

We discover that we all evolve on an ascending spiral. It is never a straight upward path. We can all see this by our own progress. For a while, we go forward by leaps and bounds, becoming a new person in many ways, and making demonstration after demonstration. Then, suddenly we find ourselves in a situation which "throws" us - and most frequently, we forget our metaphysics and rush for the old way of thinking, and acting. So did Abraham - in the beginning.

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## GENESIS, CHAPTERS 20 and 21

In the last chapter we saw that Abraham was approaching one of the great experiences of the soul, and that he muffed it. He couldn't make it. And that failure is the reason for the terrific upheaval which he goes through - a story we are told in symbolism, particularly in the meanings of the names which are used.

Historically, at this point, we are about in the year 1960 B.C. in the life story of Abraham, or in a period of about thirty-nine hundred years ago. But actually, whether it is 1960 A.D. or 1960 B.C., spiritual progress is still the same. The evolution of the soul is still the same. Here we are dealing with a symbolism, a spiritual code, that is older than time itself. And if you reflect on our superficial and so-called intellectual age of today, and realize how little is known or understood about what really goes on within each of us, you can readily see why the account becomes a bit garbled at times.

Few of us realize that the people who put this book together had, for the most part a very limited understanding of the material they were handling. That, to me, has always been the most extraordinary aspect of the Bible - the fact that the editors obviously knew very, very little about the great experiences of the soul. Yet, call it the hand of God, or Divine Wisdom, guided them to place in this book the deep knowledge that is there for those who can see it. Nothing has ever obliterated that - garbled translations, mutilated chapters, - nothing. But much has been cut out; much of the real teaching watered down.

You will find evidence of this in the Apocrypha and in a book called "The Lost Books of the Bible", both of which contain material originally included in the Bible, and later, for some unknown reason discarded by some unknown editor. Portions of this material are very lovely - for instance, the letters of Paul to Seneca are particularly charming, and reveal a personality which does not appear in our New Testament as it now stands.

In this discarded material we discover that in the early Christian times healing, as we know healing, was practiced by almost everyone. And simply because an individual had passed through the experience we call death was no barrier to conversing or visiting with him, or her. This was well known, completely accepted and commonly practiced. Then, little by little, as the formal church took over, these things were forbidden, and gradually people lost the faculty or ability to practice them.

When I first came across the "Lost Books of the Bible", I was fascinated to discover that our teaching was there, just as we talk about it and understand it today – the Metaphysical concept very clearly and simply presented. Now certainly I do not believe in what is popularly called spiritualism. But I do know that just because a person has died does not prohibit us from establishing contact. And this is not foolishness, nor imagination. If you have this form of sensitivity, there is nothing to stop you from using it occasionally. Wherever there is a bond of love, there is contact, according to the sensitivity of the person on this side of the veil. All of these ideas, which we are now trying to bring back, are rightly presented as the actual teaching of Jesus in this collection of discarded Bible material.

The right to converse, either with the Presence within, or with someone who has gone on, was reserved for a very highly evolved few, in Bible terms. Now I grant you it can reach a point where it becomes an obsession, which of course is completely wrong. I never believe in going out and forcing or seeking these things. But they do exist, and are perfectly normal faculties when allowed to develop naturally.

(Will you now read Genesis, Chapter 20.)

Here we have a repetition of an episode which first appeared in Chapter 12. There Abraham went into the land of the Pharaoh with his wife Sarah, and represented her as his sister. But this time you will notice a slightly different twist, which is very lovely. In the first version you have the impression that Abraham is very definitely "pulling a fast one" because he is afraid that the truth will cost his life. That version, incidently, is the Jahveh version, while the

ther on we discover that one had a son whom she called Moab, and the second, a son named Benammi. Moab became the father of the Moabite race, and that name means "carnal mind". And similarly the descendents of Benammi, or the Ammonites, stand for wild, uncultivated states of consciousness – for sensuality, sin and ignorance.

So these two are the offspring of Lot, who was doubt incarnate. And I scarcely need tell you that they are the the ancestors of two of the races which have caused tremendous grief and trouble to tremendous thousands of people.

at this point pulled Lot back into the house, and smote the crowd with blindness. Then they tell Lot he must flee – he and his wife and their children.

Well, do you really think that happened? Can you quite imagine any man, anywhere, in any religion, saying "No, I will allow my young daughters to be violated, in place of my guests"?

Obviously this is a complete piece of symbolism. It just could not literally have happened. Actually, the whole story deals with the fact that Lot is suddenly assailed by his doubts, his emotions. Finally his own power of will returns to his aid, and we are told that Lot flees. Now the significant point here is, where does he flee? He is told to flee to Zoar, which means "inferiority". So we understand that although he checked himself, he could not quite make the grade, and so he went to a place of inferiority. Then he is told to escape up into the mountains. (This is supposedly the angel speaking to Lot.) And his answer is "I am afraid to go up into the mountains. I will be assaulted there."

What he is saying very simply is "I can't. I will have to give up too much." It is the age old cry of practically everyone who gets into metaphysics – "If I acquire that, how much will I have to sacrifice for it." Abraham does exactly the same thing. Then Lot finally does ascend up into the mountain, and as you remember, his wife was turned into a pillar of salt because she looked back. (He looked back on the sense desires – he fell back)

After he finally reaches the mountains comes the amazing episode involving his two daughters, who according to the Bible text, say "We had better make our father drunk, so that we can bear his children, and perpetuate his name!"

I suppose this one passage has literally shocked and dumbfounded thousands upon thousands of Bible readers. But what almost no one realizes is that incest was not regarded as a crime during that period. It became a crime later, but at that time it was practiced by everyone in Egypt, Greece and in most of the countries of that era. In the next chapter or so, you will notice that Sarah was not only Abraham's wife; she was also his half sister.

Now symbolically Lot's young daughters represent new ideas emerging. What kind of ideas? Well, a little fur-

second is the Epic strain. In the second story, Abraham is given a chance to explain that he did not really lie. Sarah is also his sister, his half-sister, as well as his wife.

But the most interesting part of the story lies in the meaning of the words. Remember, he has passed through an experience, a test, which he knows he has failed. Then he journeys to the south. And the south always symbolizes the emotions, or the subconscious. Thus we understand he receded from the spiritual peak he has achieved. He is sliding back, so to speak

And of course it is true that each time you approach one of the great transitions of the soul, you experience a drastic emotional let-down. There is a little book which portrays this very beautifully and graphically, called "Splendor in the Night". The author, wife of a well known judge in Washington, had the experience come to her right out of the blue. Actually it was the First Initiation, and she gives a very vivid picture of the mental agony that precedes it.

