

ter-in-law, and fully admitted that she was more honorable than he. He had completely gone back on his promise to give her his youngest son. And Tamar bore his twins, Pharez and Zarah. And such is the story.

It's an amazing drama isn't it? A complete story in itself, and it is surely startling to find it in the midst of the story of Joseph. However, we must realize that there are four different kinds of Bible writings, four distinct influences apparent in its structure, and that every editor of the Bible had his own particular viewpoint he wanted to express. Remember, too, that the twelve tribes of Israel were in the process of formation, and that they were neighbors of the Assyrians, the Babylonians and the Egyptians from whom they assimilated certain beliefs. The Israelites, like any other culture, were influenced by the teachings of other peoples with whom they came in contact. But, it must never be forgotten that the Israelites colored any contributing influence in their religious philosophy with their very strong individual belief in the one God. In the episode of Tamar and Judah, an early Israelian writer attempted to fertilize the Jewish belief in Yaweh with the legends and myths of Egypt and Babylonia. Tamar is the equivalent of the figure of Ishtar in the Babylonian and Assyrian religions, and Isis in the religion of Egypt.

In fact, the religions of the Egyptian, Assyrian and Babylonian people were based on the belief in a feminine figure. She was worshipped as a goddess. After she was united with the god, her husband was then slain by his brother. The religions vary a bit in detail, but follow the pattern of this outline. For instance, in Egypt the sun god, Ra, is slain and dismembered, and thrown into the Nile. The goddess, Isis, then searches for his body, finds the generative parts, nourishes them, and from them produces the child Horus. The Ishtar myth of the Babylonians also relates a similar event, and here, in the story of Tamar, we find that this idea suddenly appears in the Bible. Only now it is related from the point of view of an event occurring to a decent Jewish family.

We know that the Jewish race has always been extremely keen on keeping the family name alive. From the early days of the race to the orthodox Jews of today, women have always been treated with utmost respect. They have been loved and revered, but a male child is the most im-

portant member of the family. A woman must bear her husband a son, this is her major role in life, her true function in the family pattern. And here we have added in this alien legend of Tamar, a pagan idea of the goddess of fertility woven into the pattern of Jewish mores. For Tamar symbolizes Ishtar (Astarte, Isis) the goddess of fertility, who cannot be thwarted as she was by the sons of Judah, or denied as she was by Judah himself. If she is thwarted, she must be avenged. This legend has been added to the Jewish concept that the woman must bear a son, that the family name must be perpetuated, even if the husband of the family dies without leaving an offspring. It is interesting, that the same idea is also held in Tibet. Here, even today, if a husband dies, one of his living brothers must marry the widow in order to preserve the seed of the deceased.

I could talk for hours on the many fascinating subjects suggested by this amazing chapter, but we have time to mention only a few additional points. It also touches on the fact that phallic worship was practiced in the old Egyptian and Grecian religions, and for this purpose, specifically trained women lived in the temples as sacred prostitutes. At specific times of the year they were engaged in the enactment of sexual rites. Here, too, we see the dawn of an idea of which we will speak later on, - the concept of the one Omnipotent God emerging from Yahweh, the original tribal god of the Hebrews. Yahweh himself was a sophisticated idea derived from the worship of individual gods by the neighboring tribes. We also get a glimpse of the primitive beginning of Hebrew morality. Judah believed that Tamar should be burnt as an adulteress. And so, to summarize briefly, we find in this chapter, Genesis 38, a rather strange admixture of history, anthropology, legend, and concepts that are almost foreign to our Bible study, placed without explanation in the middle of the story of Joseph to which we will now return.

Let us take a brief look at Joseph as we left him in Genesis 37. He represents a very fascinating stage in the development of the soul. He was an extremely unusual boy, and completely unlike his brothers. They were outdoor men, materialistic, matter of fact farmers. The goals of the lives of these pastoral men were simple - raising their flocks and increasing their herds. But Joseph was different. He was not only a great dreamer, as we know, but an idealist, and

with his wonderful mind he had the faculty of intuition. He had a gift which enabled him to see things, but - and far more important - he had the ability to understand the things that he perceived.

One of the things which is true of many people who have a degree of clairvoyance is that, while they are able to "see", they are incapable of interpreting what they see. Their main difficulty in their inability to interpret what they have seen is that they take their visions literally. They do not realize that visions are always symbolic. The story of the medieval mystics contain many examples of people who were clairvoyant, but for the most part their ability came through trance. At a certain stage of development, visions taking place in full consciousness and not through trance, will occur to the individual as they are due to the action of the Presence of God reaching into the consciousness. When the intuitive faculty becomes dominant, the visions cease because they are no longer necessary. Joseph was arriving at this stage when he had the two predictive dreams which I mentioned in the preceding section, - the dreams of the sheaves, and the dream of the sun, the moon and the eleven stars.

Joseph is one of the few people whose dreams were prophetic. We all have dreams, although we don't always remember them, and often are not aware that we have had them. But it is not unusual for us to have a strange dream, or a dream that affects us strongly after we wake up. People who do so often ask me if such a dream is predictive. It is difficult to tell. Once in a while a dream may come true, but this happens so rarely that you would be foolish to expect it to do so. Generally in a dream the subconscious mind is trying to make you aware of a negative attitude in yourself of which you can become aware and then correct.

But to continue the story, Joseph's brothers were becoming very jealous of him and decided to kill him. But one of his brothers, Reuben, argued that they should not do so. They removed his coat of many colors and threw him into a pit. When an Egyptian caravan passed they sold him into slavery. They kept his coat of many colors, and smeared it with the blood of a kid. When they brought it to their father, they pretended his beloved son was dead. Jacob was

## GENESIS, CHAPTERS 38-45

At this point in Joseph's narrative the compilers of the Old Testament suddenly interpolated what at first sight seems to be an irrelevant story. I am referring to the 38th chapter of Genesis, the story of Tamar. Have you any idea why this rather fantastic story appears here?

Let us quickly recapitulate the narrative. Judah, one of the sons of Jacob, married a girl, Shuah, who was not of his faith, and had three sons by her. When Er, the eldest son, reached manhood he married Tamar. For some reason never explained in the text, the Lord was displeased with Er, and he died. Then Judah asked Onan, his second son, to marry the widow so that she might bear children. Onan, knowing that a child would not be considered his, refused to father an offspring. Again we are told that the Lord was displeased, and Onan died. Judah told Tamar to remain a widow and live in her father's house until Shelah, his youngest son, came of age, but when Shelah was grown, Judah did nothing about the marriage for he was afraid that his only living son would meet the same fate as his brothers if he married Tamar. And so Tamar remained husbandless.

When she realized the true state of affairs, she very deliberately laid aside her widow's weeds, dressed as a harlot, and veiled her face. She set up "shop", so to speak, on a very busy thoroughfare, the road to Timnath. It must have been spring, for Judah had arrived in the town for the yearly sheep herding. He felt greatly attracted to the veiled woman, and she agreed to give herself to him if he would give her a lamb in payment. Furthermore, she received his personal ring, and bracelet as assurance that he would keep his word and send the lamb as soon as it would be born. Some three months later, Judah did so. Tamar, who was now carrying Judah's child, appeared to claim the lamb, and Judah, in a complete about face, said she must be burned as an adulteress. Tamar then confronted Judah with her pregnancy and her proof that he was the father of the child - she showed him the ring and the bracelet he had given to her. Judah, caught in his own trap, realized it was his own daugh-

<sup>1</sup> "A Prince with God" - this is the ultimate goal of each of us. The most important thing we learn from the story of Jacob is that God neither condemns nor punishes us for our wrongdoing.

He understands our weakness and selfishness, and He has given us complete freedom to choose our actions.

He also knows that sooner or later each one will choose "to arise and go unto my Father". And this is the choice which leads us to Him in conscious union. It is then that we, too, become "Princes with God".

M. M.

certainly paying a great deal for what he had done as a young man to Esau, wasn't he?

Joseph was brought to Egypt. (This symbolizes bondage to the physical plane.) There he became chief steward in Potiphar's home, where, since he was an extremely handsome lad, Potiphar's wife persistently tried to arouse his amorous feelings. One day she tried to seduce the young boy. When Joseph refused, she became infuriated (remember "hell hath no fury like a woman scorned"), and screamed that Joseph had tried to attack her. Potiphar cast Joseph into prison. Joseph knew he had been unfairly treated, but he had faith that God would not allow him to languish there.

