

## GENESIS, CHAPTERS 6, 7, 8 AND 9

Right here I would like to probe a little deeper into verses 1 through 5, in the 6th Chapter of Genesis, ending with the line *"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."* You will find the complete text given in the preceding chapter.

As we have already noted, these few verses cover a span of thousands of years. The term "Sons of God" symbolizes the Presence of God within you, and the "daughters of men", your emotional nature. And when our emotional natures go out of control, when we lose the ability to handle them, we completely blot out our awareness of the Presence of God within; we lose contact.

The reference to the giants who once walked the earth, as I said before, I believe is historically true. We do know that men were once much bigger and far more spiritually aware than we. Their structure was different, and they possessed spiritual powers that we do not. Then they went down under the weight of it. You know, if you are not on guard, when you begin to acquire a little power, you forget everything else, and before you know it, instead of your being master of the power, the power masters you, and wrecks you. This happens individually, nationally and internationally – and the results are equally disastrous.

This succumbing to the lure of power is why we have such disasters as the Atlantean catastrophe, the Lemurian catastrophe, and no one knows how many before that. Remember, this little planet is several billions of years old, and was habitable almost from its birth – possibly a million years after its entrance into the universe. Since that time, there has been life on it; and that life, since it is God-created, must resolve to a fairly high degree of intelligence.

When we raise the curtains of history, and take a look at what we call the "Neanderthal man", or the "Pekin man", there is no proof that these were the only types of man in existence in earlier ages. There is no reason to

assume that these primitives were examples of the race, any more than if you walked into a jungle today and found a savage Indian. Would he be typical of the type that inhabits the world now? On the other hand, every so often a skull is found that gives an indication of having been a very highly developed, intelligently formed head, and this is the subject of complete astonishment.

It is my own belief that intelligence, too, grows in spirals, and I am sure there have been many times in the history of the race when we have reached great peaks of achievement. Then because we have become power-mad, because we have lost sight of our God, we ourselves wreck the thing we have created.

In these few verses at the beginning of the chapter, we are getting a glimpse back into the time before Noah. It does not say Noah was a giant, you know. And according to the facts we have, the flood took place about fourteen thousand years ago. So, long before that, there were giants on the face of the earth. And then they became power mad. Were the Atlanteans giants? We don't know. We do know that they were extremely well built. They were tall, they were slim, they were lithe people, extremely active and powerful. But whether they were what we would call giants, we have no way of knowing.

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And now we come to the famous flood story – a story told by every race and religion in the world. First of all, what was the flood? And secondly, was there actually a man named Noah?

Yes, I believe Noah actually existed, because I think this is the beginning of recorded history, and I believe this man was one of the few who managed to survive. However I also believe that as the story came down through the ages it was enlarged upon, twisted and exaggerated to some degree. And it is equally true that the flood is mentioned in the history or the folklore of every race, probably because it was a tragedy of catastrophic proportions. Very few people emerged from this flood; it was a deluge that cost millions of people their lives.

Now we also know that the Atlantean civilization which

was wiped out then was not the earliest one. Beside our own, and beside the one referred to before the deluge, we know that there were others. And while the flood did not engulf the entire world, it did cover and obliterate an entire continent. Geographically, this deluge took place on a land which is now ocean bottom — a land that would occupy much of the space between the southern part of Europe, the northern part of Africa, the southern part of South America, Central America, and about halfway up our coast line. We know that this was where it happened, and that our own Atlantic Ocean was named after the lost continent of Atlantis.

Yet mysteriously enough, knowledge of this flood was evidently carried over the entire face of the earth. Every race speaks of it, and almost every religion. Certainly in those days there was no radio, telegraph or postal service. Travel was hard, slow and dangerous. So how did this news penetrate just about every corner of the world?

Well, I have the kind of mind that says a few survivors managed to reach the western coast of Africa, and from there travelled into Egypt. Why do I think this? Because the early religion of Egypt was very similar to that of Atlantis, and was carried there, I believe, by refugees from Atlantis. And the same religious ideas and practices crop up on the other side of the world — in South America, the Incas, the Mayans, all have practically the same type of ideas. Similarly these same practices appear in the American Indians, in the Chinese, and in India. And, as I mentioned a while back, every one of these races set aside, as a memorial, a day we call Halloween; because that day is supposed to mark the date of the sinking of Atlantis.

Because the time element in each case is practically parallel to ours, we know they are referring to the same flood — and that it took place in this civilization. So here you have a story of a flood, and one man who survived. Of course it was not just one man who survived; it must have been some thousands who survived. But the story of that flood and its catastrophic results we find repeated over and over, from one end of the globe to the other.

Right here I want to point out something which needs your attention and understanding. If you are to grasp the

The struggle between Good and Evil has gone on since the beginning of Time. It has festered in individuals, in families, in nations and in civilizations. Cain, up to now, has always seemed to emerge victorious, although exhausted, from his battle with Abel.

We are learning that the power of Thought is the greatest force in the universe — for either good or evil. The tide is now turning to the side of good. There are men of good will in every nation, making every effort to bring peace on earth. And we will.

We are slowly and painfully learning to "eat the fruit of the Tree of Good and Evil, by choosing the good. And we do this by starting with ourselves.

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had risen to within a mile of the surface. And they knew it was a gigantic mountain of some type, probably of volcanic origin, and probably part of a continent long submerged.

Now Atlantis, as far as we know, was the peak of achievement of mankind, not only up to that date, but up to this moment. Then it succumbed to evil, and like everything else, was submerged by it.

However, as metaphysicians, we know that nothing in the physical universe is permanent. All things change in outer form. And while I do believe evil was responsible for the fall of Atlantis, I think too that it was "time for a change"; that life as it was known on Atlantis had outworn itself, and a new expression had to be brought forth. So underlying the evil is the principle of change that must take place.

This fabulous continent, and it was fabulous, went down in the story that is remembered and repeated in every religion under the sun. And as I mentioned before, Halloween, which is celebrated all over the world, marks the time of the sinking of Atlantis, and the time of prayers for the souls that were lost in the flood. Perhaps the reason we think of it in terms of "witches' night", or "All Souls' Night", without in the least knowing why, symbolizes the evil that submerged Atlantis.

meaning of the Bible, it is important that you have a completely clear background from which to view the pageant — and it is a pageant. But unless you understand the apparent contradictions, you will be hopelessly lost. Let me show you what I mean:

We have progressed through Chapter 8 — just about through the flood — and here we find two distinctly different lines of thought. We have run across this kind of thing before — as you will remember, the same story is told in two completely different versions in the 1st and 2nd Chapters of Genesis. Now we find two conflicting versions in the story of Noah, after the flood episode.

Why? Because they were written by different people, from entirely different points of view. The first version is known as the Priestly writings. They were written by priests, and the earliest record of their writings dates back to about thirty-four hundred years ago. They undoubtedly had a hand in writing the 1st Chapter of Genesis, in which we find the overall pattern of a cosmos.

The second version, which now begins to take a very dominant role in the Bible, is known as the Judaic strain, or the Jahveh strain. And as you perhaps know, Jahveh was the ineffable name of the Hebrew God. In the Jahveh version, which dates back to about 900 B.C., you are given the concept of a personal God. And you will remember that the 1st Chapter of Genesis deals completely with cosmology, and generic thought. The 2nd Chapter describes the formation of a human being. Again, in the story of Noah, the divergence is very clear. For instance, you will notice as you read the text, that Noah, when he got out of the ark, sacrificed to God. Here is the beginning of the sacrificial rite — the beginning of what was later to become the Jewish religion.

Thirdly, there are the Epic writings, and those are the ones that bring in the great stories of the wars and conquests of various peoples; and finally there is a minor strain known as the Southern or Seir writings, describing the wanderings and experiences of the various tribes of Israel. All four have been woven into our Bible, running from Genesis to the last book of the Old Testament, and were put together and inserted sometime around the first or second century, B.C.