So here we realize that Abraham is passing through this conflict. We saw it in his struggles with the various kings and their wars. And the knowledge that he has failed has brought him down to the south in an abyss of despair. Then he meets up with Abimelech, and once more his courage fails him. (Remember that Sarah is the soul, and that since the H was added to both their names it means an increase in light and understanding. Remember too, that Abimelech represents the unregenerate will.) Abraham's will as well as his courage failed him. He was unable to control himself. He rationalizes – and as I have said before, I cannot stress too much that rationalization will always bar us from the goal we want to reach. We can all rationalize. We can all find excuses for our failures. We can all think, as Abraham is thinking here, "Well, I tried. I tried, but I could not make it." Yet if he had used enough will power, he would have made it. We do not, any of us, pass through every initiation successfully the first time we take it, but we do get another opportunity to take it at a later time.

After the dream of Abimelech reveals the true situation, and Sarah is restored to Abraham, we find what appears on the surface to be a strange episode in which Abraham heals Abimelech and his family of their barrenness. This seems odd because there is no previous suggestion

that anything was wrong. But the 18th verse says "*For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.*"

Symbolically, this verse tells us that Abraham has realized his own mistake. He realizes he must strengthen his will. We see this situation in our own everyday lives. We all have something for which we are working; something we want very much. And we have two ways of achieving it. There is the way of God, which is to sit quietly and allow God to give you the direction to follow – a method which may seem somewhat roundabout to your reasoning mind. And there is the way of using sheer will – of forcing the issue (which is what Abimelech stands for). If you follow the second course you may achieve your desire temporarily, but quite likely you will suddenly and unexpectedly lose it.

So we understand that the Presence within Abraham is saying "No, no. Go slowly. Take it easy". Then the fact that Abraham heals Abimelech and his family of their sterility tells us that there is the beginning of a union between the Presence of God and the conscious will.

Actually, you know, the will is the "muscle" of the conscious mind. We can do nothing until we learn to use our will. So long as you are in human form, you are kept more or less under the sway of the outside world, until you pull yourself together and force yourself to stay on your chosen path. Never overestimate or underestimate the power of the will. Simply make sure that you use it properly to keep you on the path you wish to follow.

For instance, each of us has negative moods occasionally. And we each know that if we do not snap out of it, something unpleasant is pretty sure to happen. That is when to use your will. We all know the minute we step off beam, and the will is the faculty for holding the conscious mind steadily on beam – of forcing your thought to obey you. It is all too easy to rationalize a sudden irritation – to think, "Well, after all, I am perfectly justified in this. I don't have to take mistreatment from anyone". That is when the use of the will steps in. It is something in which we all need more training.

(Please read Genesis, Chapter 21)

Now we come to the birth of Isaac, and the name Isaac

quiet knowing. Nothing more. But it is very real, very deep, very complete. With others it comes as a vision, a very powerful vision. And they see, not with the physical eye, but with the inner eye. And it would probably take them years to describe everything that was contained in that second of timeless time. But there is a sixth sense, which enables the person to hear inwardly, just as you would hear me if I spoke to you. Paul, for instance, often says "I saw this, I was shown that." It is a spiritual seeing, stronger and clearer than any physical sight could ever be.

So here we find Abraham receiving "promises from the Lord". And for the first time comes the realization that the way is open to him to become not just the child of God, but the Son of God. He realizes this, but he is unaware as yet of the test which lies before him – a test which this time, he fails. But more about that later.

Then we read about the appearance of the three angels. Do you know what this means? It refers to the Presence of God, with the mentality and the emotions at that moment, under complete control. And then comes his vision. He is told about Sodom and Gomorrah – that they represent the lust of sex, complete perversion, complete indulgence in everything that the body craves for sensation. And he is told they are to be destroyed.

And then he is put to the test, and we find him pleading for what we might call his sex life. We find him in an all-out struggle with his lower instincts, a struggle which he loses.

From there we go to the next episode in Chapter 19 – which is probably the most astonishing chapter in the whole Bible.

In Chapter 19, we return to the story of Lot. First we notice that there were only two angels who came to Lot. The Lord does not appear. And you remember that Lot symbolizes doubt, fear and weakness.

So we find Lot in the doorway of his home, and when the two angels appear, he offers them his hospitality, and they accept. Then suddenly Lot's home is surrounded by his townsmen in Sodom, who demand that the angels be released to them so that they can have their way with them. The horrified Lot tries to protect them, saying "No, I will give you my two virgin daughters, instead!" But the angels

writings, that is, the ritual and the spiritual path of the soul. Later on, when we reach Isaiah, we find another of the great Priestly statements of the Law:

*"I, form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." (Isaiah 45:7)*

Are you wondering "Well, if we believe in a God of good, how can He make evil?" The answer is that in this instance, this is an impersonal definition of God as power, as principle, as the Law. Because you and I can have dominion over this Law, we may use it for evil if we like, and if we do, we will receive evil in return. If we choose to use it for good, good will return to us. But the Law is invincible and all powerful. The Law in all its power is ours, and it behooves us to think well before we invoke it – and this is true for our activities on all the planes of our being.

(Please re-read Chapter 17, starting with verse 15, and continuing through the 18th and 19th Chapters of Genesis)

As we go on through the 17th Chapter, we see Abraham as a very human, and at the same time, a very great man. He was sincere; he was religious, and he was an extremely highly developed person. We realize that he has taken a tremendous spiritual stride forward when his name is changed from Abram to Abraham, and that the same thing occurs with his wife Sarah.

Now we come to the beginning of Chapter 18, where we find him sitting in his hut on the plains of Mamre, which means sturdiness, strength, uplifted consciousness. The name tells us that he has achieved within himself this power, and has achieved it under the direction of his own conscious thinking. And then the "Lord appears unto him."

Right here I want to talk to you briefly about this phrase, used so frequently in the Bible – in which the "Lord appears" to this or that individual. It is an expression which I suppose has been responsible for many people declaring and imagining that they "see the Lord", they see Jesus, they see this or that prophet. But when the Bible uses this phrase it means the individual has had a tremendously high realization, so high that there is a contact – not on the outside, but within himself. There is a conscious knowledge of God. With some people it is just a

means the Son of Joy; Laughter; the Son of God. Then we have the story of his birthplace and of the covenant God makes with Abraham.