Shortly after Joseph was imprisoned, Pharaoh had his butler and baker thrown into prison for some minor offense. They each had a dream. The baker dreamed he had three baskets on his head and that the top basket was laden with bread and cake for Pharaoh. But birds were eating the food in the basket. The butler dreamed of three wine branches clustered with grapes. He had Pharaoh's cup in his hand. He pressed the grapes into the cup and gave it to Pharaoh. Joseph was in the same cell with them and when he heard this, said he could interpret their dreams. He rightly foretold that the butler would be released in three days, and be reinstated in Pharaoh's favor; and that in three days the baker would be hanged and his flesh eaten by birds.

When the butler and baker were released from prison, Joseph begged them to remember him and to plead his cause before Pharaoh. The baker did not live to do so, and the butler, like most of us, forgot all about it. So Joseph remained in prison for two years, until Pharaoh himself had a dream. In fact, two dreams, two very famous dreams. You remember in the first dream seven well-fed cattle were eating grass in the meadow when seven lean cows came out of the river Nile and devoured them. And the second dream was similar. Seven full ears of corn were growing on one stalk, and seven thin ears of corn sprouted up after them and swallowed them up. Pharaoh sent for all his magicians and wisemen to interpret these strange dreams for him. But no one knew their meaning. Suddenly, the butler remembered Joseph and his promise to him, and he was brought before Pharaoh.

The Pharaohs who ruled at that time were of the Hyksos dynasty. They were not of pure Egyptian ancestry, and

were far more tolerant than the rulers who followed them. So Pharaoh had no aristocratic aversion toward foreigners, and when Joseph gave him the explanation of his dreams, he accepted it as the interpretation of a highly intelligent man. Many of you have probably had a similar experience. Haven't you ever told a puzzling dream of yours to a friend, and during his discussion of its possible meaning with you, felt a sudden knowledge within you that it was absolutely right? Well, this is undoubtedly what happened to Pharaoh, for he immediately acted upon Joseph's ideas. For Joseph had told Pharaoh that after seven years of plenty, a famine would devastate Egypt for the seven succeeding years. He appointed him overseer of the granary, giving him a free hand to prepare for the coming famine. Being a very wise man, he said: "Who could manage this better than Joseph, with his astounding ability to interpret dreams, and his brilliant mind? He will be a great administrator." So Joseph became second in command under Pharaoh.

We are then told that Joseph married the daughter of a high priest, and had two sons, and that he helped to rule over Egypt. Then the famine struck. It was an extremely severe drought, like the dust storms that occurred in this country in the 1930's. I am sure most of you remember the graphic picture John Steinbeck gave us in his book "The Grapes of Wrath". Well, the famine that covered the land was even worse, if you can imagine it. The only country able to withstand it was Egypt, thanks to the intuitive knowledge and intelligent preparation of Joseph. Joseph's father, Jacob, was living in Canaan with his other sons when this dreadful event took place. The sons moaned and wailed, but had no constructive ideas of what to do. Apparently only Jacob believed in the rumor that Egypt was the one source of help, and he commanded that his sons go there and seek assistance. So all of the sons of Jacob, the brothers of Joseph, went to Egypt to buy grain; all except Benjamin, the youngest of the family, who remained at home.

When the brothers came before Joseph, they did not recognize him, as his dream had foretold. Do you remember the dream Joseph had when he was a young boy - the dream of the bowing sheaves that made obeisance to the upright sheaf? Well, Joseph did, and he thought of this as they bowed before him and asked for grain. Joseph questioned them very cleverly, and learned that his father and youngest

standing of life and people no other Old Testament figure had. Later in his story, we will see how his instinctive religious feeling comes to the fore, as well as a very deep quality of mercy.

You will find that in Joseph we have the history of a boy who became great by accepting responsibility for himself as well as for others. He became a true steward for God.

boy. Understandably, the rest of the family resented Joseph and were violently jealous of him. To make matters worse, Joseph, as the Bible clearly portrays him, was almost as cocky a young fellow as his father had been. Joseph obviously loved to lord it over his elder brothers, and they bore him no great affection.

But, most importantly, we are soon told that Joseph inherited from his father the gift of dreaming prophetic dreams. There was nothing particularly spiritual about his amazing first dream. It was a predictive dream showing clearly what his future would be. It indicated that he would be concerned with agriculture. In the dream, the sheaves were gathered in from the fields. It foretold that he would be elevated to a position of great power, and that he would be very prosperous.

When he told all this to his brothers, as he assuredly did, they asked him: "What do you mean? Do you think you are going to walk all over the rest of us?"

It was actions such as this that resulted in his being sold by his brothers. But I am sure that when he was betrayed by them, and was in fear for his life, he comforted himself with the thought that "God will see me through this. I saw it in my dream." And he was right.

We also read of Joseph's "coat of many colors" given him by his father. This coat represents the many facets of his character, and the many talents he had in him to develop. Joseph symbolizes the imagination, a faculty that must be active yet well controlled if we wish to create anything in the physical or metaphysical world.

As we follow Joseph's story, we find that it was just this faculty of imagination that carried him to great heights. But if the imagination is allowed to run riot and there is no mentality to maintain or control it, it can cause serious harm. On the other hand, it is one of God's greatest gifts. It is the image-making faculty that the conscious mind imposes on the subconscious mind, enabling it to bring forth whatever you need for a productive life. We all possess imagination to some degree, but we are afraid to use it. It is a faculty we must learn to develop and have no fear in using, but all this must be done consciously.

Joseph had another gift, an almost equally important one. He was amazingly sensitive, extremely intuitive. This intuition, coupled with his imagination, gave him an under-

brother were well. His attitude suddenly changed and he accused them of being spies, saying he would not believe a word of what they had said unless their youngest brother was brought to him. Meanwhile, he must keep Simeon as hostage until their return to Egypt.

When the crestfallen brothers told the story to their father, Jacob became heartsick. He thought it was a trick, and that he would be deprived of more of his sons. Finally, in desperation he gave permission to have Benjamin accompany the others to Egypt. But when the brothers appeared before Joseph the second time, he prepared a great feast for them and treated them royally. They still did not know he was the brother that they sold into slavery to a passing Egyptian caravan.

I think at this point we should pause a moment and discuss the idea of Joseph's development at this particular stage of his life. It is quite apparent that he was highly developed spiritually. Most of us, you know, have the idea that all progress, development, spiritual unfoldment, (call it what you will,) moves in a straight, upward line. It doesn't. Every time we reach a slightly higher degree of spiritual or psychological understanding, we go through a recapitulation period, and usually during these critical times we experience great difficulties. You have only to study the life of Jesus to realize that every time he took a great step forward, he underwent a tremendous struggle. Why is this? I suspect it is because at the actual time of occurrence we do not absorb enough, or fully know what is happening to us and why.

But to return to Joseph, he came into the world as a great "sensitive", or, to use a modern term, he was born with a great intuitive knowledge of God; he lived his life always consciously aware of God. It is true that he was a bit cocky in his youth, (who isn't) but there is no evidence of his ever having done anything that we would call terribly wrong, or anything that would account for the seemingly undeserved difficulties he continually encountered. We can't say that of any other figure in the Old Testament, with the possible exception of Isaac. (And Isaac was not too interesting as a personality.) Yet we know nothing ever happens, or exists in the universe without a reason. I am sure that all of Joseph's "problems", his trials and tribulations, were the outward manifestation of his own inner

growth. And there is another, perhaps even greater reason, which we will discuss in the next section.

From the worldly point of view alone, Joseph's is quite a success story. He reached the top knowing exactly where he was going. But what is more important, and what sets him apart from other successful men is that he realized he was not doing it by himself. He knew that it was the Presence of God in him that was helping him and guiding him, and he never lost sight of that fact. Just think, by the time that he was 30 years old he, a foreigner, was ruler over Egypt, second in power to Pharaoh. It was quite an astonishing accomplishment.

How do we account for his ability to forecast with great accuracy events that would occur to others as well as himself? Many people can predict with a certain degree of accuracy a few months ahead, but rarely in terms of years. Yet few have the accuracy that Joseph demonstrated. This, too, was due to the fact that he was a completely meditative person. He lived a life of intensive spiritual focus, and never deviated from his idea of his God and His laws.

A fact I would like to mention here is the city in which he lived when he resided in Egypt. It was the city of On, the ancient name of Heliopolis, the seat of one of the most ancient temples of Egypt. The temple of On was the only temple at that time in which the worship of the one God was taught. As though drawn by a magnet, Joseph gravitated to the city where the one God was believed in. The Egyptians worshipped this one God as the sun god, Ra; Joseph worshipped God, 'Elohim', the Infinite. In spite of the difference of name and the difference of ritualistic observance, the Egyptian Ra and Joseph's God were both looked upon as the One Supreme Lord of the Universe. We must not forget this similarity between the two religions. Remember, at this time in world history, polytheism was the accepted approach to religion. Only the Egyptians of Heliopolis and the wandering Jewish tribe of the desert believed in the One, Infinite God. We are also told that Joseph married a daughter of the priest of the temple of On, and that Pharaoh bestowed on Joseph an Egyptian name, Zaphnath-paaneah, meaning "the Savior of the Universe" or "the Savior of the World."