Up until this point, the Bible makes no mention of Jew, Hebrew or Israel. In other words religion was an unformed concept, something that men were reaching and hoping for. Here it is beginning to take shape. But the priesthood did not practice or believe in sacrificial rites. The priests of that day, I personally believe, were followers of the early Egyptian teachings. The Priestly writings are always on a cosmic basis, while the Judaic writings stress the existence of a personal God.

There is just one exception which we find in the Priestly writings, and that is the covenants which God made with man. They write very simply of covenants God made with Adam, with Noah, with Abraham and with Moses. Were they made with these individuals only? No, not exactly. They were made with a specific type of human being when he has reached a certain stage of evolution.

Adam is generic man; and the covenant made with him gave him dominion over his earth. Noah was an actual figure, and there was a covenant made with him in the form of a rainbow, which Noah interpreted to mean that God would never again devastate the earth by flood. Then there was a covenant made with Abraham, that his seed should inherit the earth; and there was a covenant made with Moses in that Moses should be the lawgiver of Israel. Adam symbolizes physical man; Noah, emotional man; Abraham, mentality; and Moses typifies the spiritual. Once more we see the evolution of the old Cabalistic pattern emerging.

Getting back to the flood, one story which agrees almost word for word with the Biblical account, is found in the old Babylonian scriptures, known as the Sumarian tablets. In fact there is a tablet – I believe it is now in Philadelphia – which was excavated a number of years ago, and on which the story of the flood is inscribed almost word for word as it is in our Bible, with one exception. It blames and pleads with local gods, whereas the account in the Bible deals with a God who was understanding, and who came to their rescue. And so in the story of Noah, we get a picture of a completely out-going God, who cared for His children; in the ancient Babylonian version they believed in little local gods, who probably were elected every four years or so, and they believed these gods must be placated

much more powerful. I, personally, share the belief of a man who has since gone on, the late Professor Roy Mitchell, of New York University. Dr. Mitchell declared that "the reason we are all homesick for heaven is because it gives us the dim memory of what we once had when we were the gods and goddesses that walked the earth." And I believe we were. I believe, too, with Dr. Mitchell, that we lost our divinity. We lost sight of it and lost track of it. The Bible tells you that this divinity was very manifest, because it says the children that first came from this union were men of "reknown".

In the next verse it declares that God became very unhappy because he saw that there was nothing but thought of evil in their hearts. Obviously there is a tremendous gap in time between these two verses. So here we have the picture of a civilization – which I believe was Atlantis – that has gone awry; a civilization that knew heights of achievement which we have not even begun to reach. Then the curtain begins to descend, because the lust for power and sensuality replaced the love for God.

*"And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."*

Here you have the Bible's description of the fall of Atlantis, which is the only civilization of which we have even a remote knowledge. But Atlantis is not the first of the great civilizations that has vanished. There were many others before that, because this race of ours is billions of years old. We do have fragmentary relics left of prior civilizations – the Pacific has some, the South Atlantic others, which have yet to come to light. And I personally believe there may be one or two in the region of what is now the North Pole, because climatic conditions change, too.

In support of these theories, the New York Times published some time ago an article describing a submerged land bridge between Africa and South America. Again, some years ago, when the first Trans-Atlantic cable was laid, there was a break in the line. When a repair ship was called in, they found to their astonishment that the floor of the ocean at that point, which was formerly five miles down,

God for the complete regeneration of my body now, from the top of my head to the soles of my feet." I say it every day, and I believe it has a very definite effect. It is not that I believe in dwelling on it, but I see no reason why, if I am speaking the word for supply, or for peace of mind, I should not speak the word for my continued health and control of myself as I am right now. It is one of the areas where we often forget to use our metaphysics.

Now we will skip over the "begats" to Chapter Six, where the curtain rises on a busy, populated world:

*"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair: and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually".*

Here we have thousands and thousands of years condensed in the first three verses. And there is a very beautiful phrase, *"The sons of God wed the daughters of men."* In that phrase we are told that the Presence of God is in every human being, within the human soul, and nothing in the universe can ever separate that. But suddenly this union becomes evil. Why? Well, apparently the woman, that is the human soul, brought the evil to pass; and so all of the great ideas, the wonderful high ideals were gone. And in place of these ideals sensuality was beginning to mesmerize the race.

There is another interesting statement here, one which ties in with ancient Greek mythology *"There were giants in the earth in those days."* Now, according to the old Greek myths, there were gods and goddesses, super-men and women, who once trod the earth. This is the Bible's way of saying it. And from this we know that there was a time when the race was much greater, much more beautifully built, and

and kept in a good humor, otherwise they would be completely devastated when the gods took a whim to do so.

Here we have the beginning, in one sense, of an anthropomorphic God, and in the other sense, a cosmic God. And from this point on, we are watching the birth of our own era of civilization. Now I know this may sound strange, since most of us think our civilization is only about five thousand years old. But the flood, if it can be dated at all, occurred in about 12,500 B.C., and Bible scholars tell us that for countless centuries this story was handed down by word of mouth, from father to child, as one of the great tragedies in the history of the human race.

*"And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."* (Notice it is mountains, not mountain) *"And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen."* (Genesis 8: 4-5)

Note that in the preceding chapter we are told that the rain lasted forty days and forty nights and then stopped; and in Chapter 7, verse 24, we read *"and the waters prevailed upon the earth an hundred and fifty days."* Then in Chapter 8 we are told *"And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen."* Well, the tenth month and the first day of the month is a much longer period than one hundred and fifty days. So you have two accounts.

Now we have reached the place where the flood has subsided, and they have ventured out of the ark. From the point of view of symbolism, it is interesting to note that the ark landed on Mount Ararat. Today, Mount Ararat is a mountain in the country called Armenia, but from Bible references, we are led to believe there was a country called Ararat at one time. The mountain, of course, is always a symbol of uplifted consciousness, and the name Ararat actually means rest. To me, this indicates a turning point in the evolution of the human race – an increase in understanding, symbolized by the name Mount Ararat, which stands for rest, safety and peace. And so the race, at that time, took another step up on the spiral of evolution.

(Please read Genesis 8: 16-22, concluding with the text "*While the earth remaineth, seedtime and harvest, and cold and heat and summer and winter, and day and night shall not cease.*")

Now this entire section is the Judaic concept of God's covenant with Noah, the covenant of a personal God who sits on a throne. It is the beginning, actually, of what today is Jewish ritual; the idea of a God who sits up on a throne and judges you and me; who keeps a book of judgment in which is recorded your good and bad deeds – a book that is opened on New Year's Day, and closed on the Day of Atonement.

But remember, at this period in civilization, people had not developed much moral sense, and so some kind of outer restraint was extremely necessary. And even today we are still emotionally, morally and spiritually very, very young as a race. We, too, are controlled by a code of laws. Most people, in those days, were kept in line because they would be punished if they broke the laws, not because of any inner ethical sense which said "this is wrong". And yet right now how many of us realize that morality is within the human being – not created by an outside law? Our so-called modern civilization still very much needs laws. For instance what do you think would happen to traffic in your town if the traffic laws were abolished? How many people would observe the rights of the other fellow?

And so at this point we find the beginning of a religious belief that said "You must, otherwise you will be hurt." Thus it became a religion of self-preservation. Very few people in those days, to say nothing of today, were ready for the Priestly code, which was: "You are a God in yourself. Develop it."

"And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; unto your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." (Genesis 9: 1-3)

Here again, is a repetition of the second chapter of Genesis, reiterating your dominion. So this is the second

two hundred years in his prime. If we, in our time, have extended the life expectancy from seventy-five to eighty-five years and up, and this has been accomplished only through the very fumbling, scientific methods that we know, what do you think the Power of God could do?