But right here I want to stop and make a point. I want you to remember that while a human being is an entity, and supposedly a unity, he is also, like the universe, composed of millions and millions of different cells or parts, each separate, yet each belonging to the whole. In you and in me, for example, there are countless cells and facets, mental and physical. There is the part that is strong enough to bring us to a study like this – that which we call the Seeker within; that which we call God, giving us a vital interest and desire to learn more, and to give our time and thought to it.

Or think of it in another way. Each one of us rose from sleep this morning; some in a good humor, some in a poor one, others halfway between the two. Some felt well. Others felt ill. Some quarrelled. Others were gay. Yet we all have one thing in common, – a deep interest and love for Metaphysics. And that love, that interest, is the finer part of us. But all of these other facets are component parts of us too.

Now in the same way, Sarah who represents the soul – the soul is in the process of finding, cleansing and redeeming itself – that soul has a Hagar. And what does Hagar represent as far as Sarah is concerned? Jealousy. Perhaps you are thinking, "But I am not jealous". If you have never been put to the test, you would not know. But chances are there is no one who completely escapes a twinge of jealousy, or envy.

Or suppose you are working, as we all must work at times, to overcome resentment. Then suddenly out of the past we meet someone who shamefully mistreated us many years ago. For a moment we are quite likely to forget the Presence of God in that person – even though the major part of our life is devoted to living and practicing Metaphysics. That surge of anger – that sudden going off beam – that is the symbolism of Hagar. And of course, her child is the child under bondage. Hagar represents fear, doubt and uncertainty – all of the negative qualities of Abraham.

Abraham had a choice to make between the lower subconscious and that which he knew was right. He fell, – which is why he had the son by Hagar. Now he returns to

Sarah, but the soul is only partially redeemed, and you might say at this point his conscience is troubling him a bit. You know, we don't like to be reminded of the wrongs we have committed. We don't like to meet them face to face. And so the tendency of Hagar in us is to disregard or to try to overlook them.

Finally we come across in this chapter another one of those repetitions – a slightly different version of the same story. You remember in the earlier chapter when Sarah protests about Hagar, and Abraham says to her in effect "She is your handmaid. Do with her what you like." Then as a result, Sarah banishes the bondwoman.

But in this version we find Abraham prays to God "If only my son Ishmael would find favor in your sight." And it is Abraham who sends Hagar forth with bread and a water jar, something at least, to give her a little help. Here we are seeing a change in consciousness. The old Abraham really did not care. This Abraham, for the first time, is beginning to manifest a new quality – a quality of compassion, understanding or tenderness. He admits his responsibility, which is a big step forward, even at that stage.

By following the symbolism here, we understand that the wrong he committed is now made right, because he himself made an effort to right the situation. And the voice of God coming to Hagar is evidence that it has been corrected. It is the Old Testament way, very symbolically, of saying "He overcame that."

the primitive cults as they came down through the ages. But the Priestly accounts deal with the laws and the understanding and application of these laws.

And now, in chapter 17, we come to one of the really great mysteries and truths of the Old Testament – the story of God's covenant with Abraham, and the ritual and meaning of circumcision.

In this chapter we have a combination of the Judaic and the Priestly writings. The Priestly writers knew the paths of the soul. The Judaic writers did not. But the ancient rites described here have had a tremendous impact on the world – to such a degree that today, four thousand years later, they are still in effect, even though their meaning is almost universally unknown.

Among the Jews of course, circumcision has been a rite since the time of Abraham. But something that few people know is that this rite has been the practice of certain African tribes for far, far longer than four thousand years. And in the case of the African tribes, it includes the circumcizing of the females as well as the males. Today we believe it is a healthy idea, and it is no longer confined to the Jews. Many Christians have their sons circumcized. But neither Jew nor Christian understands its spiritual meaning.

What is the real meaning, the hidden, symbolical meaning of the rite of circumcision? Primarily this rite has to do with the tremendous creative power and pure energy with which every human being has been endowed – a power and energy which we in Metaphysics are learning to develop and use.

As we recall from the preceding chapter, creative energy on the physical plane is used primarily as a sex function. Through the rite of circumcision, man is symbolically affirming his part of the covenant made by God with Abraham. He is dedicating the physical use of this all-powerful, God-given energy to the service of his God. He is promising, to the best of his ability, to overcome his ability, to overcome his feelings of lust, and to use this energy in the creation of beauty, ranging from children to the stimulus which releases his inspirational abilities.

In this text on circumcision, as I said before, we have the joining together of the Judaic and the Priestly

bondwoman and the son of the freewoman. What does it mean to be a bondwoman or bondman? It means you are a servant, a prisoner, a slave. That was the union with Hagar. And yet the Law and terms of the covenant is "Your son, your real son, shall be a free man." Thus there is a tremendous difference between the issue of Hagar and the issue of Sarah. Remember Sarah represents the stronger part of the soul, which is being regenerated, and which Abraham fails and fails badly, in having the child with Hagar. And — he pays dearly for it; for Ishmael, child of Abraham's weakness, means "God help us", and Isaac, born of Sarah, means "The son of joy."

Then we read that Abraham has made a covenant with his Lord, and of course a covenant is an agreement, and it must be an agreement on two sides. Now you will see, as you go through your Bible, that there are a number of covenants that God makes with man. But always notice one thing — *God is always the party of the first part*. We know that any agreement must have a party of the first part and of the second part — and invariably in the Bible we find that the party of the first part is God, and the party of the second part is man. Thus we are told in Bible symbolism, (because it is God Who speaks through the Bible) that He extends to us the right of agreement or acceptance. And in this instance, of course, it is Abraham who accepts it.

Thus we have the son of the covenant and the son of the bondwoman. And as Paul tells us in the 4th chapter of Galations, you and I have a choice. We can have children of either the bondwoman — that is, our fears, our weaknesses, our doubts — or of the freewoman, which is the Presence of God manifesting through us. The choice is always ours. It is the outstanding truth that this story emphasizes — a truth that Abraham knew, but could not as yet live up to.

Here I want to remind you that the Bible is composed of four distinctly different strands of writing and trains of thought. You may remember that they are the Judaic, the Priestly, the Seir and the Epic. And often these writers cover the same background — relate the same stories but from completely different levels. Thus the duplication and the apparent discrepancies which we have already noticed. Now the Judaic writings deal with the rites and ideas of

It is only by understanding some of the Bible symbolism that we really can understand what it says. Abraham is no better or worse than we are, and it was not until he concentrated and consecrated his own free will to live in accordance with the Law of God, that he gained conscious contact with Him.

And so it is with all of us.

In In.

## GENESIS, CHAPTERS 22 through 26

Because chapters twenty-two through twenty-six contain some particularly important bits of symbolism, I want to isolate and stress certain points. Will you therefore read straight through these chapters for the surface story before we continue?

