened, until after a couple of times they become assured that something metaphysical does take place.

We have discussed the healing of the palsied man, verses 18-26 and we saw that Jesus eradicated the wrong thinking as well

as the condition it caused when he said "thy sins are forgiven thee." I would like to once more touch on the question raised by the scribes and Pharisees: who can forgive sins but God alone? Actually, I think sin is one of the words in our language that should be eliminated from it. Man has developed such a guilt complex as a result of this concept that we practically make a god of sin. I have often said that there is nothing God can forgive us for because there is nothing to forgive. We never sin in that sense because we cannot sin against God. Jesus points this out time and again. Here he says it is the son of Man—not the son of God—who forgives. If you have wronged me, I can forgive you, but the Presence of God within us is never touched by anything negative. Never.

This is one of the most important points in all of metaphysical study, and I want us to be able to realize what it means. If each of us is responsible for the good and evil in our lives, and we are, then it follows that we have the power to change it. In making that change we also have the power to completely obliterate any sense of wrongdoing or what we think of as sin. This is why we are told here that the power of the Word not only healed physically, but subconsciously.

On the other hand, no matter what you or I do, we reap the results of it. Spirit is perfect good, but I am not so closely connected with the spiritual part of myself that "me" can do no wrong. If "me" does wrong, the Spirit within, the Presence of God, is not touched—but "me" is. So, in the real sense, we do not ask God for forgiveness, we realize the Truth about the situation. Or, when you feel you have injured another, you should forgive yourself. You realize the fact that you have been foolish or stupid, make up your mind not to repeat it and try to the best of your ability not to.

Basically, we respond to evil because we are not sufficiently emotionally mature and do not have enough control to choose another way. The entire human race is fascinated by the possibility of short cuts, but with a little maturity we realize that the short cut is not the shortest way home, but the longest way.

We might ask, then, what is evil? Perhaps one answer can be found in something a very wise man once said to me: "It is not what happens to you that is important, but your reaction to it." This is completely true. But if you traced the concept of evil back to the Hebraic concept of Jehovah, you would find that He was a God of Wrath Who was to be feared because He would

punish you by sending evil things. Wrath means activity, and actually, evil is activity, wrongly directed. Good can be just as active and exciting, but we have not discovered this as yet, which is the tragedy of our race.

Good and evil, sin and repentance are psychological principles which might be compared in this sense, to the moorings of the individual's human house. The strength of each, the positive or the negative, is dependent upon our emotional maturity or lack of it. Take the example of an alcoholic, who is basically a very nice person, but something arose in his life which he is unable to face, and so he chooses this as a form of self-destruction. Our problems are our means of growth by the overcoming of them, and we do this until we finally come to that pinnacle which to many people sounds very uninteresting: good. But there is really nothing more exciting and, I might add, more relieving. Take that statement from Isaiah, "I make the light and I create the darkness," which is speaking of the Law. It is a perfect definition of the Law and it says that this Law will bring us light and darkness, good and evil, at all times, but it is completely dependent on what we order it to produce. This is the whole point.

But the Law is not the devil that many people think it is; it is a magnificent working which, directed by the power of your thought and desire, produces everything you need in the outer world and also simultaneously enables you to grow. The Hindus were so very wise when they said "What you think upon grows."

We have discussed the teachings concerning Jesus eating with the publicans and the parable of the new wine in old bottles sufficiently to be able to go on to the next chapter.

CHAPTER 6. I think by now we are familiar with the details of Jesus eating and healing on the sabbath, which we find again in verses 1-12, so I would like to discuss this in a larger context, for we are dealing with basic principles. First of all, Jesus says that the son of Man—not the son of God—is Lord of the sabbath. This brings up a point that has been very misunderstood by students. For example, I had a student who had an unpleasant illness and if we took three steps forward in healing it, she inevitably took two and a half steps backwards. One morning she said that she could not understand why this was happening, but she felt she must be healed in order to prove that she was worthy of God. I said, "But God has nothing to do with it. You have heard me say for years that God has already done everything He could possibly do for every human being and He ended His work

by giving us dominion. What did He give us dominion for? It has nothing to do with being worthy. How many people have you read about in the pages of ancient or contemporary history who enjoyed wonderful health and relations with others and had no problems financially or in their affairs and yet had no interest whatsoever in God, and some were quite unpleasant as people? Do you think they are 'worthy' of God? Do you think their 'reward' is coming from God?" She looked at me and said, "Where does it come from?" I said, "The Law of Cause and Effect. It has nothing whatsoever to do with God, except He made it. We meditate to make conscious contact with the Presence within ourselves in order to reach that level of consciousness, and from that level everything else falls into line. But if, in speaking of your individual healing, you do not have that consciousness, you do have the Law which you can use to undo what you have created, and bringing to pass that which you want."

This is doubly meaningful in this section since Jesus is referring to our dominion when he speaks of the son of Man as being Lord of the sabbath, and he is speaking of the process of healing when he tells the man to "stretch forth thy hand." In healing ourselves we are dealing with the subconscious part of the mind and we *order* that subconscious to behave, to bring to pass that which you need, but we *meditate* on the Presence of God so that we will increase our level of consciousness, and it follows that the greater that level, the more power to control the outer picture. In this sense, God does not do anything for us: we do it for ourselves because He has given us what we need, but HE NEVER INTERFERES. He has equipped you with everything you need, mentally, physically and emotionally. We have a storehouse of power and energy locked in our subconscious minds, and if we say "I cannot turn the key; I am going to wait for God to come down and turn the key for me" . . . we are going to wait. We are the ones who have closed this door, and we always have the right to open that door. But *we* have to open it. Moses said "the ground on which you stand is holy ground," because God is in you. Moses also said "This day I place before you life and death, good and evil: choose life, choose good." No matter how much you prayed to God, if you do not make that choice you cannot get it. Before we can open our inner door, we must make this little piece of ground on which we stand, holy ground. This is our job. God is not going to do it for us.

This is the esoteric meaning behind Ask, Seek and Knock.

Ask is for those who are just beginning to discover that there is a world of ideas, of the mind: Seek, means to pursue it and develop it within yourself; and Knock refers to that stage when you are a mature spiritual being and you demand the companionship of the Presence of God within you because you have EARNED it. This is not because you are worthy, but because you have worked for it and perfected yourself to the point where you are, to some degree, a fit companion for that Presence.

Now the concluding section of this chapter is a brief version of the Sermon on the Mount, which, as we have seen, is a textbook for the soul. It teaches us the ways in which we can make the ground on which we stand the holy ground it is in reality. Our contact with the Presence of God is a matter of growing awareness. It is a question of voluntary evolution, if you want to call it so. The means of achieving this, as we all know, are meditation and the practice of the principles of this textbook in our everyday living.

Thank you, and God bless  
you.

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.

## \*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 )

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