I believe that at the dawn of history people did not have the limiting concepts, the fear concepts that we have today. Certainly they had some of their own, but these did not include illness, or financial responsibility. They had trouble with their personal relations, of that I am sure. But otherwise civilization was quite agrarian in character, and they were doing very well with it.

Do you know what is the major cause of death today? Nine out of ten of us die from *fear* of physical illness. And the more fanfare that is made over diseases for which we have found a cure, the more new ailments crop up. The fanfare spreads the fear of disease, the fear breeds new ailments, and we are off to a brand new start!

One of the few facts we know about life on Atlantis is that disease and the fear of disease originated there. Here is where syphilis began, and became the scourge of the people. Why syphilis? A tremendous drive for self satisfaction for sensual stimulation and pleasure. Then came another seige which lasted for hundreds of years; the great white plague called tuberculosis. And people, because of their fear of privation which was so prevalent in the Middle Ages, produced that one. Today we have begun to conquer tuberculosis medically, and somehow or other we are overcoming our fear of lack. Now another one is looming up – cancer, and the fear of cancer; and that too, will be overcome.

But at the dawn of the race, people lived for hundreds of years in fullness, in maturity, and when they died they all seemed to die a natural death. They lived for five, six, seven or nine hundred years, and they went to sleep. They were not killed by illness apparently, and they weren't killed by wars. They just died.

There is the power within us to retain good health and a youthful maturity, and I think it is something we should work for. I don't think it is wise to give too much time to it – perhaps just a few minutes a day, at the end of your meditation. I, personally, am a firm believer in saying "I thank

dream world he can regain Eden, for there is never a surplus word in the Bible.

*"And Cain knew his wife; and she conceived and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch."*

(Genesis 4:17)

From this point on, the Bible begins to relate actual history. Now you and I know, that if it had depended on one family they would have had to be awfully busy to produce some two thousand billion people on the face of the earth, all within six thousand years! But the Bible is actually saying that there were prior civilizations, and that the one mentioned here is the last known remnant of these civilizations which have vanished. When did they exist? Was this before Atlantis? Was this before Lemuria? Was this before Mu? We can't tell because the next chapter is completely filled with all of the "begats", and we have no idea of the time involved.

But we are told that all of these men lived to a ripe old age, including Methuselah. The statements made here as to age – are they true or not? What do you think? If your principle follows through, (and remember it is a principle we are dealing with) that principle says you and I have the power of regeneration anytime we wish, within this physical body; that this physical body has no existence of its own, has nothing but the existence we give it. So if we decide we want to live so many hundreds of years there is actually no reason we should not. However, I personally think it might be a bit boring to be around that long!

Few of us can accept that idea because we are not geared to that kind of thinking. We believe in three-score ten. But there is actually no reason in the world that you should not be able to regenerate the physical body as long as you wish to, if you want to give it the kind of time and the kind of thinking that it needs. You are dealing with constantly new-born, living material. It is being born afresh from the moment that you draw a breath on this planet. If you want to concentrate on rebuilding and regenerating, and remaining here indefinitely, you can do so. It may be hard to believe, but even the medical profession is coming into line, and stating that man should live to be a hundred and fifty to

time you are told "These things are yours". Now this text actually has a double meaning – a symbolical meaning, and a literal meaning. Symbolically, the animal kingdom represents your emotions, the vegetable kingdom, your mentality, and the mineral kingdom, your physical body and outer affairs. So you have possession, you have control of your earth, your emotions and your mind. Then the promise is repeated from the point of view of actual physical manifestation, because we do have pretty thorough control of these three outer kingdoms in the physical world.

*"But flesh with the life thereof which is the blood thereof, shall ye not eat."* (Genesis 9:4)

Here is the little verse that has caused most of the vegetarians to come into existence. However, again, I do not think it refers literally to what we should or should not eat. There is nothing in the world that does not have life – it is simply a question of degree. And while I personally think it is unwise to eat meat all the time, I don't think we should have any taboos. I do believe that the day will come when we will not need this kind of food, because the body is still changing. But I don't feel that we should have any feeling of shame or sin about eating any of these things. Actually, in a very esoteric sense, neither you nor I nor any human being can take a life, and no one can take the life of an animal. We can change the form, but that is all. No one can kill Spirit, and no one can kill the individuality of the human being. To us, because we are so immature and so young, the destruction of the form is the end of the story. It is not. It is just a chapter. And that is a beautiful truth, once you have realized and accepted it.

Actually, I am not sure we are too far removed from the man Noah. He, at least, was sincere according to his lights. Perhaps you are thinking, "Well after all, it was easy for him to be far more spiritual than we are. He did not have the pressures that we live under." But, really, I am not sure this is true. We today are apprehensive about air attacks – about all kinds of global warfare among other things. Yet, in Noah's day I imagine a flood was a terrifying experience. I sometimes wonder which would be more frightening – walking through a forest in ancient times and suddenly meeting a lion, or walking in a modern city, watching an enemy bomber overhead, about to unload its

bombs.

No, it does not matter what age we live in. We are all faced with some form of insecurity until we learn to face and overcome it.

*"And God said This is the token of the covenant which I made between me and you and every living creature that is with you, for perpetual generations. I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant, which is between me and you and every living creature of all flesh, and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."* (Genesis 9: 12-16)

Now the rainbow itself is a thing of exquisite beauty, and from ancient times it has been the symbol that God is showing the way to peace on earth. And if the world does not accept it, it is our fault, not God's. Rainbow colors are pale pinks, blues, occasionally very deep shades, then greens, and once in a while gorgeous purples, and they are the colors of the phases of Spirit. Deep reds and pinks are symbols of love; blues stand for inspiration, greens for fertility, purples for spirit, and yellows for intelligence.

You look at this breathtaking beauty and you realize that some sort of intelligence has chosen and arranged them. Why those colors? Why not other colors? We have quite a few to choose from. But they are always limited to these five hues. So always remember, when you see a rainbow, that it is a symbol of God showing the way to peace. Not giving us peace, because He can't give us any more than He already has.

Now I want to talk to you a little about the sons of Noah. There were three sons, as you know – Shem, Ham and Japeth. Shem represented the spiritual; Ham, the emotional; and Japeth, the mentality. According to history, Shem was the father of the Semetic races, – that is the Hebrews, the Arabs, the Armenians. Japeth was the father of the Indo-Europeans, and Ham was the father actually of the Canaan-

As you probably can guess, Nod is always the symbol for the dream state, the sleep state. (The ancient and modern Hindus are sometimes very interesting in their interpretation of life here. They say that this is a dream state; the real, the living, the one reality, is never on the earth plane. And for that reason they call this earth MAYA, the plane of illusion). The Bible also says that the more you become immersed in physical sensation, in physical satisfaction or in physical manifestation, the more you sleep.

Now you and I know from our study of metaphysics, that before we sought a meditative life, we could not find the thing we were seeking in the old life, even though we seemed very much awake and alive. And that today most of us can look back and say "Good heavens, that was such a narrow way of living. This is such a wider life. Before I lived in such a small, cramped city." Today we are citizens of a cosmos, and on our way to becoming good citizens.

So there is an expansion of consciousness, of awareness of the real life within you. Or, perhaps you can make a comparison as to which is reality for you: what you do in your every day activities, or the moment that you experience a true realization in meditation. Which is the most real? Perhaps you have not yet experienced a realization, but when you do, you will feel as though you have acquired greater dimensions of life.

This does not mean that you should not use the physical world and enjoy it, but it does mean that we should keep it in its proper place. It is simply an out-picturing of the conditions within us. We need only to remember that the reality within us is reflecting that picture on outer circumstances. The picture here has no permanent quality. That permanency is within you, and within me. The moment we know this, we begin to gain our dominion, and not before. There is no point in deceiving ourselves by thinking all we must say is "God is Love" and we will manifest it. We will not. Not until we know, within ourselves, why God is Love, and what it means. Not until we try to express it within our own lives.