I would like to convey a very graphic picture of the man Abraham before we leave him in this volume. We might say, for instance, that he was the first spiritual "D.P.". Certainly he struck out for the unknown, completely strong in the belief that the Presence of God was leading him. And we know that this is always a sign of the first major initiation, when the soul has reached such a tremendous conviction that it becomes apparent in the outer picture.

(On the subject of initiations, I want to digress for a moment, to urge you to read the book "Cosmic Consciousness" by Richard M. Bucke, which is a very complete report on similar experiences which have come to people through the ages.)

Even though Abraham had experienced the first major initiation, we realized he was still very human as we watched him lie his way out of a tight spot later on. Then we understood the second initiation had taken place when his name was changed from Abram to Abraham. And finally through his love of God and his belief in God, he was made ready for the third step of the soul, which he does not quite achieve.

Again, the portrait of Abraham may be seen in the story of his two sons; the first Ishmael, son of the bondwoman, and the second, Isaac, son of his wife. And you remember the meaning of the name Ishmael means "God Help Us", and Isaac means "The Son of Joy".

Now if you have looked up the names as you read, you have watched the story unfold. You recall his struggle to sublimate or transmute his desire nature, a test which he fails, since the third initiation calls for complete control

between the higher impulse (the super conscious, or Indwelling Christ,) and the old habit pattern which is so strongly engrained in the subconscious. And often it is the troublesome little subconscious that runs away with the ball for the moment.

Abraham "fell off the beam" at this point, and that is the real meaning of the conflict between Sarah and Hagar. Symbolically, Sarah means princess, and Hagar, bondage. Sarah was one of the early types of the woman who was later known as Mary. She symbolizes that part of the soul which is being regenerated, renewed and eventually completely redeemed.

Hagar represents the "top drawer" of the subconscious mind. By "top drawer" I mean that which is closest to the surface — where the slightest scratch will cut through the veneer to reveal anger, fear, pettiness, and so forth. Hagar is the impulse in each of us that says "I am determined to have my own way. I'll fight for the things I want. No matter what steps I have to take, I will protect myself and my rights first." We all possess positive and negative qualities in varying degrees, and Hagar, one of these negative aspects of the subconscious, represents bondage to possessiveness and lust.

Remember, too, that the Bible is built upon the pattern of monogamy. Whenever we encounter a deviation from it, the person indulging in that deviation or that adultery, be it physical or spiritual, is hurt by it. You cannot adulterate your soul's integrity without paying a steep price for it. You may think that you will somehow escape the penalty, but it will always catch up with you. These laws were written by people who had tremendous wisdom. They were not interested, actually, in what happened to the physical body. That is not too important. But what we do to our own soul's growth is of infinite importance.

Here again, we are watching Abraham in a basic struggle which faces just about every human being at some stage in his life. And we see him fail in that struggle. Then he has a son as a result of the weakness of his nature. And we are told that this son, whose name is Ishmael, will be cursed and hated wherever he goes.

Now Ishmael is the son of the bondwoman. And this episode is always referred to as the story of the son of the



## GENESIS, CHAPTERS 14 through 19

Because portions of the next several chapters are packed with hidden or symbolic meaning, and because I want to make these meanings very clear to you, I am going to ask you to read ahead each time, so that you understand the surface story that is being told, and then we will examine the significant texts as they appear.

Will you therefore now read through the 14th, 15th, 16th and 17th chapters of Genesis?

In chapter 15 there is an extremely interesting little interlude in which Abraham suddenly has the idea that he will have a son. Now since he is eighty-six years old (four-score and six), this seems like a rather large order. But the figure 86, Cabalistically analyzed, reveals he is on the verge of a new understanding, or a new beginning. And a child, of course, is the symbol of something new. For instance, each demonstration, each answered prayer, is our spiritual child. So we understand we have come to a turning point in Abraham's life.

But actually, I am sure that he also literally wanted a son, because you see in the old religions, and especially in Judaism sons, even more than daughters, are vitally important to a successful marriage. I have never known which was the worse disgrace, insofar as the old orthodox Jews were concerned – the daughters who reached twenty-one and were not married, or the couples who were married and did not have sons! One was as bad as the other. And here was Abraham in his mid-eighties, and still childless. So he complains about it to his God, and God assures him he will have a child.

Then, as you know, the story tells us that he took Sarah's maid Hagar, and she bore him a son, whom she named Ishmael, and that Sarah became very jealous and ordered her out.

What did happen, symbolically?

Well, to use the Metaphysical vernacular, we all "fall off the beam" from time to time, as a result of the struggle

of the emotions. This however, does not mean he has lost the opportunity forever. He will be given another opportunity, somewhere, somehow, but this one he has lost.

Prior to this, he has the child Ishmael, and Ishmael symbolizes the outpicturing of Abraham's own desires, his own thoughts. Ishmael represents a combination of the positive and negative. He stands for the consciousness of things we know could have been improved upon – acts of which we were just a bit ashamed. Then too, Abraham has had this child with Hagar, who is the bondwoman. And the symbol of the bondwoman means "under the Law". To be "under the Law", as Paul describes it so beautifully, means that you are in bondage to that Law. The great difference between the Old Testament and the New Testament is that the Israelites were in bondage to the Law, and the Christians of the New Testament used it consciously.

Thus we have the two sons – the one, son of the Law and the other, the Son of God. Isaac is the Presence of God. Symbolically, Isaac is quietness and strength – what we might call the birth of the Christ Consciousness. Literally, he was one of the ancestors of the Jewish race, and Ishmael was the parent of what we know as the Arabic nation.

We come across one final reference to Ishmael in chapter 25, when suddenly out of the blue, we are told he had twelve sons. What does the number 12 mean? Well, the cosmic system is symbolized by the number 12. For example you have twelve signs of the zodiac, twelve tribes of Israel – the number twelve appears in many, many places. It symbolizes that the time will come when we will know not seven, but twelve main aspects of God. At this point of evolution, we are capable of knowing only seven, but there is a long road ahead before we reach our full development as spiritual beings. In the case of Ishmael, we are told through this number that although he has been known as the least endowed of the two sons, the one who is not quite as good as Isaac, he too will reach the stage of perfect understanding and growth. And this is the last we hear of Ishmael.