I would like to bring to your attention the most cogent lesson we can learn from this narrative of Joseph. It is,

thing else she possessed. A wife was looked upon as a property, seldom as just a human being. (Of course, I am not saying that true love did not exist between men and women of the Bible - for instance, Jacob and Rachel - but this was the exception, not the rule.) Primarily, women were considered chattel, along with other objects of a man's worldly possessions.

And so from a minor incident in the Old Testament, such as the seduction of a servant girl by the son of a rich man, we get a glimpse into the manners and morals of an ancient civilization.

An incident after the episode of Shechem and Hamor reveals another interesting insight into the life of the times. Jacob told his household to put away the idols of the gods they had been worshipping. When he left Laban with his two wives, Leah and Rachel, and his children, Rachel stole from her father two idols. The inference is that idol worship began with Rachel's theft. His sons were educated by nurses and concubines and grew up with a divided belief. Their father believed that there was only one God, but the mothers of the boys believed in many gods. I think this helps us to understand the rather strange activities they indulged in. This also illustrates another point I want to make perfectly clear. That is, unless you watch the little clues given you as you read the Bible, you will find yourself completely lost. For example, in this instance you might well ask: "When and where did this worshipping of other gods start? Why is it mentioned now?" The Bible story as it is put together is not written in a concrete, orderly way. Often you have to reread a section many times in order to piece together important bits of information scattered here and there.

## JOSEPH

(Please read Genesis: Chapter 37)

In Genesis 37, we come to the point where Jacob has finally settled down and his family is fully grown. Although there is no indication of passing time, we are suddenly told that Joseph, his youngest son, is seventeen years old. We learn, too, that Joseph is a dreamer, and that Jacob is making the same mistake with him that Jacob's mother, Rebekah, made when he was a boy. Joseph, the son of his beloved Rachel, was his favorite and he undoubtedly spoiled the

in the same way. Jacob wasn't particularly concerned one way or the other; he merely suggested that they move to another land. But before they left, his sons took things in their own hands. The Hivites were one of the Arabian tribes, and foolish actions such as those committed by the sons of Jacob have not been forgotten, and are factors in the traditional enmity that exists even today between the Jews and the Arabs.

### REUBEN

Next comes the story of Reuben, the firstborn son of Jacob. He was put to shame for sleeping with Bilhah, his father's concubine. The birthright that was his because he was the eldest son was taken from him. To realize what Reuben's act meant, we must understand the structure of Jewish life at that time. Incestuous marriages between sisters and brothers and cousins were perfectly permissible, but adultery was not. Fantastic, isn't it?

Many concepts of these old traditions can be summed up in the saying: "Let not your right hand know what your left hand doeth." This is true of the entire Bible, but especially so in the first books of the Old Testament. And, to be honest, the same thing is true of our lives today. Apply it to any tenet of your religious thinking, and notice the difference between what you do and what you believe. Clear thinking and its application are something we are just beginning to learn. The customs, the taboos, the laws of any culture, once you grasp them, give you the key to the thinking of the people and the motivations of their behavior. You begin to really understand them as they walk across the pages of history.

The peoples we are talking about here certainly were living human beings just as we are. They felt exactly as we do about many things. But certain actions we consider taboo were entirely natural and permissible to them. They had valid reasons for their ideas. After all, they had been trained in them since childhood, and had grown up with them. We often forget, for instance, that monogamy is not such an old idea. It began to be practiced only shortly before the time of Jesus. Do you realize that even today it is not universal? Before Christianity, women were considered the property of their husbands, and anything the wife owned, the husband owned. If a wife had maid servants, they were considered the property of the husband along with every-

to me, the most important thing the story has to tell us. This is the picture given to us of a man who was unquestionably one of the most highly developed spiritual figures in the Old Testament; and yet, although he was a great mystic, *he lived a completely normal life*. The story of Joseph demonstrates, beautifully and clearly, *the perfect balance that should exist between the spiritual life of the mystic and his life in the outer, everyday world*. We too often have the idea that mystics must retreat from the world in order to live the "real life". Joseph demonstrated vividly and dramatically that it is possible to live a life with God, to be at one with God, and yet do a magnificent job in handling all the outer material aspects of daily life. He certainly lived with his head in the clouds, but his feet were firmly on the ground. He was a pragmatic mystic, in every sense of the word.

Now let us return to the story. When his brothers appeared before him, he was extremely kind. We cannot blame Joseph for having his private laugh at the discomfort to which he had put them. But behind these actions was his intense desire to see his younger brother, Benjamin, and Jacob, his father. There was no other way of accomplishing this without revealing his identity. He realized his brothers had a feeling of guilt, and they certainly had done something to feel guilty about. But he was full of compassion for them, generous and considerate; he did all he could possibly do for them. How would we feel if someone treated us in the same manner, and we then found the position completely reversed, and they were at our mercy? How would we act, I wonder?

Remember that in our interpretation of the Bible, the symbolic meaning of names of characters in the Bible plays a very important role. So we should not forget that Joseph had two sons, Manasseh and Ephraim. The name Joseph represents the imagination; and through him Manasseh, the understanding, and Ephraim, the will, are brought into the world. In other words, you cannot create what you are able to imagine unless you have the understanding, and the will to manifest your imagination. When these three qualities function on a high level, we have a completely balanced human being. And when this degree of development is reached we can achieve anything we want to do, no matter how fantastic or difficult it may be to do so.

So let us recapitulate our story. We have Joseph the dreamer, who understands not only the symbolic meaning of dreams, but who can clearly analyze the motivations of others as well as his own. And the most wonderful thing about him is that he was a completely normal human being, with a normal human being's feelings and reactions; and at all times he lived up to the highest standards he knew. He had the comfort of his God, and he also had the comforts of this world, which we are supposed to have. In spite of a very busy life he managed to reserve a certain part of his life for God. Nothing ever interfered with that. He lived his entire life demonstrating the practice of the Presence of God. In everything he did and said, in attitude and character, he demonstrated his love and trust in God, and he demonstrated His Presence in every project to which he put his hand. Never forget that. Joseph left no record of a failure, and that is quite a mark for us to aim for. He had no belief in fuzzy ideas, for he was extremely practical. But he always knew where the source of his strength lay, where his inspiration came from, and whenever he needed anything, help or inspiration, he turned to that Source and expected to get it. And he did. He is a source of inspiration for us all.

in the various names were aspects of a man named Jacob who became Israel. We, too, can become Israel.

Remember, that all of his children, with the exception of Benjamin, were born before he became Israel. Do you understand its significance?

#### DINAH

(Dinah: Judged; avenged)

We now come to a most amazing chapter of the Bible, Genesis 34, the story of Dinah. Please read it.

Do you think it is historical? I believe it is because this story concerns one of the strongest concepts of the Hebrew religion, the idea of chastity. True, this girl was violated by Shechem. But if you read your Bible rightly, you soon realize she didn't object too much. The boy, a non-Jew, fell in love with her, and desperately wanted to marry her. Furthermore, Jacob had no great objection, but he first wanted to discuss the matter with his sons. They were out working in the fields. When they returned and heard the story, they were furious. I think this was a perfectly normal way for the brothers of a ravished sister to act, don't you?

When they had quieted down and could reason things out, they laid a trap. They consented to the marriage if the men of the Hivites would be circumcised. (Even today, if any non-Jew joins the Jewish faith in order to marry a Jewish girl, he must first be circumcised.)

And so Shechem, Hamor, his father, and all of the men of their tribe submitted. And the Bible is very clinical in its description. It says: "On the third day when they were sore, two of the sons of Jacob, Simeon and Levi, took their swords and came upon the city unawares and slew all the males."

Can anyone believe that this atrocious act was "sent of God"? I can't possibly do so. If God is perfect good, and He is, He could never command anyone to kill another human being, nor does He. But what has happened here has unfortunately happened time and time again down through the ages. People have often acted in accordance with their own interpretation of God's will.