Notice also that Cain went to dwell "on the East of Eden". By that we know that when Cain comes out of the



in Burma, India, where they were exhibiting the bones of St. Francis Xavier, and I believe they estimated one hundred thousand people would come to see this long inanimate relic. And as I read it, I thought, "But why?" Then there was a long detailed description of individuals bending to kiss a toe that had been separated from the foot, and placed in a little casket, and how various pieces of the body had been taken as amulets. How incredibly foolish we are! If you or I withdraw from this physical body, even if it were preserved for millions of years, it would no longer be you – nor would it be I. The Presence within is the only thing that is eternal.

In the story of Cain and Abel, you are told you will live. You cannot be killed. You may suffer because you are foolish, – and we, too, are often aware of the selfish, demanding and grasping motives of other people. Certainly we live in a more civilized world than the period when the Bible was written, but all of us have had the experience of watching people plan how they are going to do thus and so, without letting the other fellow know; conniving a means to get their own small ways. And you recognize the drive behind it as purely selfish. It is an amazing thing to witness, particularly if you, yourself, are detached from it. If you are involved in it, that is another story. Yet we all have the same drive, to a degree. If you are in metaphysics, you will do something about it. You will change it. And we do know, now, how to recognize it. And as God says to Cain, "You will be known".

Then there is another very interesting text: "*And the Lord said unto him Therefore whosoever slayeth Cain vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.*"

Remember, Cain represents the drive for personal satisfaction. But it is equally true, you cannot take desire away and have anything created; therefore you cannot kill Cain. That desire must be redeemed, but none of us have reached the stage where it is completely redeemed, so we all have, to some degree, the "mark of Cain".

"*And Cain went out from the presence of the Lord and dwelt in the land of Nod, on the east of Eden.*" (Gen. 4:16)

ites – the black races. These three were the forbears of the three predominant races of the time, and mark a turning-point in evolution – the beginning of a new era. For instance you will find, as you read through the 9th chapter, one text that is especially interesting. In this text Noah makes a prophesy which declares that the offspring of Shem and the offspring of Japeth would come together and work in fairly close harmony, but that the offspring of Ham would be their servants. Now let us take a look at the text – verse 27, in the 9th chapter:

"*God shall enlarge Japeth, and he shall dwell in the tents of Shem: and Canaan (who is Ham, father of the black races) shall be his servant.*"

This may be interpreted in various ways, but since these three are supposed to be the forbears of the three main races, the prophecy certainly has been correct with reference to the black races up until recent years, and only now are we beginning to see a change.

"*These are the three sons of Noah: and of them was the whole earth overspread. And Noah began to be an husbandman, and he planted a vineyard; And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japeth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine and knew what his younger son had done unto him.*" (Genesis 9: 19-24)

Now obviously, Noah had a bit too much to drink, but the symbolic interpretation of this text has a far greater significance for us. It tells us that Noah was betrayed by his own emotions (Ham being the symbol of the emotional nature), and it was his mentality (Japeth) and his spiritual quality (Shem) that restored him.

In a few chapters, we have not only a brief recording of a cataclysmic event in the human race, but the reasons that brought it to pass.

We learn that mankind had learned to some degree to use his inner powers - but he became so entranced with his ability, that he completely forgot his God. He became drunk with power and thought that man himself was God.

And this brought the deluge.

We have seen it in our own time - Hitler, Stalin - and there will be more. But - because we have strengthened the power of Good, the downfall of dem gods will never cause the downfall of a world - but only of their own followers.

M. M.

less drive of selfishness? We are all guilty of that at some time. Or is it a burning desire to express something finer? Only we can decide for ourselves. But that is the story, really, of Cain and Abel.

Cain symbolizes the drive for the satisfaction of the physical body, and Abel represents the finer instincts. So we call Abel the power for good, and Cain the power for evil. And in the story, because of his tremendous desire for physical satisfaction, the finer instincts are slain. This is an everyday occurrence in our world today. Take for instance, a person who becomes an alcoholic. He could be the most wonderful person in the world, and suddenly this drive for alcohol takes over, and the finer instincts die. Or consider a drug addict. Little by little the desire and the fulfillment of a wrong motive overpowers and kills the finer self; kills in one sense temporarily, but very effectively.

"And Cain said unto the Lord, My punishment is greater than I can bear."

The realization came, when the price must be paid, that this was in vain. And then he is afraid he will be killed. But God says to him, "No, you are not going to be killed." Here the Bible illustrates very clearly what the Bhagavad Gita teaches so beautifully: *you cannot kill anything.*

For instance, when we go through the experience that we call death, we really do nothing but change in form. That which is within you, good and bad, lives on. Not on the earth plane, but on another plane.

So in this text we are told very definitely, it is impossible to kill anything. Cain will never be killed. Perhaps you are thinking "Does that mean that selfishness will always be with us?" No, Cain cannot be killed, because he must be redeemed. The desire must be changed into a positive, outgoing motive from the point of view of good - of love. Not of evil. You cannot kill the Presence of God - and it was there, even in Cain. You cannot kill Spirit; you cannot kill your soul. All we can ever do is to separate soul and Spirit from the physical body - that is the only change we can bring about.

For instance, some time ago I read an article in the New York Times, describing a celebration that took place

good. And no matter how evil a deed may have been committed, from the point of view of the person responsible, it was done only because he expected to reap good from it.

Here we find that fear can become the goad which makes us change. When we become fearful enough, when we get to the point where we cannot endure a situation any longer, which is a sense of fear, then we begin to do something right about it. Thus it becomes the stimulus that forces us to change in some way or other; and so we realize that fear becomes an influence for good.

To me, these few verses of Chapter 4 contain some of the greatest gems of philosophical thought the world has ever known. Here you find the mystery of suffering; and here you find that in the early days of the human race there were minds great enough to understand that if we had to suffer, because we chose to suffer, (not because it is inflicted upon us) even that could become an influence for good. The race today is still divided into those two camps, and the one is woefully vacant, the other terrifically overcrowded. One is the camp of growing by intelligence, which very few of us do. The other is the way of growing through suffering, which most of us do.

And that is the pattern of all theology.

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From the very beginning, the Bible tells us that we are all filled to a great degree with the negative side of life. Why, we are not told. But for instance, the very name Cain means selfishness – wilfulness – the determination to gain a personal advantage at no matter what cost to others. And truthfully, every one of us possesses these traits to a greater or lesser degree. You know it in yourself, and I in myself.

Actually this conflict is one of the major battles in life. You see, it comes under the heading of a vital emotion called desire. Yet we know that we cannot achieve anything in metaphysics or in life unless we actually desire it. You can never attain success in your job or profession unless you vitally desire it. You must love it. You must want it. And you certainly cannot contact God unless you really desire to find Him. Each of us can look into our own lives and recognize the things or conditions we want, as well as the amount of drive we are using to obtain them. Is it the ruth-

## GENESIS, CHAPTERS 11 AND 12

Well, we have now reached the story of the famous Tower of Babel. But this story is neither a myth nor a legend. It really happened. The Tower of Babel was actually started about two thousand B.C., during the reign of Hamarabbi, who was the sixth king of the first dynasty of Babylon.

And the religion at that time was also a strain from ancient Egypt. They worshiped a god known as Baal, or Bel as it is sometimes called, along with various other gods and goddesses. The tower itself was planned to have seven stories, and as we now know, the number 7 is always indicative of spiritual integration, plus the desire for intuitive growth. So we discover that in ancient Babylonia there was the same trend, the same symbolism to be found in every other religion, including our own Bible.