In chapter 22 we reach an extremely interesting section, when without explanation we are suddenly given the names of Abraham's sisters and brothers and of their children. Heretofore there has been no mention of his family. Do you

know what a sister symbolizes? An aspect of the soul. And a brother stands for an aspect of the mentality. So we unearth another clue to Abraham's character through the meaning of these names. Milcah, for instance, means high wisdom, and Nahor means lust or passion. And note that these two are wedded, and have produced six sons, and we know that the number 6 means service or selfishness. Then if you looked up the names of the children, you found that Huz means light and hope; Buz, the house of hope; Chesed stands for psychic wisdom, astrologer, occultist; Hazo, for revelation and prophecy; Pildash for consuming flame; Jidlahph for negative thought; Bethuel for dweller in God.

Here in these various names we are very clearly shown the various phases through which Abraham is passing in his struggle with a powerful sex drive. And the names of the offspring tell us that he has lost contact for the time being with his higher self; that he has slipped into what we would call a psychic reaction.

Now actually, the development of every human being is divided into three stages. First comes the infantile or childhood stage, comparable possibly to age from one to ten. In this state man is completely material and his philosophy summed up in the familiar "Eat, drink and be merry for tomorrow we die."

The adolescent period of the soul is the psychic stage, where we often have many psychic experiences. In this stage there is a tremendous sensitivity in that we absorb every reaction, and frequently interpret them as coming from a discarnate entity. Sometimes this is true, but it is the exception rather than the rule. This is the period when you find people having visions, hallucinations - all sorts of phenomena - and this is the stage which is engrossing Abraham, as indicated by the names of his children given.

Last, of course, is the third, the purely spiritual stage, where the soul reaches maturity. Now the whole purpose of Metaphysical study is to get us to the third stage. But very often we find people linger much too long in the second period, because it seems more spectacular and exciting than the spiritual.

Few of us know much about the great spiritual experiences. There is nothing psychic in them. But to anyone who is close to spiritual understanding, there is nothing in

The Lagz-war has gone on constantly between "I" & "me". We see it in Abraham, - we see it in David, - we see it in everyone, including ourselves. The first step to Self-Mastery, which is another way of saying becoming the Son of God in the flesh, is through the control and proper use of our physical appetites and functions.

M. M.

be equally upsetting. What happens? He loses his intuition. It refuses to work. Anyone who has any marked ability along those lines will tell you that when he becomes emotionally involved in a negative sense, his intuitive faculty goes temporarily dead.

For example, I myself am fairly intuitive. But if I allow myself to get into an uproar at some time, intuition goes, and I feel like a blind man, because I have learned to depend upon it so completely. All of us have a potential intuitive faculty, but, just as it did with Abraham it fluctuates when we lose control.

This does not mean that you must live up on a little pink cloud and never come down. But the whole goal in your life, or anyone's life, is to gain the ability to direct it; to hold the reins — to step out where you wish and when you wish, and to do it under your own power. Your own power is in your conscious mind, and your super-conscious, or the Indwelling Christ. With these in control you cannot go wrong, since 'there is nothing wrong except thinking makes it so,' and abuse depletes us of our God-given faculties.

the psychic realm that can possibly compare with its beauty — with the magnificence, and its final, matchless victory. That is the realm of the spirit, and it is completely beyond description.

Now the story of Rebekah and Isaac in chapter 24 is, to me, one of the most beautiful chapters in the Bible. But before we go into it, there is one phase I want to explain. You remember that Abraham calls Eliezer, his oldest and most trusted servant to him, and orders him to swear, by placing his hand under Abraham's thigh, that he will not return until he has brought back the right wife for Isaac.

This is the beginning of what we call segregation of the race idea. At that time, the purity of the race was predominant in Abraham's eyes. And so he forces his servant to swear he will bring back a girl of his brother's family. And of course in those days, intermarriage within the family was a common custom.

Then, too, the fact that Abraham insists his servant swear by placing his hand under his thigh, reveals that he is still influenced by the old civilization from which he came — a civilization of phallic worship which associated all power with physical creation through sex. In that civilization this form of pledge was most common, and considered very sacred.

But the portion of the story which is so lovely is the episode when Eliezer asks God to lead him to the right girl. And he says to God in effect, "I will know her if, when I ask her for a drink of water, she will then offer to water my camels." Do you know what he was doing? He was asking for a cosmic signature. And as far as I know it is the only place in the Bible where it is so clearly stated. Almost four thousand years ago, this man was asking for a cosmic signature, just as you and I ask for it whenever we are in doubt as to our next move. Then even as he prays, this very lovely girl approaches with her jar to draw water. And when he asked her for a drink, she repeats the words in his prayer, "*I will draw water for thy camels also, until they have done drinking*"

I am sure Eliezer was startled, even as you and I are startled, when we receive answers like that. Then comes the further confirmation when he visits her home, and dis-

covers that she is the niece of Abraham, daughter of his brother.

Do you know how to recognize the infallible earmark of a demonstration, or an answer to prayer? It is always a little better than you dreamed it could be, and always there is an element of surprise. So Eliezer tells of his mission and how the cosmic signature came to him. Thus there is no doubt in anyone's mind that this is the course to follow, and Rebekah returns to become the wife of Isaac.

Now as we approach the end of Abraham's life in the 25th chapter, preceded by the death of Sarah (and of course Sarah is the symbol of the soul) we find that he marries a woman named Keturah, and that her name means "the soul's aspiration". Then Keturah has a progeny – in fact a considerable progeny. And interestingly enough, we are given the names of some seventeen individuals all symbolizing the qualities of mixed emotions common to every human being. For example, Zimran means aspiration and joy; Jokshan is the adversary, activity and ambition. And if you will look them up in the Metaphysical dictionary, you will find all of the positive and negative qualities passing through the mind of this man who knows he has failed, and yet is still striving to reach the height he desires.

Literally, the offspring of Keturah become the ancestors of the Arabian tribes, and at this point the Semetic race breaks into two lines – one to become Arabian, and the other first Jewish, then Hebrew. And from here on in the Old Testament, we are dealing with the race that was to eventually become Israel.

However, there is a lovelier note at the conclusion of Abraham's life then appears in the surface story. First, notice that he dies at the age of one hundred and three score and fifteen, which adds up to 13/4. This means that he is again approaching a point of manifestation, of achievement, and that Abraham left knowing he would return and pass the initiation he had failed – and once having passed it, he would never lose it again.

And that is the lovely note at the end of this great life of tremendous aspiration and seeming final failure. He left secure in the realization of ultimate success, and he is re-joined in the tomb with Sarah. And, you see, the name of

is meant to be used – not *abused*.

The basic obstacle or problem for each of us is the unruly emotional nature. It is this that defeats us, that ruins us so often, until we learn to master it. And here we see Abraham struggling even as we each must struggle – Abraham, even though he was more motivated by his faith than by his emotions, was still in the throes of the eternal tug-of-war. And this inner battle is the real meaning behind the wars described in this and the next chapter or two.