For instance, think of the Spanish Inquisition, and of all the bigots who conducted it. These inquisitors firmly believed they were doing the right thing, and that it was God's wish for them to do it. The sons of Jacob believed



DAN:-	Judgment, based on emotional reaction; the subconscious mind; (when the subconscious mind is redeemed, it is no longer represented by Dan.)
NAPHTALI:-	"The wrestling of Jehovah"; strength.
GAD:-	Power, principle, seer.
ASHER:-	Spiritual understanding; inspiration.
ISSACHER:-	Zeal, compensation and substance.
ZEBULUN:-	Habitation; the faculty of order; a static condition.
JOSEPH:-	Imagination; "Jehovah shall increase".
BENONI:-	"Son of my sorrow". Later Jacob changed Benoni's name to Benjamin, "The son of my right hand".

And there you have the names of the twelve tribes of Israel. Benjamin became a very powerful tribe. From Benjamin came the first King Saul and, much later, Saul of Tarsus who, after his experience on the road to Damascus, became Paul.

I think the names are fascinating and significant because they represent a story, a period of growth. Not only the historical story, but the more interesting interior story of the human soul - your soul, and my soul, as we live through various phases of our life experience. This is the story of Everyman. Jacob's story is our story, and we are heartened to learn that, in spite of all Jacob's shortcomings, this Power within him was greater than he was. And we begin to understand through the names of the tribes the characteristic qualities which he possessed and utilized. The twelve tribes of Israel were his children; that is, that which sprang from him. They are the qualities which were latent in him, as they are in all of us, and which he learned to use as we must also learn to use them.

I suggest you become acquainted with The Metaphysical Dictionary (published by Unity), and look up the meanings of the names of people who surrounded Jacob. It will give you a clearer picture of the man. Learn the characteristics of the men, women and children who were important in his life. You will be amazed at the psychological diagram that will emerge; the diagram of a contemporary human being who, although he lived in Biblical times, was even as you and I. The qualities we have just discussed

"I am fearfully and wonderfully made," said the Psalmist in the 139th Psalm. In this section, we begin to understand this, as well as Paul's statement regarding the fruits of the Spirit.

When we keep our minds rooted in God, then we not only make our demonstrations, but what is far more important, we begin to free the inner powers which have been dormant within us.

Then we know - with that tremendous conviction that comes only from keeping God first in our thoughts, that all is well.

M. M.

## GENESIS, CHAPTERS 46-50

We are now nearing the end of the book of Genesis, and I would like to discuss a little more in detail an idea which we touched upon in the last section. You know that one of the fundamental precepts of metaphysics is the Law of Cause and Effect. How does this law pertain to Joseph—that is, when we study his life's pattern do we find any specific action of his to warrant the difficulties of his early youth? I don't think so; I think we must look to a much larger pattern behind it. A child, Joseph, was born into the world, and endured what seems undeserved hardships, but these hardships prepared him for his future position. It enabled him to save, not only his family, but the entire nation of Israel from famine and starvation. This was in addition to what he did for Egypt, which was the hub of civilization at that time. And we find that it was only through the interlocking circumstances of his early years, which were certainly unpleasant and sometimes dangerous, that he was catapulted into a position that made it possible for him to emerge the triumphant victor.

Do you think it was an accident, that it "just happened"? I certainly do not. For the book of Genesis tells us plainly, if we will only see, that THERE IS AN OVER-ALL PLAN. And this is emphasized again and again in the story of Joseph. He was like any other young fellow of his age, perhaps a bit cocky, conceited and immature, but - and this is a very big "but" - he didn't have any really bad qualities (he wasn't a thief or a murderer) to overcome. Nothing in himself warranted the treatment he received at the hands of his brothers. Then in Egypt, because he had moral integrity, he was innocently caught in a trap. He told Potiphar's wife he could not betray the man who befriended him; that he could not sin in the sight of the God in Whom he believed - and for this he was imprisoned for three years. But actually that was the turning point of his life. For after he emerged from prison he became the friend of Pharaoh, and the Savior of Egypt and Israel.

energy which had been mostly used on the physical plane in the sex life, or for any activity demanding physical strength, and is now transmuted to the spiritual plane.

In the Old Testament, a tremendous point is made about the sinew of the thigh because the thigh is related to the time when phallic worship was prevalent. We know that this worship has been in existence since the beginning of recorded history, but the Hebrews were the first to conceive of this energy as a symbol of a gift of God, which it is. The Hebrews knew that it was meant to function on many planes of being. The action of the angel in blessing Jacob and touching the sinew of the thigh symbolizes that the power is not confined to the phallus and to the physical realm, but has become a free-flowing, creative force to be used at will, in all areas of life, by a man who has become a Prince with God. It is extremely important that you realize that this energy, used to perform acts of sex or acts of physical labor on the physical plane is the *same energy* which, on the emotional plane, creates enthusiasm (or, if the emotional color is negative, depression). On the mental plane this energy gives birth to the creative inspiration of artists and scholars. On the spiritual plane, this energy becomes Illumination, that state of being of the fully developed soul.

Here I would like to stop and give you a brief outline of the meanings of the names of the sons of Jacob. They have a very definite significance for us:

REUBEN:-	Understanding, or seeing; the faculty of sight which later develops into clairvoyance.
SIMEON:-	Hearing; the faculty which later develops into clairauidience; ; the aspect of expectancy.
LEVI:-	Joining, or uniting; love. (Under Moses the Levites became the high priests. It is interesting to see, through the symbolism of their names, that they represented love, a joining together, and an "out-going-ness".)
JUDAH:-	"Praise Jehovah". Courage, spiritual strength and power; "The Lion of Israel".

my possessions." And Esau replied, much to Jacob's surprise: "I have more than I need now. Please take some of my belongings."

I think we have all had this kind of jolting experience at some time or other. After all, Jacob was, very much like us, an ordinary human being. He was a quick-witted man not above a shady deal; a man who had great ideals which he could not always live up to: *but, gradually, and in spite of himself*, a new concept was growing and awakening in him.

The dream with the angel, one of the most beautiful sections of the Bible, is symbolic of the subtle change in a human being when he is acted upon by God, whether he is aware of it or not.

Think for a moment of Jacob's reply to the angel: "I will not let you go until you bless me." The very fact that he replied in this way indicates it was definitely an inner experience. (We are not in the habit of, upon being attacked by a stranger and winning the struggle, asking for his blessing.) The angel complied and blessed him. Very significantly, Jacob changed his name to Israel.

The name Jacob, meaning "the supplanter", is now changed to Israel, "a prince with God." The really authentic derivation of the word Israel is not Hebraic, but Egyptian. The first syllable, IS, is derived from the first half of the name of the goddess Isis (the soul); the second syllable, RA, is the sun god Ra (the mentality). To these two syllables is attached the Hebrew word for God, the letters EL. IS-RA-EL. The name symbolizes the joining together of the soul and the mentality in a union with God. "A prince with God." All this was given to Jacob, to this little man: to a man who, I am sure, if we met today, we wouldn't really trust too far. Jacob was a man who apparently hadn't done very much with his life, at least outwardly, to warrant such a tremendous experience. And yet he became a Prince with God. It is astonishing, isn't it? And I think one of the most significant stories in the Bible. I believe the story of Jacob is a perfect example of God's magnanimity. We should always remind ourselves that if this could happen to Jacob, it could happen to us. If he did it, we can, too. We are all very much like him.

I would like to go more deeply into the esoteric meaning of this dream. The angel touched the sinew in Jacob's thigh. The "sinew" is the symbol of the transmutation of

Now let us take a look at our lives, yours and mine. Don't we see things that seem unjust, undeserved, and sometimes unbearable? Of course we do. But we should remember this: *There is a pattern of cause and effect behind our lives. And even though there are things we do not know, we should never forget that there is a Greater Intelligence than ours at work. We must have faith in this Intelligence.*

Another episode in Joseph's life that warrants thoughtful discussion is the blessing of his two sons. When Jacob, his father, was dying, Joseph brought his two sons to him so that he might bless them. I have discussed before the importance of this blessing of the firstborn, and emphasized that it is one of the fundamental rituals of the Jewish religion. Jacob blessed Manasseh, the eldest son, with his left hand, and Ephraim, the youngest, with his right hand. Joseph was startled to see him do so and said, "You are making a mistake." But Jacob replied, "No, I am not."

Now let us refresh our memories and quickly examine the book of Genesis and learn what we can about the blessing of other brothers. First we find in the allegory of Adam and Eve the story of Cain and Abel. Cain, the firstborn, was blessed by his father, but his gift offering was refused by God. (Genesis 4) Then in the story of Abraham we find Ishmael and Isaac. Ishmael, the firstborn son of Hagar, is repudiated by the Lord. But of Isaac, born of Sarah in her old age, Abraham is told: "In Isaac shall thy seed be called". (Genesis 18). Again, in the story of Jacob and Esau, Esau is the firstborn, but it is Jacob who gets the birth-right (Genesis 27). And now, to return to Joseph, we find the same thing happening again. His first born son is Manasseh, but it is Ephraim whom Jacob blesses. So we find that throughout Genesis it is the second son who is blessed, although in the Jewish concept it is the firstborn who is the inheritor and becomes the head of the family.