You will notice that I said the Tower of Babel was started in two thousand B.C. – but it was not completed until the reign of Nebuchadnezzar, in the sixth century. Now most of us regard the Tower of Babel as a symbolic fragment of an episode teaching that confusion was put on earth by God. But if you analyze the word Babel Cabalistically, you get a very different picture. Remember that the old Hebrew Cabalah is based on ancient Egyptology, from which the Babylonians get their knowledge and their training. For instance, those of us who have seen the Egyptian alphabet know that it is strikingly similar to that of the later Hebrew alphabet, and this is true of the Babylonians, the Chaldeans, and all of the people throughout that area.

So while the word Babel literally means confusion, Cabalistically it is a different story. The letter B, which in Hebrew is Beth, means house. The next letter A, Aleph, means your material body; and then you have another B, which is house, followed by the Hebraic word for God – "El". (Whenever you have a word or a name anywhere in the Bible which uses the syllable "El", there is some refer-

ence to God in it.) So you have here the house of the body, and the house of God. Thus the hidden meaning of the word Babel is actually "The Gateway", and this gives us a completely different interpretation of the famous Tower of Babel.

Taken literally, as far as Bible history is concerned, we get a most confused, if not a ridiculous picture. They were going to build a tower to heaven, — to reach up to the sky where they believed God lived. And they were going to try to force entrance! Yet, in the mystic or interpretative sense, that is just what we are all trying to do, isn't it? But somehow or other they fell short of the goal, which meant that they got lost in the first house (the house of the body), and so they lost the way to God.

Remember, we all have to start our development from where we are. It is no good my saying "I want to be like Jesus Christ." Of course I do, but before I can approach that, I must overcome certain things at this level. Each of us has to deal with the first syllable of the Tower of Babel — with that Aleph — the physical body called ME. Then we have to control the emotional nature which houses it. And this is true for each and every one of us.

So we have the real story of the Tower of Babel. On the surface it would seem that God sent all these difficulties, this discord, and this inability to understand each other. But that is absurd. God didn't do it. We did. And consequently I am afraid many of us are still in the phase represented by the first syllable of Babel. It is a state of complete selfishness — of self-centeredness. And because of that selfishness, everyone around misunderstood everyone else. Thus their language was "confounded", with each suspecting the other of a hidden, selfish motive.

I am reminded here of the rather well-known psychiatry joke. It seems that two psychiatrists met on the street, and as they passed each other, the first one said "Good morning!" — but the second one, rooted to the spot, asked himself with deep consternation, "Good heavens! I wonder what he could have meant by that?" It was that sort of thing, you see. And we still misunderstand each other.

In this story of the Tower of Babel we have one of the earliest records of misunderstanding between people. His-

that this is taking place in just one human being. Cain represents the power to do wrong, and Abel the power to do right.

Cain is like the man who thinks "I know I can deceive everyone. If I just make the proper gestures and put in the right appearances, I'm sure to get by." And very often, people like that do deceive everyone except themselves and God. But Abel, because he was completely sincere, and God knew it, was acceptable. Cain is like so many people who put in an hour in church on Sunday to make amends with God, and then the rest of the week go out of their way to do the wrong thing.

That is Cain. Yet, while we don't like to admit Cain into the fellowship of metaphysics, I'm afraid we must. How often, for example, have you realized that you are super-sensitive, or very critical, or you have a tendency to snap at people when they don't do what you think they should? And then you see that metaphysically this is completely wrong, and resolve not to do it any more. You forgive yourself, and you ask forgiveness of those you have done it to, then whatever you are trying to demonstrate comes through. You know you were wrong, and that it has been set right. But twenty-four hours later you find yourself back repeating the same wrong actions! This happens to all of us. Cain represents the quality in the human being that will do things for the sake of appeasement, in the hope that he will get by. Abel represents that which is sincere in the honest desire to do good. There is some of Cain and some of Abel in all of us. None of us really want to break laws. We don't mean to, but we do — we all do.

(Please read Genesis 4, verses 9 through 15, ending with the text "*And the Lord set a mark upon Cain, lest any finding him should kill him.*")

Some of the first verses in this text refer to what we go through when we do wrong. Actually, this is the dawning of conscience as well as the dawning of guilt. You see, fear, in one sense, can be turned into a good influence — can be turned to good use.

There is an old statement from the Hindus, a rather paradoxical one, but to me it is very true. It is to the effect that there is nothing in the world that is evil. All is

and keeps everything in perfect, appointed order. Man can create chaos for himself, but nothing will change the time that the sun rises, or that the moon appears. Nothing will change the course of the stars through the heavens, or the nature of the seasons.

There is just one change we can bring about, and notice this, for it is very important: we can upset physical conditions in this little world. And since we are citizens of this world, that has terrific significance for us. We must learn to match our lives to the order of the universe, to abolish the disorder which causes us all such trouble. You know, we humans are the only disorderly inhabitants of this planet, and that is why we find sometimes that life can be so difficult. So the thing we must learn is to become orderly – until we can bring ourselves in line with that, we will never find life very easy.

*“And Adam knew Eve his wife; and she conceived and bare Cain, and said I have gotten a man from the Lord. And she again bare his brother, Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.”* (Genesis 4: 1-2)

Here is the beginning of what might be called our psychological make-up. Up until now we have had a picture of the whole generic figure of man. He has a body, he is a soul, or subconscious mind, he is a spirit. But Cain represents symbolically that which is born of fear – the ability to do wrong. And Abel, who is a “keeper of the sheep”, is the ability to do right. In Bible symbolism, sheep represent your thoughts; and when you are told, for instance, “The Lord is my shepherd,” it means God is helping you to keep your thoughts right. Always when there is a reference to flocks of sheep, it means flocks of thoughts.

In this text, then, Cain represents the ability to think and do wrong, and make his life difficult, while Abel symbolizes the ability to think and do right, and thus change wrong conditions into right ones.

(Please read Genesis 4, verses 3 to 8, ending with the text: *“And Cain talked with Abel his brother; and it came to pass, when they were in the field that Cain rose up against Abel his brother, and slew him.”*)

Why do you suppose that in this allegorical story, God rejected Cain's offering, and accepted Abel's? Don't forget

torically, we know that it was started around two thousand B.C., and completed several centuries later. We know that it was a physical structure which fell into ruins due to the wars that were waged shortly after Nebuchadnezzar. Alexander planned to restore it in the third century B.C., but died before he had the opportunity. And so all that is left of the Tower of Babel are the ruins that mark where it stood.

There are one or two more fascinating bits of symbolism in this story. We are told that it was on the plains of Shinar, and there again, you get a clue to what happened, because the word Shinar means “the divided mind”, so we realize there was confusion resulting in many diverse trains of thought – not only in the individual but in whole groups of individuals. As a consequence, everyone was at odds with everyone else, and there was very little in common.

Then we read that it was in the land of Chaldea, which stands symbolically for the psychic side of the mind. We know from the early history of the Chaldeans and the Babylonians that they were great occultists – and so we know they were not a primitive people, not the type of mankind we might have found just after the flood, but people who had a definite form of psychic development. You find a race with sufficient understanding of symbolism to build a seven story tower, with the seventh story reserved for those who had reached the state where they could worship God ‘face to face’. And then there was a private room set on top of the seventh story, held for those who had attained an extremely high degree of development. And we are told that only a very, very few in number were eligible to enter that room.

You know, it is a very difficult thing for any of us to look back over a period of thousands of years with any sense of reality. We can look back at our own lives, over ten, twenty or thirty years – which have seemed to pass in the twinkling of an eye. But few of us can realize that if there has been one civilization, there have been at least three hundred which are historically known; they come in waves and spirals.

Civilizations have come and gone – they have been wiped out by floods, by wars, by pestilences, but always since the beginning of time, there has been a handful

of people who have known the truths we are learning here. It is as though they have been selected just with the idea of preserving these truths and passing them on in turn to those whom they think are ready.