*"And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber, king of Zeboiim, and the King of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that were with him..."* (Genesis 14: 1-5)

The vale of Siddim represents the lowest ebb of the struggle, and the name Siddim itself stands for the tremendous power of sex in the life of the average human being. So the battle, as we saw before, was on the plane of sex – then we note that "for twelve years they served him, and the thirteenth year they overthrew him."

Now we know that the figure 12, which Cabalistically reduces to a 3, indicates the birth of a new idea. And the figure 13 which reduces to a 4, stands for the manifestation of an idea on the physical plane, that is when the inspiration begins to take hold, and we physically do something about it. This is the point when we begin to make solid progress.

In other words, after a deadly struggle brought on by the realization that he must have something more than sex in his life, Abraham begins to get control of his emotional drives. And whether we lived in Abraham's world or in the twentieth century, this is a battle which faces each of us, for man's abuse of his sensation nature has always stripped him of his own power – and this abuse blinds and depletes us in more ways than one.

Take for instance a person who is intensely psychic or intuitive. Let that person lose control of the emotions – either in fear, anger, or in a violent love affair, which can

is how we can analyze it Cabalistically: E (Heh), L (Lamed) A (Aleph) M (Mem) – Elam. The first letter E, or Heh, stands for the light that shines through the window. L, or Lamed means "Thy will, not my will be done." A, or Aleph symbolizes the physical body. M or Mem represents the medium of the subconscious, that is the soul, or the womb. Thus the name Elam means redemption, or creation.

Here we are shown that while Abram had been confining his use of energy to sex, now for the first time the Presence within him is persuading him that there is much more to life than mere physical satisfaction. Now the name Elam also symbolizes the eternal power of transmutation from one plane to another. Interestingly enough, every religion, including Buddhist, Hindu, Chinese, Moslem and Sufi – teaches that we can learn to direct energy, to use it on any level of our being at will. And here it is taught in a symbolism so antiquated that most Hebrew scholars themselves, have lost the key to it. To my knowledge, the Cabalists are the last remaining Hebrew scholars still in possession of this key.

Similarly, we have lost the symbolic meaning of the life of Jesus. This teaching has just vanished. And that is a deeply tragic fact. Today, both the Hebraic and the Christian religions give it only from a purely moral and ethical point of view. Neither priest, minister nor rabbi understands or teaches it. Somewhere down through the ages, it has been stripped of all its power; stripped of the truth that you and I can actually make dynamic use of it in our daily lives. In India the basic tenets are taught – that is, from the esoteric side. China has lost it. We find occasional fragments of it in isolated parts of Japan. But in the Western world we know practically nothing about it.

In Abraham's struggle with the tenacious power of sex, we are watching one of the fundamental crises in the life of practically every human being. Because when you get into Metaphysics, and decide you want to make yourself over, you can do it only by learning to control your own physical, emotional and mental energy. As I said before, it is all one energy, but you must learn to direct and control it on any plane at will. This does not mean that sex is taboo. God has *never* given man anything that was not meant to be used. Sex, like every other drive of the human being

the tomb is Machpelah, which means manifold, winding spiral – and in Abraham's case, the spiral is winding upward.

Now we come to the historical and symbolical story of a man by the name of Isaac, and you remember that name symbolizes the 'son of joy', or actually the birth of a new consciousness. Isaac was what we would call a contemplative – a mystic, whose marriage to Rebekah was a very real and beautiful love match.

But I wonder if you noticed something strange in the rather brief story of Isaac? For the third time we have the episode in which the husband pretends his wife is his sister – to save his own skin! Abraham, you remember, assured the Egyptians that Sarah was his sister because he was afraid they would kill him in order to take her. And he was quite willing to sacrifice her, to the point of allowing her to enter the Pharaoh's harem, – then later on he repeats the same performance with Abimelech who is saved from committing adultery with Sarah through a dream given him by God. And now we have poor Abimelech receiving the same treatment all over again from Isaac and Rebekah! The story itself, even as a legend or fairy tale leaves us more or less hanging in midair, that is, until you go into it symbolically.

In this episode, Abimelech stands for the conscious will. In other words there was obviously a conflict in Isaac, and he did not want to face the situation. It is the old story of the struggle in the consciousness of the average human being – even a very devout human being who is trying very hard to live up to the best of his beliefs, but fails badly. It has happened to better men than Isaac and Abraham, and probably will happen to all of us from time to time so long as we are on the physical plane.

Later we come across the episodes of the digging of the wells, and the names of the wells show you the progress Isaac as a human being, is making. The first well he named Esek, which means contention; the second, Sitnah, meaning enmity; then Rehoboth, which stands for broad places, or planes; then Gerar, meaning sojourn, and finally Laharoi, which is the 'well of life'. We notice that he has trouble with the first two wells, where the herdsmen strive with him, accusing him of taking their water. And we know that water is the symbol of the soul, the symbol of the emo-

tional nature. But he moves on. He does not put up a fight. From this we understand he is embodying "resist not evil". And so he progresses until he reaches Beer-sheba – which means the seventh well – reintegration, restoration and redemption.

Turning back to an earlier period in the life story of Isaac and Rebekah, we find after twenty years of childless marriage, they pray to God for a child, and there is a lovely portion where Rebekah is told she has two great nations in her womb, after which she gives birth to twins – Esau and Jacob. Now the name Esau means the hairy man – Esau means red, so he symbolizes the body, the physical man. Jacob is the supplanter – a very shrewd little boy! Cupidity might be a better name for him. And of course, don't forget they are both offspring of Isaac. If you know the Cabalah, you noticed the similarity between Jacob and Isaac in the letters. For example, I and J have the same numerical value, which is 1. Yet they were completely different. Isaac was an extremely sensitive person – a true mystic. Jacob – well, that is another story. Yet in Jacob's name you have the J A C – and the prominent letters of Isaac are I A C. S in the name Isaac stands for the power of spiritual potentiality – which Jacob does not have, not until his name is changed to Israel. One of the symbols of tremendous spiritual power in the Cabalah is the letter S. (You will notice the name Jesus has two.)

So, in a sense, this man Jacob is an aspect of Isaac the introvert, who produced a rambunctious youngster – a little "sharpie". He was shrewd, he was intuitive, but he had no scruples about taking advantage of people, as we see from the story.