The whole thing seems odd, doesn't it? It certainly doesn't appear logical or fair that all the firstborn sons should get such a "raw deal". But, that isn't the entire story. Let's go into it a little further. The first thing I want you to notice is that this man-made law concerning the firstborn was conceived during a historical period in which there was no formalized religion: and secondly, but of much more importance, although man said thus and so, God decreed otherwise. Man chose the firstborn, but God *always* chose

the second born. Why? Because in terms of symbology Abel, Isaac, Jacob and Ephraim represent in each instance, the mentality. What is being told to us very simply is that, "Man proposes, but God disposes". We are being told that it is only by means of the mentality that the complete evolution of the human being will come about and, therefore, it is the mentality that is chosen and blessed by God. We are being told that nature, as it was created on this planet, was created in a graduated order with man as its highest specie, because only man has been given a mentality by which he can and must develop himself.

If we examine these four different figures, Abel, Isaac, Jacob and Ephraim, a little more deeply, we find that each one represents a completely different concept of human nature; each one represents a particular stage of our mental development. Abel is only an allegorical figure, but he symbolizes the mentality at that stage of evolution where it is pure mind and still too primitive to form concepts or ideas. We are told he is a shepherd, a keeper of sheep. Sheep are symbols for thoughts, and the keeper represents the will which watches and chooses the thoughts we will think. In other words, Abel is primitive man who is not able to think yet but who is groping toward conscious thinking. He is continually watching his budding thoughts, and bit by bit learning how to use his mentality.

Then we have Isaac the contemplative. He did not have an inquiring mind, but was constantly involved with himself, praying and dreaming a great deal. Isaac was not an active forceful figure: he was what we would call today an introvert (and although he was a great mystic, he was probably a sick one.) He represented the mystical mind, and Ishmael, the man of action. Isaac is the contemplative mentality, and Ishmael the doer of things; he who operates on the physical plane.

Isaac's older son, Esau, also functioned on the physical plane. He was a virile man. But Jacob, the mentality, could pull the wool over anyone's eyes whenever he wanted to, which was quite often. Yet this clever opportunist was tremendously transformed. He had no moral qualms about the terrible wrong he had done his brother, and when he returned home to meet him, he only feared Esau's revenge. He thought of what he would do had he been in Esau's position. Even after Jacob wrestled with the angel he did not show any

## GENESIS, CHAPTERS 32-37

Have you ever had a problem that you have been able to evade for a while, and thought was practically forgotten, when suddenly, out of the blue, it returned and you had to face it?

That was exactly Jacob's predicament, and he was scared to death. Jacob had been away from home for twenty years, and during that time had rarely thought of his brother Esau. But now that he was returning to his homeland, the old problem of what had passed between them rose to confront him. He was sure Esau was going to be vindictive and take revenge on him for all he had done to him, and Esau could hardly have been blamed if he had done so. It is true that before Jacob had left his father-in-law Laban, he had a dream in which God had blessed him and told him to go back to his own country.

But Jacob, although he remembered this dream, made careful preparation to protect himself from any wrathful act of his brother. This is a perfect example of what all of us do to some degree. We profess a perfect faith in God but we also look for various aids in "bolstering" Him.

Jacob "bolstered" God by dividing his family and belongings into different groups. He reasoned that if Esau attacked some division of his property he could escape with the other. His wives, children and worldly goods were sent on before him and he was alone. He was terrified for he had time to fully realize his position and to ask himself: What will Esau do?

And then he had that second dream which is certainly the high point of this story of Jacob. All night long he wrestled with an angel. The battle went on until finally, at dawn, the angel said: "I beg of you, let me go". And Jacob replied: "Not until you bless me".

But again, in spite of that reassuring dream, when Jacob met his brother and a warm and friendly Esau asked him: "What is the meaning of all the various displays of wealth I passed on my way to you?", Jacob lied. "I want to share my wealth with you" he said. "I want you to have half of

The first thing we can learn from the story of Jacob is that which is true of all of us.

1. There is much that needs change in all of us.

2. We can only begin from where we are, and as we are.

3. The only limitation which blocks the way is that which we set for ourselves.

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sign of spiritual growth. He still tried to figure out ways to outwit and appease Esau. He knew he was cleverer than Esau and could certainly outsmart him. That's the way his mentality worked, calculating, crafty; he was a shrewd operator. But in spite of himself, silently and unconsciously, his spiritual experience had registered and worked on him until, gradually, he became a different person. His mental concepts were entirely changed.

But Joseph, his son, is quite different. Joseph is good, kind and generous; he has no resentments; he is intelligent and an extraordinary mystic. He has an inherent mentality that can really do tremendous things. This beautifully endowed man has two sons. Ephraim, who symbolizes the will and Manasseh, who symbolizes the understanding. But why should Ephraim be the one to be blessed? Why is Ephraim the greater of the two? *Because you can only control your thoughts by means of your will.*

Another reason why I find Jacob's blessing so beautiful, is that here for the first time we realize the change that has come over him. Cocksure Jacob, who was out to prove that the world was his oyster, has learned humility. And then there was the blessing of his sons. But before we continue I would like to mention that many Bible authorities believe that the story of the blessing is apocryphal. They believe it was inserted in the narrative of Jacob many years later by a writer who wanted to depict the qualities of each member of the twelve tribes and what had become of them. Therefore, perhaps this story attributed to Jacob isn't true. I don't know. But if it is true, and I am not convinced that it is not, I think that Jacob was very wise in the appraisal of his sons, and I have the feeling that, of them all, he was most proud of Judah and Joseph. These two became the founders of the most outstanding of the tribes of Israel. In Joseph we have the balanced qualities of wisdom and kindness; and remember Judah was called the "Lion of Judah". A lion represents strength, courage and bravery, as well as a great ability to face life and mold it. From Judah's line came David and it culminated in Jesus. The others, the "lost" tribes of Israel, the sons of whom Jacob was less fond, disappeared, where or how nobody knows. The probability of their fate is still being argued today.

But let us return to Jacob's appraisal. He cast out Reuben, his firstborn, for committing the great crime of incest with Bilhah; and he had very little use for Simeon and Levi. Although we know that some members of the tribe of Levi became high priests of Israel, most of them didn't amount to much and they were gradually absorbed into other cultures. Obviously Jacob wasn't fooled by his own children. Remember that the beginning of the history of the Jews started with the founding of the twelve tribes of Israel, that is, with the appraisal of the sons of Jacob.

There are a number of other interesting details in this section of Genesis which we should discuss here. For instance, after Joseph revealed who he was, he asked Pharaoh if his father and brothers could settle in the land of Goshen, which symbolically means "the Seat of Judgment." They did so and were made welcome. You will find when we study Exodus that the Jews are still living in Goshen when Moses comes on the scene to rescue them. But this is some four hundred years later. In the meantime they flourished there, but gradually lost their sense of family unity. Incidentally, before Jacob died he requested that he be taken back to Palestine and buried there.

Several hundred years after his death, Joseph's body was also returned to Palestine, although at the time he died his body was entombed in Egypt. Several writers believe a cult grew up around his tomb and that many people worshipped there as they do today at shrines like Lourdes. His worshippers considered him to be the savior of Egypt. He really was, you know; and Pharaoh must have realized this, for actually during his reign, Joseph was in effect the actual ruler of Egypt. But he never forgot that he was an Israelite, or the covenant which said his people would be given a promised land; he never forgot that his ancestors were the progenitors of an evolving nation.

Some of the Biblical texts suggest that Joseph was a profound occultist. In Genesis 41 we are told that he married the daughter of a priest of On. Remember that all of the priests of Egypt were highly skilled occultists. In fact, the entire Egyptian religion was steeped in occultism Joseph, too, was well trained in this field. (So was Moses several centuries later.) In Genesis 44 Joseph accused his young brother, Benjamin, of stealing his divining cup. Here again is the suggestion that he must have been quite

son of Nahor, who was Abraham's brother, and Nahor did not have the conversion of Abraham. Nahor still believed in the old gods of Chaldea, and so the two idols are a remnant of that worship. And Rachel, the newborn soul, or the aspect of the soul that is still developing, is torn as are many of us today, between what we call the metaphysical concept, and that in which we were raised. And so she clings to the two idols. It is the only reference to the incident in the entire story, and it would not be there if it did not have a definite meaning. It reveals that the human soul is such a complex thing that we can mentally accept an idea, yet subconsciously we try to preserve the old concepts.