This type of teaching, whether we want to call it Pragmatic Mysticism or Metaphysics, has come down in its purity through an extremely small group of men and women. And they, in turn, more or less affect the entire race and are responsible for giving out as much as they feel it wise to do.

So you come to a little place in ancient Babylon called Shinar, and you find a temple there, and a religion which has been going on for hundreds of years. In some instances only its outer forms have been given to the people until they begin to understand their symbolism. For instance, today, few members of ritualistic churches know the meaning of the rites they perform. The same held true for the early Babylonians. Intellectually, the Tower of Babel meant integration. To a number of them it meant more than an intellectual concept; it meant something that was happening within themselves – an unfoldment or development. And you can visit the most primitive tribes in Africa, in the Pacific, and other remote spots, where you will discover the same symbols, with the same meanings behind them.

Now we are coming to the beginning of the story of the so-called "chosen people", and I want to examine that theme before we get into the story of Abraham. As I mentioned before, the chosen people were not chosen by God. *The chosen people are those who choose God.* And the story of Abraham very definitely emphasizes that. Abraham came from the same territory, and at about the same time, or perhaps a hundred years after, the building of the Tower of Babel. At that time he was called Abram, and he was a man who apparently had some development, because within him was stirring the belief that this pantheon of gods which the Babylonians worshipped was not good. He had a feeling that there was something greater than this; that somewhere there was a oneness – and so he sought it. Actually the name Abram means father, the exalted father – and the man himself symbolizes faith.

(The begats in the second half of Chapter 11, of course, we will skip. But there is just one interesting as-

## GENESIS 3: 19; 4: 1-17; 6: 1-7

Before we continue into Chapter Four of Genesis, there is an important text in Chapter Three which I want to call to your attention. It comes shortly after the episode of the serpent, and after the Lord God has informed Adam that he would have to work and earn his bread by the sweat of his brow, and Eve that she will bear her children in travail and sorrow.

The text I am referring to is verse 19: "*In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for dust thou art, and unto dust thou shalt return.*"

Now that, for us, is a very, very important text. It is the Bible's way of saying that nothing of the physical earth or the physical plane is permanent. Everything in that category – earth, body, flesh, buildings, and so forth, is in a constant state of change. For as it came from the pure primitive substance, eventually in time continuum, it returns to its source. So we are told here that the outer world is subject to change. And that is an extremely important point for metaphysical students.

Incidentally, since we are now studying the formation of life on this planet, there was a very fascinating article some time ago in the New York Times, by Dr. Harold Urey, the famous scientist. Dr. Urey declared that life exists in countless thousands of universes, and that he believes life in some form similar to ours has existed before on other planets. This of course confirms the metaphysical theory, but it is extremely gratifying to watch science begin to verify our own beliefs. More and more, scientists, in their probing of this universe, are concurring with the metaphysical concept, and so we begin to see a bridge being built between science and metaphysics, or between science and religion.

Little by little these students of the universe are being forced to the conclusion that in back of all this gigantic structure, there is a great originating intelligence; something so vast in concept, in wisdom, that it both creates

Here we begin to have a small idea of the inner knowledge and power which is dormant within each of us. Like everything else in life, it first must be discovered, - (or recovered!) - then developed, and then used.

Thanks to the goodness of God, we do not have to wait until the complete development occurs before we can use it, but we soon find out that the development grows as we use it.

Each time we "speak the Word" - each time we meditate, - the creative power within us increases.

M. M.

pect to notice about them: in the beginning people were living from five to eight hundred years. Yet when we come down to Terah, who was Moses' father, he lived only two hundred and five years; in other words, longevity was slipping away from the human race again.)

Now about Abraham and Sarah. You will notice in the beginning their names were Abram and Sarai. We know Abram means exalted father, and faith. And Sarai, (remember the woman always symbolizes the subconscious, or the soul) Sarai represents in this spelling of the name, the insistent subconscious. You know - the one most of us have to deal with - the one that likes to fight, to fuss, that makes its own selfish demands, and pretty much controls us. Sarai is a little bit on the nagging side, and extremely self-willed.

Suddenly both Abram and Sarai have their names changed to Abraham and Sarah, and the same letter is used to make each change - the letter H, which is the Hebrew letter Heh, symbolizing the light that shines through the window. In other words, there is a light - the light of God shining through the human soul. And we find it in the name of Abraham and the name of Sarah. From this we know that they both underwent a tremendous spiritual change. The woman gradually lost her pettiness, her contentiousness and her unpleasantness. And as we get into the story, you will see she becomes to a degree "the transformed soul".

Abraham, too, underwent the same experience; and the very fact that this letter was inserted in both their names is the Cabalistic way of indicating they had undergone a drastic spiritual transformation. These two were the founders of a new type of thinking, a deeper spiritual insight, and a new direction to God. That is why Abraham was called the father of a nation - of many nations, actually, *because there is no nationality or creed involved*. But everyone who finds the Truth that Abraham did is on his way to real integration with God.

(Question: In the New Testament, the 3rd Chapter of Luke, and the 36th verse, Noah is referred to as Noe. Was the h dropped and the spelling changed because he had lost the spiritual insight he once had?

(Answer. Yes, temporarily. At the end of Noah's story he got very drunk and lost it, because he couldn't keep away from wine. While it is true that in Metaphysics you never really lose what you have acquired, I think it is only fair to add that unless we take care of what we have been given, it will not always be available when we need it. Suppose, for instance, we all decided to drop Metaphysics, and to do as we please, regardless of morals and ethics. Suppose we decided that if we wanted to steal, cheat or break any of the other moral laws, we were going to do it, and we decided to live that kind of life. What then? Well, the truth we have learned, and the mentality we have built in, no one can take from us. But we would most certainly lose the ability to find ourselves until we stopped the wrongdoing.

After that, depending upon how long we have allowed ourselves to retrogress, it will take a proportionate time, or longer, before we regain the lost ground. You cannot permanently lose the stature you have attained, but you can lose out temporarily, and by temporarily I mean lifetimes, when you are unable to contact or use what you have.

This is one of the fundamental laws of spiritual development, which warns you never to abuse what you have been given, for the moment you do, you will lose control of it. And of course, the higher your evolution, the higher your development, the more wisdom, knowledge and power you have abused or neglected, the steeper the price you will pay. And there is not a thing in the world that can stop it.)

Now to get back to Abraham. Abraham came from the City of Ur – and that is significant, because the name means light, understanding and intelligence. So we have this man, whose name stands for faith, coupled with a background of intelligence. What else do we know about him? Well, we know he was a citizen, and probably a prominent one, of a city which was a center of religious worship; a metropolis where life was far more civilized, far more cultured than you would expect to find at that time. We know, too, that he was a well-educated man, an independent thinker, with quite a degree of intuitive understanding.

Then we read that "The Lord called him forth",

*"So he drove out the man; and he placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."*

Now there is an interesting phrase – the one that refers to the Tree of Life. Why should the Tree of Life be the one that guarantees the perpetuation of being, rather than the Tree of Knowledge of Good and Evil?

Well, we know for instance, that the Tree of Life is the spinal column, and it is through that spinal column, when you reach a certain stage of development, that the etheric substance surges up and sets the regenerative process in full force. When you get to that stage, and you will some day, in some lifetime, you will have the power of staying around, young, as long as you wish to.

For example, in the next chapter or so, we are coming to an account of people who lived hundreds of years. From this we can begin to realize that we have built in a Race Mind notion, – the idea that man is limited to sixty, seventy or eighty years. And some time ago, American and Russian scientists arrived at the conclusion that the average life-span should be one hundred and fifty years, in full possession of your faculties. So this is not just a metaphysical dream.

We can live as long as we wish to, so long as we obey circumstances and conditions. But, before we even attempt it, we have to be perfectly sure that we do not have a Race Mind idea, for instance, that forty-ish, eyes have to go bad, hair has to get grey; that we do not associate that period with "You know, we are not as young as we were."