Skippping over the early childhood, we come to the famous episode of the selling of the birthright. Now in olden days, the birthright and the blessing of the eldest son was of tremendous importance. Actually, this still holds true in many Semitic desert tribes, in the Orient and in the islands of the South Pacific. The first-born is the first fruit of the union. Among devoutly religious peoples, he is the offering to God. Of course, if the first-born was a girl, that just did not count! Women counted for very little then, but you know, styles in the importance of the sexes change. Centuries before the beginning of Bible history, back in ancient Egypt,

*to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord."*

This is the point where the Jews conceived the idea that they were the 'chosen people', since the land was given to Abraham, and he was the father, in one sense, of the whole Jewish race. But do you know what the true meaning, the symbolic meaning of this passage is? How many thoughts do you think you have a day? I would imagine an average number of thoughts per day to be around sixty or seventy thousand, flashing through your mind. Now if you total that up for a year, you realize that his seeds are his thoughts, *because it is from your thought and my thought that everything is born.* So actually we are told here that we build our universe from our thoughts. And God is telling Abraham "Look here – by the power of your mind, all that you can see is yours." Whatever you can imagine, you can do. *And whatever is the depth and greatness of your imagination, that is the depth and magnitude you can achieve.*

*"And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;"*

I want to stop here for a moment and examine these names. Amraphel is the king of the Gods; he is the "speaker of mysteries and the keeper of the treasury." And we remember that every name in the Bible containing the syllable 'El' means "of God". So another word for Amraphel might be inspiration – inspiration coming from a very highly developed intuition. And this God-directed intuition is now trying to reach this man and guide him through his bitter inner struggle to peace and security.

Then we have "Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal king of nations."

What do these mean? Well, Arioch stands for fury and resentment, but Chedorlaomer gives us the real key to Abraham's present problem, because that name signifies sex and lust. Then Elam is an even more interesting word. Here

counter as we go along, indicate the phases he goes through, – that is, the names of the towns, the people with whom he comes in contact, and the battles he wages. Finally, the catastrophe that devastates Sodom and Gomorrah brings us to the turningpoint of this particular phase in Abraham's life.

Apparently, most of the men in those days were extremely lusty – and while Abraham was very, very religiously inclined, he obviously was an intensely virile and vital man, and this became his problem. Remember, as you read, that this is the Judaic interpretation, which took these things very literally, and which symbolized the names of these backgrounds so that they defined various states of consciousness.

We know from our study of metaphysics that God has given us energy, but we do not understand too much about what its properties are, and how to use it. It is the direction of our thought and emotions which control this energy, and since we are created as four-fold beings (physical emotional, mental and spiritual) this Divine energy within is constantly in use by us, consciously or unconsciously – and on any level we choose.

It is this same energy which manifests on the physical plane as sex and physical strength. On the emotional plane it is either enthusiasm or despondency, depending on our own inclination. On the mental plane it is inspiration, in the realm of ideas. On the spiritual plane it is Illumination, but it is still the same energy constantly directed by our thought.

Now while of course the ancient writers of the Bible knew nothing of our present-day terminology, they were able to select names which symbolized different states of consciousness (for these places were named as they went along for the most part) and use them as background. That is why we can still detect the meaning behind them. We ourselves build up reputations for each "city" we inhabit by the attitudes we give it. We never find anything in the physical world that was not first in the mind, and like Adam, we give names to things and situations, at the same time designating "This is dangerous – or this is harmless".

*"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest,*

and prior to that in Atlantis, there was a matriarchal system. Women were the rulers. Then it changed, and men assumed the power.

But while women did not count in one sense, the one religion that has always respected and revered its women is that of the Jews. Although the man is definitely the head of the family, the woman is guarded, loved and adored by her husband and her children. When we come to the story of Jesus, we realize his treatment of his mother reflected this attitude. It was most unusual except among the Jews during that time.

Coming back to these two boys we find that Esau was born first – and there is a delightful little description which says that Jacob was born clutching Esau's heel. What do you suppose medical science would say to that? Well, I suspect this is allegorical rather than factual. The thought is that they are the aspects of the same person, and the heel is always the symbol of the weakest spot in the body, so you are told that Esau was very susceptible to the desires of the flesh.

At any rate, we read that Esau came in from the fields ravenously hungry and found Jacob, who was evidently a good cook, just sitting down to a savory meal. Esau pleads with Jacob to share it with him, and Jacob offers to bargain – "I'll share it with you if you give me your birthright." Now the birthright in those days was extremely important, because the first-born inherited twice the amount anyone else received, and was also entitled to the blessings of the father – blessings considered so important that no one would voluntarily forego them. Here we see the symbolic meaning very clearly – to use a quotation from Matthew 26:41 – "*the spirit indeed is willing, but the flesh is weak*". (Aldous Huxley disagreed, and said "The spirit is willing, but the flesh is very strong!")

So poor Esau, tantalized by the delicious odor, said "All right. You can have the birthright – what is that to me? I'm hungry!" And the story tells us very simply that this is an experience we all share at one time or another – giving up something of high value in the future for something we can't resist at the moment. And so Esau lost his birthright because his physical craving overwhelmed him, a weakness which cost him dearly in later years.

Then, of course, it was actually Rebekah who persuaded her youngest son to deceive Isaac, who was blind. So we find Jacob, at his mother's prodding, disguised himself as Esau, and tricked his father, by proffering the food and receiving his blessing.

Now the symbol of the food and the blessing is an interesting one, which we see followed out centuries later in the symbolism of the Last Supper. You remember "This is my flesh....this is my blood." Jesus uses this as the symbol and bond of communion and participation. In Jacob's case, you have the son bringing the food to his father, so that he Jacob, may receive the blessing. This is symbolic of the sense of communion, communication and intermingling between father and son – the Oneness of Father and Son. Actually the entire Bible is based on this theme. This is one of the great Spiritual Mysteries – the relationship of Father and Son. Thus you have a complete relationship which is never severed, and it is portrayed all through the Bible in the stories of family relationship.

Now this symbolism is the same in the Last Supper except that there you have the highest manifestation of a human being, Jesus, who proffers it to us. In this story this is a lower form of the same manifestation, where it is used to trick the father.

Note: because the story of Jacob and Esau is so significant and particularly filled with both symbolical and occult undertones, we will continue with it step by step in the next volume.

Possibly one of the most puzzling of all Bible stories is the question which strikes almost everyone who reads it. Why does Jacob, who cheated and tricked his way through most of his life, become the hero of the story – the fairhaired boy, crowned with honor and reward; while poor Esau, who did nothing wrong except yield to a momentary physical hunger, is deprived of his rights and practically ignored in the Bible account?

This is a question which has puzzled people through the ages, and which we will clear up in the next section.