In other words, we don't like to break away. We are not creatures of change. We say we are. One of the things that always amuses me about people is when they tell me things just don't happen in their lives. They get so bored because nothing ever happens! Nine times out of ten, if you gave those people an opportunity for change, they would refuse it. We are afraid of change in any form or way. And so you see, we become like Rachel. We take a big new step forward, as she did when she followed Jacob into a new land, a new people, a new environment. But she made sure she had her old gods with her.

idea was prevalent in Jacob's time so far as sheep and cattle were concerned. So, since he was to get the speckled and the ringstraked, he selected those animals that were ready to freshen, and placed before them sticks that were spotted, speckled, etc., in an effort to produce a preponderance of the type Laban had said he might keep. Apparently his scheme is to some degree successful, and Laban is to some degree suspicious, but not overly so, and Jacob decides the time has come to start home.

At this point, Rachel also becomes a real help-mate to her husband. She slips into her father's tent and steals his two idols, after which they depart — cattle, sheep, wives, concubines and children. In the meantime there has been a feud going on between Rachel and Leah, both fighting for the affection of Jacob. Then Leah conceives, (which is an interesting point from a symbolical angle.) Have you ever noticed how much easier it is to demonstrate the unpleasant things than the pleasant ones? Leah symbolizes this. And of course the children she bears have a tremendous influence on the future tribes of Israel, because they are the origin of these tribes.

At any rate, shortly after they depart, Laban comes after them in hot pursuit — his host, his sons, his workers, and what have you. He demands to know why Jacob has stolen away like this, after all Laban's kindness to him. Then Jacob, for once, reminds him that he has worked twenty years, seven for each of his wives, and six for the cattle he has amassed, not mentioning the extra cattle he obtained by trickery.

Finally Laban accuses him of the theft of the two idols, and Jacob, knowing nothing about this theft, says "Well, go search us." First Jacob is searched, then Leah is searched, and the concubines, but when they come to Rachel, she snatches the idols and hides them under the harness of one of the camels, and sits on the harness. When her turn comes to be searched, by Laban, she explains that she is ill, as is the custom with women, and she cannot rise to meet him!

Why does Rachel take the idols? Well, at that time, the idea of one God was still not a completely accepted fact. Don't forget Laban's father was Bethuel, who was the

a magician (We know he was a great mystic. In a subsequent lecture I will explain the vast difference between mysticism and occultism.)

It is apparent in the last five chapters of Genesis that there are three different kinds of early Hebraic writing: one from J 1, one from J 2 and one from the Priestly version. Later editors put all this together to write as clear an account of the Biblical events as they could. But many points are at variance with each other. For example, we are led to believe that Joseph was next to the youngest of Jacob's sons. Then in another part of the story he is mentioned as the fifth son. Confusing, isn't it? Yes, but as Bible students, we must understand the reason for such discrepancies; we must never forget that in spite of all editorial viewpoints and revisions, the spiritual truth of the Bible has never been destroyed. This truth is clear for all of us to read if we have the knowledge to do so. The main theme of the Bible — the unalterable theme of the goodness of God to those who believe completely in Him — has never been lost sight of. In Genesis, certain men like Abraham, Jacob and Joseph accepted and acted upon this belief.

For the concept of the One God is stated plainly in the first book of the Bible, even if the interpretation of this idea has been far from the mark. We have a group of figures who are very human and are, for the most part, extremely understanding in their love of their fellowmen. All these men desired to bring into being something which they instinctively felt to be true. These people were not chosen by God, *it was they who chose God*. They never said they were perfect; they knew their own shortcomings, and did what they thought was right to overcome them. Joseph, like his great-grandfather, Abraham, was a tremendous figure. He, too, was a brilliant man, a daring man, a forthright man, and a wise man. All of these great Biblical figures symbolize a dominant trait. An Abraham stands for faith; an Isaac stands for love; a Jacob stands for the mentality. And in Joseph we find a combination of them all; a man who is not only practical, but a man who is also a mystic. In Joseph we have the first pragmatic mystic.

We must understand, too, that Joseph had an inherent belief in God without ever having had the tremendous mystical experiences that Jacob experienced. Jacob had the contacts with God that so many of us dream about. He had

his visions. And in wrestling with the angel, he had the great spiritual experience which resulted in that degree of spiritual advancement known as the First Initiation. We are not told that Joseph had any such experience, but we know he did have the courage, faith, and foresight to live with his God and demonstrate this closeness in the way we are all supposed to do. And he did it in spite of obstacles, the likes of which, thank heaven, we are not called upon to overcome. It is from Joseph that we are given the knowledge of what a human being can and should be. When he died at the age of 110 (which cabalistically reduces to a 2 and shows great sensitivity), he was one of the two pillars of the Hebrew race. It is Joseph's and Judah's strain from which the Hebrew people developed. Their descendants, from this point on, are the people about which the Bible is concerned.

We can approach the Bible in one of two ways. We can read it as a collection of beautiful fairytales, "too good to be true". Or we can read it and study it from the point of view of religious symbolism, which gives us psychological understanding. We can also read it knowing that the people in it were human beings who, beyond their own knowledge of themselves, and without any idea of the enormity of the roles they were playing, began a new era in civilization, and played a major part in a destiny of which they never dreamed. Let me give you an example. Abraham, when he left Ur of Chaldee, certainly never imagined he would become the father of a nation. He left merely because he disliked idolatry, and felt a great need to go to a place where he felt free to worship God in his own way. This was the reason he believed had motivated his actions. But God had a reason, a divine plan, in which Abraham, unknown to himself, played a vital part. Similarly, you or I manage our own lives in such a way as we feel will bring about the thing we want. We rarely understand the real reason that is behind the meanings of our thoughts and actions, or why we must undergo specific trials and tribulations. But as we read these fifty chapters of Genesis we learn the individual stories of the many characters, and we find that through them a divine plan is being worked out. And this is also true for each of us.

then it becomes intuition. And here, within Jacob, the feeling is beginning to grow that maybe he had better watch himself a little more closely, and take better care of a few things that pertain to him.

And so Jacob is shown lingering at the well, where he meets Rachel. The Bible does not tell us how he knew it was Rachel, his cousin; but apparently he did, and she took him home where he was made very welcome.

Then comes the story of Jacob's love affair. He falls in love with Rachel, and asks for her hand in marriage. And Laban replies in effect. "Fine. How much will you pay for her?" It was the custom in those days for the man to work for a given length of time for the woman he wished to marry. So Jacob agreed to work for seven years, which symbolizes a stage of inner growth. However when the day of the wedding arrived, Laban does not give him Rachel. He gives him Leah. You see, at that time, and this is still true of many nomadic tribes, the groom does not see the face of the bride until after the nuptials have taken place. So poor Jacob wakes up to find himself married to Leah, and I imagine it was quite a shock! Naturally he is very much annoyed to put it mildly. But Laban tells him "Leah is the older daughter, and we can't have her lingering at home after her younger sister is married." Then he informs Jacob that if he works for another seven years, he will get Rachel, too, and so Jacob agrees. He was really in love, you see!

As a result of all this, Jacob finds himself working for Laban for twenty years. In addition we read that he objects very strenuously to Laban for changing his pay ten times! Very evidently, Laban was giving him a good dose of his own medicine.

Finally he approaches Laban and informs him he wants to settle his accounts and go home, and after some discussion, Laban says "All right, select the cattle that are yours for your pay, and the sheep." And they make an agreement that Jacob shall have the speckled, spotted and ringstraked among the flocks. And once more, Jacob becomes the shrewd, calculating man. Most of you are familiar with the old superstition that if a woman is going to have a child she must not look on unpleasant things, otherwise the child will reflect or resemble them when it is born, and this



emotionally he pays for his trickery) because he is a growing mind. That is the only reason.

Translating it into our terms, we come into metaphysics as a rule because of a problem. We are told what we really are, what we spiritually are, and that we only have to call that forth. And we immediately decide to keep ourselves positive, to meditate regularly, and presto chango!, things are going to happen. Then very shortly we discover that little has changed, and then perhaps something crops up in the outer picture that we don't like, and we promptly revert to the old pattern. Then we pick ourselves up, give ourselves a bit of a treatment, and we go on. Then a little later, we are thrown again, and we immediately revert back to the old type. And yet something begins to grow in us, and says "This way — not that way." or, "No, no. You can't get away with that." So we spend years at cleansing ourselves, at getting ourselves into line.