We must be rid of these ideas. Because if you ever knew how many lifetimes you have lived, how many bodies you have inhabited, how many incarnations you have spent here, you would be amazed beyond belief. Then you would know your real age. Not the twenty, thirty, forty or one hundred years that you may have been here now.



through suffering, and so we are told of the woman, she will conceive and bring forth in sorrow. Now, back in Eden there was not any idea of conception; and I am speaking not only of childbirth, but of all the things that make your life and my life. In Eden it was still. But here, for some reason, probably due to fear entering in, we took a wrong turn.

I believe that from the time we arrived on this planet there were conditions we had to meet and overcome. You see, after we overcome conditions, we lose the fear of them. So it was very possible that the fears we had met prior to this time may have dealt with protection from wild animals, or protection from wild storms. But here we are unmistakably told that this fear was due to a misuse of the Law. If you will re-read these verses, and I hope you will, you will see that this stands out very clearly.

*"And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."*

Here, too, is a little tip-off that this is an allegory; and of course, the "coats of skins" has several interpretations. You can take it from the point of view of the first chapter in Genesis, where human beings were put on a planet, and equipped to live in the atmospheric conditions of that planet. That is one meaning. A "coat of skin" of course, is protection. And you know the skin is always the vehicle of sensitivity. It reacts more quickly to inside and outside influences than any other part of the body. Have you ever noticed that if you are a little "off beam" your skin loses its luster and sheen? One glance at a person's skin and you know his health condition. You could be in the pink of condition and go out on a bitter cold day, and return blue from the cold. The skin is a protection against the outer, and a complete barometer of the inner. So they were given "coats of skins".

*"And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:*

*"Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken.*

which in itself indicates the man's intuitive development. So this man and his wife and his nephew Lot went forth from the city. Now Lot, who symbolically is part of Abraham too, although he is his nephew, represents suspicion, doubt, fear, and probably a good deal of cynicism. And so we understand from this that Abraham had these subconscious qualities as we all do to a greater or lesser degree. He was a man of faith and intelligence, but he still had considerable doubt and fear to overcome. However, he decided to try to change, and so he started out for a new country, a new world, for him.

His trip to Egypt is a significant one, because we know Egypt is the symbol of bondage — bondage to the "flesh-pot" or the lure of the body. So he goes to Egypt and there he becomes very concerned, and says to his wife "Look here, you are a very lovely woman, and you know these men when they see a beautiful woman. If they find out that I am actually your husband, they will kill me and take you captive. So I think it would be much wiser if we told everyone that we are brother and sister." And so Sarai agreed, as the subconscious always agrees, and sure enough, they were hailed and brought before the Pharaoh, who fell deeply in love with her, and took her into his harem.

Well, the Bible treats the story very gently, but at any rate, we are told that sudden plagues descended upon the Pharaoh's household and it was through these plagues (although it is not very clear at this point) that the Pharaoh discovers they are man and wife. He then chides them very severely and graciously releases them.

Now that is a strange picture of a man whose life was built on faith. It shows us why we are told that Lot went along, because Lot represents the doubt, the fear, the need to give God a "helping hand" so to speak. Certainly Abraham believed that God had told him to set out, to make his own way, to find his own place, and he trusted Him to the extent of obedience. I am perfectly sure that all of us are guilty of Abraham's weakness from time to time. We treat for release from some difficulty, and we believe — we have faith — but when we are right up against the problem we

think we have to give God a helping hand. So Abraham became very concerned that God might forget He had promised to take care of him, and Pharaoh, at that point, looked far more powerful than God and so he lied.

The symbolical meaning here is that for a while Abraham was completely untrue to himself and to his God, and that he found it just as difficult to live up to the concept of his faith in God as you and I do. Of course Pharaoh stands for the ruling part of the mind, the conscious will, usually a very selfish will. However, the Pharaoh in this case, was extremely generous with him. Probably we might interpret it to mean that Abraham suddenly came to his senses, and realized that he had been untrue to himself. That the episode actually happened, I do not doubt. But obviously this man still had so much weakness in him that when he got himself in a dangerous position he did the thing we usually do. He chose the obvious way, which seemed to him to be the safest. And it was purely by the grace of God, I am sure, that he escaped from the Pharaoh, or that the Pharaoh let him go.

The story of Abraham reveals that he had faith, but not enough to empower him to live up to it. He was growing, you might say, into the concept of the one God. He was growing into a greater understanding. But concepts are no good unless we can apply them. True, the first time Abraham met danger, he succumbed to fear, but from there on he begins to climb upward. He has other falls later on in the story, as we shall see, but ultimately he becomes known as the man Abraham, who is called the "friend of God."

We will examine the Biblical account of Abraham and Sarah in the next chapter, but I wanted to give you a picture of these people as human beings before we started with it.

You see, there are two things I am very much hoping these volumes will do for you. The first is that through these books, the Bible itself will actually "make sense" to you. Few people expect this. Most of us read through puzzling passages, and because they are in the Bible, decide because it is supernatural or divinely inspired, we cannot understand them. And the second, I have mentioned before, I want you to realize that these people were no more immune

to be applied to your own life: Perfection is another word for stimulus. Unless you have something to grow into, you will not grow. You must have a goad – not only a goal, but a goad – that prods you forward. Your state of Eden and my state of Eden is the thing we will always try to achieve. It is our goal of perfection.

For instance, no true artist – no musician, writer or painter is ever completely satisfied, no matter how perfect his work. He will always see the possibility for improvement. The moment you become self-satisfied, the moment you think "My achievement is the most perfect thing that has ever been done" – the moment you think "I am tops", beware! That moment for you is the beginning of stagnation.

Perfection is always that which is just beyond the horizon. And we go after it, raising our own standards higher as we progress. What we *can* achieve, is a very great self-fulfillment; far greater than any of us can possibly visualize. We haven't as yet even begun to tap the hidden reservoirs of wisdom, of strength, of power, that are locked up within this amazing vehicle that is known as the human body, and the human soul.

*"Unto the woman he said I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."*

This is the first statement in the Bible which confirms the metaphysical teaching that there are two ways of growth; the way of intelligence, and the way of stupidity and suffering. And here, for some reason we do not know, something happened to the race which decided it to experiment. It went "off beam", so to speak, and it could only climb back

angel standing by with a fiery sword. As a child, I used to think to myself, 'That is a very cruel picture.' I didn't know then, as I do now, that it was completely symbolic.

If you would like to understand more about Bible symbolism, one of the books you should read is Frazer's "Golden Bough", which is the history of man's worship of a power which translates itself from a hobgoblin to a God. It is a fascinating thing to trace, as it comes down through the ages, from tree worship, phallic worship, and the many other forms of worship in which man felt he had to look up to something he had to appease, because he was in terror of it.

Of course, since that time we have progressed through various stages of intellectual and spiritual growth, and today we do not think that God is going to chase us out of heaven with a broom stick. Our understanding of the truth is quite the opposite; it is that He is holding the door open and saying to each of us, "Come in, my child. It is about time you came home."

You remember in the last volume we talked about the transgression and punishment of Adam and Eve in terms of "Original Sin", or the "Fall of Man." Neither of these accounts were literally true, as we know now. The truth is that this little earth, this little ball of fire, had not yet learned to live with itself. It is the planet of experience. The race is here to learn to grow, to develop, to meet and overcome the conditions in which it finds itself. Therefore we must have enough selectivity and initiative to take hold and do something about it.

This is the metaphysical concept, and why the God of the Garden of Eden could only exist as a symbolic picture of how we started. If we take it literally, it is pretty much on the ridiculous side. Imagine, here you have this poor little naive couple called Adam and Eve, who didn't do anything more than just be born, because God decided they should be born. Then God said "Very well. I am going to see how bad they can be, because I know how bad they can be, then I am going to put them out." It just does not make sense.