*now, I know that thou art a fair woman to look upon:" (Genesis 12: 10-11)*

You remember we touched on this before – the episode in which Abraham allows his wife to enter the Pharaoh's harem in order to protect himself. It is not a very pretty picture, as we watch Abraham, overcome by doubt and fear to the point where he is willing to sacrifice his wife to insure his own safety. But again, we must look at this man, not as a great patriarch of the Bible, which he is, but as an average human being, convinced that God was directing him, yet lacking enough faith to trust Him with his welfare when he got to Egypt.

Was it necessary or wasn't it? I am sure that if he had continued as he began, and openly declared Sarai to be his wife, he would have come through beautifully, because in the end, Pharaoh does release her.

However, taking the episode symbolically, the Pharaoh represents the conscious mind (since all Kings in the Bible stand for the thoughts or the conscious mind) and Egypt symbolizes the emotions. Abraham could not trust his mind to control his emotions, so he allowed himself and his integrity to be sold short.

(Please read Genesis, Chapter 13, verses 1-12).

Now the cities of Sodom and Gomorrah represent the lowest form of lust and degredation – the complete capitulation to the physical appetites. And Lot, who is a doubting, fearful and cynical person, becomes more or less involved in it; but Abraham remains in the land of the Canaanites.

Actually, the Bible is telling us here that Abraham is going through a terrific struggle with himself over what we call the problem of transmutation. For instance, the name of the City of Gomorrah means material ruin. Sodom means the idea, or subconscious desire for material ruin. And the well known word sodomy, which is derived from the name of that city, refers to one of the most vicious forms of perversion the world has ever known.

Thus we find Abraham in a desperate battle with his emotions, just as you and I, from time to time, come to grips with our own. His battle is with sex, and the symbolic meaning of Sodom and Gomorrah is his struggle to change or transmute the energy which he has heretofore used for sex, to a higher plane. And as always, the names that we en-



east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord."

Beth-el is the House of the Lord. Now notice the directions mentioned. Hai is on the east, and Hai stands for absolute ruin and desolation. From this we gather that he is starting out on this venture with nothing but his faith in God and his own mentality to guide him. Why? Because Beth-el, the House of God he has left behind him; (since west always indicates that which is already manifest; and east, that which is to come) and facing him on the east, is Hai, at this point a land of empty desolation. So it is up to him to build in the wilderness, so to speak.

Here is the picture of a man who not only has Lot in the flesh, but many of Lot's qualities (fear, cynicism, compromise) within himself. He is frightened - he is uncertain. This is a fascinating bit of symbolism, told with great clarity if you have the key. (Incidentally, I would like to suggest right here that you get a Metaphysical Dictionary if you do not already own one. It will be of tremendous help to you, and will make the story infinitely clearer than it would be otherwise.)

You see, all life evolves on a spiral. Abraham has a very great love for God - a growing faith in God, and a complete dissatisfaction with his old way of life. And when we read that the Lord says to Abraham "Get thee out of thy country", it is his own intuition saying "I must get away from here - I must change - I must rebuild my own life."

Thus Abraham went ahead, completely on faith. He had no idea what he would meet. What he faced was complete prosperity. He was a very wealthy man. Yet all of this paled entirely, so far as he was concerned. Now all he wanted was to branch off on his own, and rebuild. In other words, he set out to build what the Book of Revelations calls "the holy city". And it is out of his faith alone that the new life is built, both physically and metaphysically.

"And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter Egypt, that he said unto Sarai his wife, Behold

Isaac. The mystic, - Isaac, the dreamer, - plus the fact that he became "blind", tells us that the perfect way is a way of balance. You cannot retreat from Life & do nothing but meditate, - nor can you do nothing but participate in Life, without any thought of meditation on God. In either case, you are the loser - you become "blind" in one way or another.

M. M.

## GENESIS, CHAPTERS 12 and 13

BE STILL, AND KNOW THAT I AM GOD.  
 INTO THIS STILLNESS, I COME, O LORD,  
 LEAVING OUT ALL THOUGHTS OF THE  
 OUTER WORLD.  
 IN THIS STILLNESS, I KNOW YOU,  
 EVEN AS I AM KNOWN BY YOU.  
 IN THIS MOMENT OF PEACE, OF QUIET,  
 OF COMPLETE SPIRITUAL AND PHYSICAL  
 RESTORATION,  
 OLD THINGS ARE PASSED AWAY  
 AND ALL THINGS ARE NOW IN PERFECT ORDER.  
 I GIVE THANKS FOR YOUR WISDOM  
 WHICH GUIDES ME,  
 YOUR ENERGY WHICH STRENGTHENS ME,  
 YOUR LOVE WHICH SUSTAINS ME,  
 YOUR SUBSTANCE WHICH PROVIDES ME WITH  
 EVERY NEED.  
 IN YOU I LIVE AND MOVE AND HAVE MY BEING.  
 AND NEVER LET ME FORGET THAT  
 IN ME, YOU LIVE AND MOVE AND HAVE YOUR  
 BEING, TOO.

"So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife and Lot his brother's son, and all the substance they had gathered, and the souls they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord who appeared unto him." (Genesis 12: 4 - 8)

First we notice that Abraham is seventy-five years old, an age which today we would consider a little late to be starting a brand new and possibly dangerous venture!

However, Cabalistically, the figure 75 reduces to the figure 3. And 3 stands for the birth and acceptance of an idea; that is, deciding and taking outer action on an inner conviction. So we understand that Abraham is taking action on a completely new idea, an idea which instigated the tremendous move he is now making.

Then there are two definitions here which are rather interesting. Abraham came from the *land of Haran* and entered the *land of Canaan*. Now Haran means the strong, the exalted, which tells us that Abraham has experienced a tremendous uplift in consciousness — an uplift so strong that it is determined to manifest. And Canaan stands for the emotions. Thus we see that he is doing what we all do when we have a problem to solve. First we receive the idea — the inspiration and the conviction — then we implant it in the subconscious by holding steadily to it until it actually manifests. That is why we are later told Abraham begins to descend into various cities, towns whose names indicate a struggle with his subconscious mind.

"And he removed from thence unto a mountain on the

[illegible][illegible]

## 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

## 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.*

	Page
GENESIS, CHAPTERS 12 AND 13 . . . . .	3
GENESIS, CHAPTERS 14 THROUGH 19 . . . . .	12
GENESIS, CHAPTERS 20 AND 21 . . . . .	21
GENESIS, CHAPTERS 22 THROUGH 26 . . . . .	28

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bless you.*

*Mildred Mann*

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