The same thing happened to Jacob. He continued to try, and he catches a glimpse; after all, his dream was more than a dream, it was a vision, a vision of a possibility of his own growth, of his own development. And he wasn't developed enough to realize it. He had no awareness of the consciousness of God. He believed in a God; he was raised in the idea of the one God. He obeyed all of the dietary laws, he kept all the sabbath laws, and everything that pertained to it. But it had nothing to do with Jacob inside. And even when he experiences the vision, it did not particularly affect him. "Yes, I'll build this temple for you. I'll build a shrine here, provided, God, that you live up to what you said you would do for me." Sort of an impudent little man, but that was Jacob.

Then, in Chapter 29, he goes on to meet Rachel. And here you have a very lovely symbolism. He meets Rachel, and where does he meet her? By a well, and she comes to water the flocks, the sheep. In other words, for the first time, the reins are applied in good positive thinking.

Now Rachel symbolizes the possibility of growth from hunch to intuition. Actually there isn't a human being in the world, who doesn't have a hunch; but when it grows to the point where you hear it within you, where it guides you,

Today, we in metaphysics know that, regardless of who, what, or where we are, we are all part of one great universe. And some day every human being on the face of the earth will find and make his *individual conscious contact with God*. Then there will truly be a new heaven and new earth. It is inevitable. It is God's plan, and those of us in metaphysics who have some knowledge of it, realize it, understand it and work towards it. We do not understand all the ramifications of this plan, nor do we know how it is all going to be worked out. Who knows what part he will play, or where the links of the chain begin and end? The only thing we can do is what Abraham did so beautifully through faith, Isaac through love, Jacob with his mentality, and what Joseph certainly did through a combination of all of these — that is, trust in our God, and quietly watch and wait to see what happens.

Certainly at the time Joseph came into power, I am sure he was not able to foresee the future of the twelve sons of Jacob. Jacob had an idea of what would happen when he blessed his sons, but even he didn't know how things would be accomplished. None of us know the why and how of our lives, but we do know that we are part of a divine plan and that someday we will all be in conscious unity with God. Someday we will be in a new world where we won't have to be afraid of outer conditions; not only because we will be in control of ourselves, but because there will not be any unpleasant outer conditions to control. The other fellow, too, will have our knowledge; he will be as understanding as we are.

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Not having reached this millenium, we must return to the study of our Bible. We have discussed the book of Genesis at some length for many reasons, not alone because the stories themselves are so fascinating. But it is important for us in continuing our study of the Bible and its importance for our own lives, to be aware of the growth within the individual that these stories describe. Growth which is possible, and true even now, for us. It is important for our own understanding to watch the emergence of the concept of God which we now hold from its earliest beginnings in history, and to see how that concept has been affected by individual belief throughout history.

Too, we become familiar with the symbolism which is the basis for any deep and revealing study, as it is similar in form from Genesis through the book of Revelation. And as we see many of the discrepancies which may have disturbed us explained by recent archaeological discoveries, we begin to eliminate the mists which have obscured the Bible for so many. We see the true story, — the story of God and His relationship to man — reveal itself.

We are going to skip some four hundred years after the story of Joseph, and we find ourselves right back in Egypt. The Jews are still there, but they are now living in bondage, and are unable to escape. A new set of rulers has arisen, with ideas very different from those of the Pharaohs of the Hyksos dynasties. This is the story of the next book of the Bible, the book of Exodus. And once more we will see how the Hand of God intervened in His-Story; we will see how God worked out His divine plan.

in the end he would be crowned with success. And the vision of the angels going up and down the ladder is the symbol that God is blessing him in everything that he does.

Now why? Why this nasty little man? Here we are being told that even if we are a Jacob, or worse, we can only approach our own God within ourselves, develop ourselves through the means of our own mentalities step by step, (or sometimes half step by half step!). That is why this figure, this Jacob who represents the conscious mind, is favored, petted and pampered. Certainly you see where he falls, but you also see where he picks himself up and carries on. There are times in his dealings with Laban, when you feel a bit sorry for him — because it is not any fun to go through what he goes through here, and even then, he had not learned. But it is only through the effort of your own consciousness, your own mentality, that you get anywhere. And Jacob symbolizes that. It is an active mind, it is a growing mind, and it is a very sharp mind.

Jacob represents the figure, symbolically, of Intuition, and that is one of the strongest qualities of a mystic. It is intuitive, but when it is negative, it is your "sharp-shooter", your shrewd mind. And we are presently seeing Jacob as the shrewd little know-it-all, who has an instinctive feeling, a hunch about things. He is always sure he will land on his feet. He is really not too perturbed about anything. The only thing that really worried him was when he had to meet Esau again. That bothered him terribly. Not because of the wrong he had done Esau, but Esau was a big man physically, and Jacob wasn't. Jacob was afraid he would do him bodily harm.

When we reach the section where Jacob has had this perfectly beautiful vision, in which it is revealed that God would be with him, he marks the place, and calls it Bethel, which means "House of God". Then being Jacob, what does he do? He says "If I come through this experience safely and successfully, I will build a temple here." That is typically Jacob: "You do me good, and I'll do you good." He had carried through on this principle practically all his life — even with God, — he makes bargains!

Are you still wondering why does he get away with it? He gets away with as much as he did — (physically and

way. Protestant, Catholic, Jew, Lutheran or Mohammedan — there is no basic difference. We are all children of the one God, and we are coming to an understanding of that.

But returning to the reason for the persecution of the Jews, I believe the fact that they have always set themselves as a people apart is the answer. You cannot live in a world that way.

At any rate, the story continues, and after Jacob has stolen the blessing, Rebekah tells him to flee. And it is interesting to see that he flees to a place toward the east. Always remember one thing — Jacob represents the mentality. If there was anyone in the world who was mental, it was Jacob. Jacob, apparently, had a mind like greased lightning. He could outthink most people, three to one. And he probably was a very cocky young man, perfectly sure that he could handle anything that came up in his life.

And so Rebekah sends him to her brother Laban — and note that Rebekah, who adored this boy, and wanted to give him everything in the world, never sees her son again, — this boy she adored. Before he returned, she had died. How often we all are prone to say "I don't know how people get away with things. You see them go along, and you know they've done wrong, and you just never see anything wrong happen to them." Well, probably anyone knowing Rebekah in those days (she was a wealthy widow, who had survived Isaac by quite some years), anyone knowing her at that time probably said "What a fortunate woman... not a thing to complain about!" But the one place in which she was vulnerable — and that applies to you and me too — there she was hurt. She never again saw the son she loved. And that is a tragic thing to any parent, particularly where it concerns a favorite child. In order to save him, she had to give him up.

However, Jacob travelled on until it was time to make camp, and then he slept "with his head on a stone". Chapter 28 is a beautiful section. And perhaps you know there was an ancient superstition "If you sleep on a stone (most uncomfortable!) you will have prophetic dreams." At any rate Jacob slept and he had this amazing dream; and through his dream he learned he would grow, he would discover, he would progress, slowly, step by step (which he does) and

*THERE IS BUT ONE POWER AND ONE PRESENCE — GOD.  
IN TRUTH AND REALITY,  
THE ONLY PERMANENT LIFE IN THE UNIVERSE  
IS THAT OF THE PRESENCE WHO LIVES AND MOVES  
AND HAS HIS BEING IN ME,  
AS I LIVE AND MOVE AND HAVE MY BEING  
IN HIM, THROUGH HIM AND WITH HIM.  
I LEARN DAILY TO USE THE ONE POWER  
IN ACCORDANCE WITH HIS LAW —  
TO DECREE MY GOOD,  
AS IT HAS BEEN ORDAINED FOR ME  
FROM THE BEGINNING.  
THEREFORE, THERE IS NOTHING THAT CAN IMPEDE  
MY PROGRESS,  
FOR GOD IS WITH ME.  
AND IF GOD IS WITH ME,  
WHO CAN BE AGAINST ME?  
THIS I BELIEVE —  
THIS I DEMONSTRATE IN MY LIFE.  
AND I GIVE THANKS FOR IT.*

## 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.*

through the ages. Why? They believed in the one God. I think it goes back to the point where Esau marries the two daughters of the Hittites. By so doing, Esau violated the idea of the pure blood stream. Therefore Esau was condemned forever in the eyes of the Jews.

Actually this tradition dates back to the time of Abraham, when he heard the voice of God tell him that he and his seed would flood the world. From this he understood that the blood stream should be kept pure; there was to be no outside contaminating blood.