Now once more I want to reiterate the concept I gave you before, because I think it is important, and I want you to think over the idea and to translate it in your own terms,

from fear or weakness than you or I. So often we look at the characters in the Bible and think, "Well, they were perfect. I could not hope to attain what they did." But they were not perfect. They were far from perfect. *Yet they had the intestinal fortitude to keep on trying.*

I don't remember where I once read that "the definition of a saint is a sinner who keeps on trying". I think it is a beautiful definition. And this, as we will see, was true of Abraham, too.

Two most important points begin to emerge - and that is first, the tremendous importance of faith in God, and second, the lack of understanding, which inevitably breed fear and suspicion among men. One of our greatest difficulties which still plagues us today is lack of the ability to really communicate with our fellow man.

There is an old saying which sums it up - "They knew the words, but they did not know the music - and so, there was nothing but discord".

M. M.

and he didn't say a word to Eve, and Eve didn't eat, and she didn't give it to Adam to eat - do you know where we would all be? Back in the Garden of Eden. So there would not have been any Bible. Sounds silly, doesn't it? But it is completely true.

Actually what the Bible is saying here is that the serpent, also, is stimulus. (And it would have been fascinating to have known minds so far in advance of the race that they could put it almost in the form of a fairy tale - a fairy story that for those who have the eyes to see behind it, would retain its meaning down through the centuries.) But the Bible is saying the serpent is active intelligence. The serpent is adventure. The serpent is curiosity. And this is true for all of us. It can get us into a great deal of mischief, as we well know. Yet without the serpent we would still be back in the Garden of Eden. And I personally think it would have been far more boring there, than here!

You see, the Bible was begun, was pieced together in fragments, based on the teaching of Moses. And Moses, never forget, was a student of the Temples of Initiation in Egypt. And the Egyptians were the descendants of the early Atlanteans, who had tremendous knowledge. So in the writing of the first five books, which are the books of Moses called "The Pentateuch", these chapters were included, either from his writings, or from an interpretation of them. We do not know which.

For instance, we have gone through the first and second chapters of Genesis, and we have noticed the tremendous difference in them. Yet, basically, they speak of the same thing - the beginning. The beginning of what? The beginning of our knowledge. And as we continue, we begin to realize that this is more than the story of a God of wrath and vengeance. There is a deeper meaning here, which if we are mature enough, we can grasp. For this is your book and my book. This is the way we were made. And this is the way in which we function.

So the story of Adam and Eve being cast out by God is simply a beautiful allegory, a fairy story. Incidentally, I will never forget a very well known painting depicting this scene, showing Adam and Eve, clutching their veils in front of them, being cast out of the Garden. And there was an

(Answer: No, that is an interesting point. Most of us have the idea that this is incapable of achievement, but that is a limitation we have imposed upon ourselves. Actually, that is our birthright. That is part of the Divine Plan for us. And that birthright is the pinnacle from which we grow. There will never come a time, in your existence or mine, that we are not capable of going further, or developing more highly, or pursuing something that we love to bring forth. We can never exhaust this potentiality, any more than we can exhaust the idea of the meaning of God. So far we haven't even reached the first rung in the ladder)

Here in these beginning pages of the Bible we are given a picture of absolute perfection, and obviously if a thing is perfect, there is no need to improve it. And if God is Good, which He is, He would hardly toss us out of perfection or Eden, and say, "Get out. I'm going to punish you for doing exactly what I knew you would do!"

That is why I believe perfection is one of the synonyms for stimulus. Because unless you have something to work against, you will make no effort to grow, no effort to overcome.

Now it is perfectly true that whenever you make a demonstration in metaphysics, you have helped everyone else facing the same problem to find it a bit easier in making their own demonstration. You have raised the vibration of the race. You have contributed to the further growth of Good in the Race Mind.

When you reach the point where you are in perfect control of your life, of your health, of your work, of everything that happens, that is your springboard to even greater things. But for the present, as we study the Old Testament, we must recognize that we are dealing in parables, in allegories, and to some extent with people who actually lived. However, for the time being, simply realize that our idea of perfection in Bible terms is stimulus.

For instance to illustrate my point, suppose Adam and Eve were in the Garden of Eden, and God said, "You may eat of the fruit of every tree in the garden, except the fruit of the Tree of Knowledge of Good and Evil." And the serpent was there, and the serpent was a good little serpent,

**"LORD, GIVE ME AN UNDERSTANDING HEART,"  
SAID SOLOMON.  
AS I REPEAT THESE WORDS,  
I GIVE THANKS FOR THE PRIVILEGE AND  
ABILITY  
TO GROW IN WISDOM.  
I BEGIN TO HAVE AN IDEA OF MY REAL  
RELATIONSHIP  
TO THE PRESENCE WITHIN ME.  
I AM NOT ONLY GIVEN HIS LOVE,  
BUT HIS WISDOM IN HANDLING MY LIFE.  
IT IS THAT WISDOM WHICH ENABLES ME  
TO UNDERSTAND ALL THINGS.  
IT IS THAT WISDOM WHICH COMES FROM  
THE STILL SMALL VOICE WITHIN,  
AND TEACHES ME ALL THINGS.  
CHRIST IN ME IS A LAMP UNTO MY FEET,  
LEADING ME, GUIDING ME, TEACHING ME,  
SO THAT I CANNOT MAKE MISTAKES.  
AND ACCORDING TO MY FAITH  
SHALL IT BE DONE UNTO ME.**

## GENESIS 3: 16-24

This is the point where Adam and Eve have transgressed, and have been ordered out of Eden for their disobedience.

We are dealing in this chapter with the state of innocent, *untried* perfection. But, by now, we have gone far enough to know that this is the symbolic story of the creation of a human being on a new planet; a human being ready not only to live, but to experience.

All through the Old Testament, you are confronted with a picture of a God of wrath, a God of jealousy, of fury – a God who might almost seem to play favorites. Yet you and I know that God is perfect Good. And if He is perfect Good at one time, being God, He could only be perfect Good at all times. In the Book of Proverbs, we find that God is no respecter of persons. He doesn't play favorites. Therefore, it must follow that the knowledge we have of God, if it was true at one period of time, it is true eternally. For God Is, and God never changes.

We are told in the Bible that God created man out of the ground, then put him to sleep. Then He removed a rib, and made a woman. Then, a serpent. He let the serpent tempt them. He knew they would disobey, and for that disobedience, he ordered them out of Eden – out of perfection. That is the story, isn't it? But that is not the true story.

We know that Adam symbolizes the human being. But I personally believe the idea of perfection as described in the story is not as we would like to think – I believe it is purely theoretical. Perfection is an idea that we pursue; it is a stimulant to growth. If we were perfect, if everything were in its right place, if there were nothing but bliss, there would be no reason to grow. And what is more, we would stagnate. Yet we know that all life is growth.

(Question: As far as the three basic problems in life are concerned – that is health, supply and personal relations – is it vain to hope that we will some day have overcome all three?

Thank you, and God  
bless you.

Mildred Mason

## NOTES

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## NOTES

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## 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 )



# BASIC FUNDAMENTALS OF PRAGMATIC MYSTICISM

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## BELIEVE IN GOD.

*Pray to Him (we call it meditation) every day for at least ten minutes.*

*Keep your thoughts positive.*

*Treat your fellow man with the realization that God is in him, too. You will find that he responds in the most amazing way you could ever dream about.*

## REALIZE THAT:

*You are never alone. No matter where you are, God is there. God knows and loves you, personally.*

*You may not have made conscious contact with Him yet, but if follow these rules you soon will.*

*You are responsible for yourself. You are a Divine, Unique creation on the part of God.*

*You are dependent upon no one but God. Not even your teacher.*

## PRAGMATIC MYSTICISM

"Practice of the Presence of God in  
the Every Day World"

\*\*\*

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AUTHOR OF

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