Thus the idea of any non-Jew coming into a Jewish circle was worse than death. And even to this day, in orthodox circles, if a Jewish girl or boy marries a non-Jew, the person who has committed the sacrilege is considered dead. A funeral is held in the home, the clothes are burned, and the person no longer exists for the family.

Thus the Jews became enshrouded, completely submerged in what is known as the Mosaic Law. Now those laws, as we will see when we get to them, were for the most part enacted because of practical necessity at the time they were written; but because they were decreed by Moses, the Jews felt they must be maintained for the rest of time. For this reason, they became a race apart. And they did something else. They created a distinct psychological reaction, which I think can happen to any of us. They created a sense of spiritual pride.

Now I believe very much in being proud, but I don't believe in pride. Actually, the only real sin we can ever commit is the sin of spiritual pride. When we reach a point where we think we are better than the other fellow, then we are going to pay and pay dearly for it. And there is no mistaking that this has been the curse of the Jewish race.

However I personally believe that the time is not long distant when we will all have one religion, — perhaps within the next fifty or one hundred years. Then it will not matter if I worship God my way, and you worship in your way, because it will really be one God. And if I prefer to sit in a chair quietly and meditate and talk to my God, or you prefer to go to church — any church — it will make no difference. But we will have a complete acceptance and understanding of the other fellow's desire for worship in his own particular

Christ. But Jacob represents Everyman. He is Everyman, born with a good sense of God, a religious sense of God, but who believes that God will do much better if he gives Him a helping hand in the right direction – the right direction being the one Jacob wants. He has an average mentality. He is intelligent. He is shrewd, extremely shrewd.

And yet inborn in Abraham, Isaac and Jacob was the conviction that there was a higher development possible for the human being – something they called God, or in their terminology, Yahweh. They had this "sense of God", – a feeling for God – a belief that in some way He could be reached more closely.

This was very true of Jacob. At first his concept was mental, – he had absorbed intellectually, but not yet emotionally. But for poor Esau, his twin, who symbolically stands for the physical body, life was completely physical. And consequently his ancestors the Arabs, following in his footsteps, spent years and years building up to what we call our era of civilization. You have only to look around you today. Where would you classify the various Arab states from the point of view of developed races? They are still the hunters and the hunted. Isn't it strange, of all the various races in the near East (I am not talking of the Far East) that they have remained the least developed? Look all through the Near East, and see the contrast.

Here you see the distinct break in the ideals of the two groups of people, and I believe the episode that separated and made enemies of them is the episode of the stolen blessing and birthright. It is rather fascinating to think that this is where it began. And probably if we could get a true history of the Arabs (the Koran, of course doesn't touch it, but it might well have been censored, just as our own Bible has been censored) we would come across a story about a man by the name of Jacob, who cheated a man by the name of Esau out of his birthright and out of his blessing. Remember the old feud they used to tell about in the Kentucky hills? I think it was between the Hatfields and the McCoys – well I believe the same thing has gone on but on a national scale, in this case.

The next question which I think is answered in this section is the mystery of the persecution of the Jews down

Thank you, and God  
bless you.

Mildred Mann

“Practice of the Presence of God in  
the Every Day World”

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## GENESIS, CHAPTERS 27 through 31

Now we are in the middle of that very interesting story of Isaac, his wife, and Esau and Jacob, his two sons. And there are two points I want to call to your attention before we get too deeply into it. The first is that these two, Jacob and Esau, are actually the fathers of the Hebrew and the Arabian tribes – Esau of the Arabian, and Jacob, the Hebrew. And I believe they are also the cause of the centuries of enmity between the two nations. It all goes back to the stolen birthright and stolen blessing. But more about that a little later.

The second is the burning question – Why was poor Esau, who really didn't do anything, simply dropped out of sight after a few brief lines in the story? He appears briefly when he makes his peace with Jacob, but he certainly shows a much better character through the whole episode than Jacob does, but it is Jacob who is the fairhaired boy.

Why?

Well, first let us realize that none of these three patriarchs, Abraham, Isaac and Jacob were exactly paragons of virtue. Abraham, you remember, twice pulls the one about his wife being his sister; Isaac does it again, and now along comes Jacob, who appears to be just a little too smart for his own good. Then you gather very clearly that Esau is not as bright as he should be, and Jacob is awfully shrewd, and so Jacob tricks him.

And yet it is Jacob who becomes crowned with honors and glory. Oh, he works for it, but it is Esau who gets the short end of the stick.

The answer lies in the fact that Jacob represents Everyman. He represents you and me as we are now. Perhaps most of us have come a little beyond Jacob at this point. I doubt we would actually pull his “sharpie” tricks; but symbolically, Esau represents the physical, and Jacob, the mentality. It is Jacob, for instance, who goes to Laban (the name symbolizes an exalted state of consciousness). When he flees to the east, he is veering towards the idea of the Indwelling

**NOTES**

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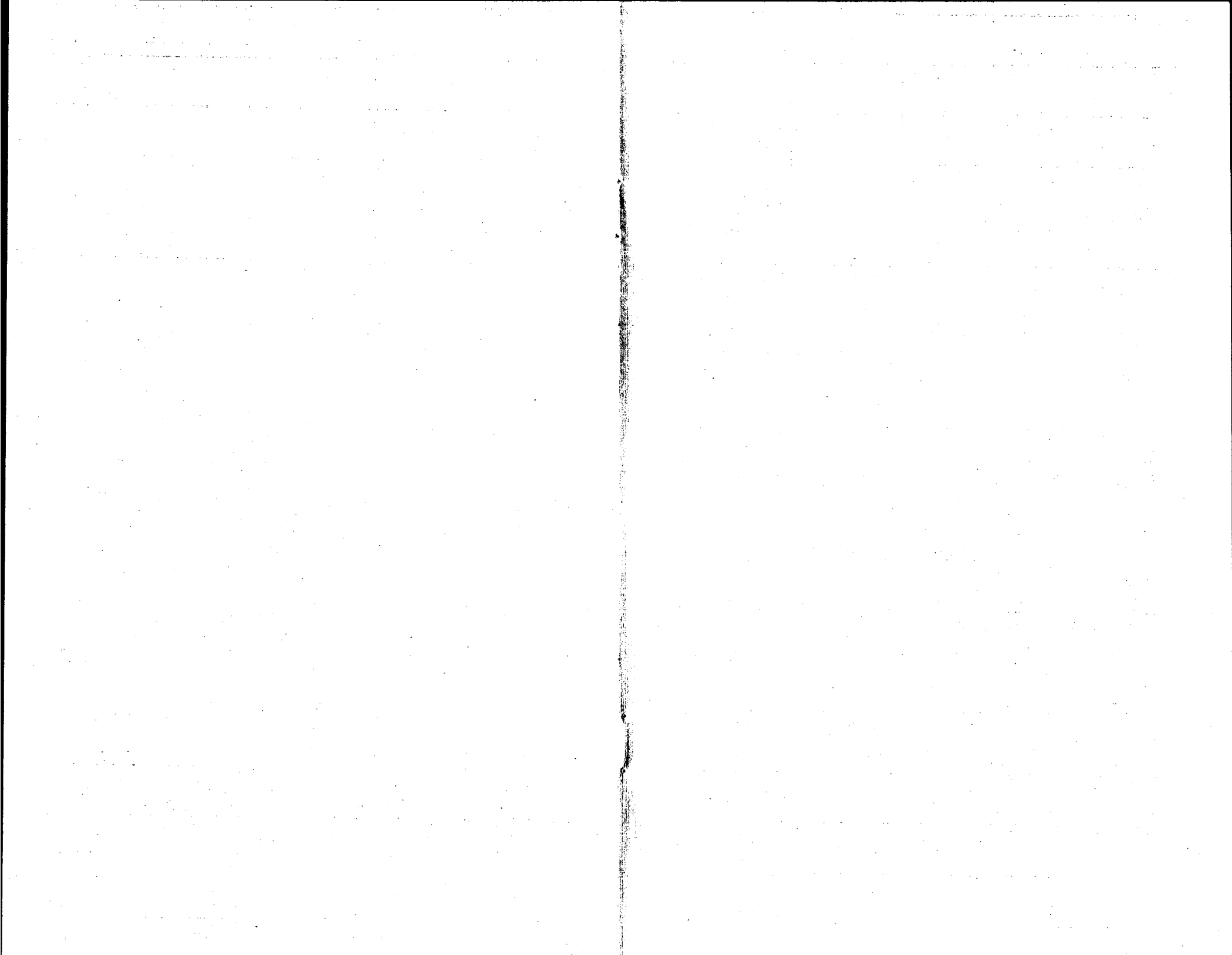
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