

VOLUME 5

THE BIBLE SERIES

A METAPHYSICAL  
AND SYMBOLICAL  
INTERPRETATION OF

*The Bible*

by

Mildred Mann



## Seven Steps in Demonstration

**Desire:** Get a strong enthusiasm for that which you want in your life, a real longing for something which is not there now.

**Decision:** Know definitely what it is that you want, what it is that you want to do, or have, and be willing to pay in spiritual values.

**Ask:** [ When sure and enthusiastic ] ask for it in simple, concise language...

**Believe:** in the accomplishment with strong faith, consciously and subconsciously].

**Work at it** ... a few minutes daily in seeing yourself in the finished picture. Never outline details, but rather see yourself enjoying the particular thing ...

**Feel gratitude.** Always remember to say, "Thank you God," and begin to *feel* the gratitude in your heart. The most powerful prayer we can ever make are those three words, provided we really feel it.

**Feel expectancy.** Train yourself to live in a state of happy expectancy ... Act it until it becomes part of you, as it must and will.

These are the seven steps. Follow them and they will bring you whatever it is that you need.

## \*FORMULA FOR DEMONSTRATION

( A demonstration is answered prayer..  
the manifestation of the Presence,  
Power and Love of God. )

" **A**sk And Ye Shall Receive,

**S**eek And Ye Shall Find,

**K**nock And It Shall Be

Opened unto you"

- *JESUS*

(\*The formula is ASK .... Mildred Mann )

[illegible][illegible]

Thank you, and God bless  
you.

Mildred Mann

*Mrs. Mann is also the author of numerous other publications, among which are the following:*

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Published By  
THE SOCIETY OF PRAGMATIC MYSTICISM  
200 W. 58th Street  
New York, N.Y. 10019  
ISBN 0-89369-066-X

## EXODUS, CHAPTERS 1-5

You will recall that at the end of the book of Genesis, the twelve tribes of Israel had migrated to Egypt where they prospered under the rule of the Pharaohs of the Hyksos dynasty. The Hyksos, like the Jews, were a neighboring tribe, and they had conquered Egypt and ruled over its land for three hundred years. Theirs was a lenient dynasty and they very wisely welcomed foreigners in their midst (much as we do in this country) to build up the nation. By the time of the beginning of the book of Exodus, some four hundred years later, this nation was extremely prosperous and the outstanding cultural center of the world.

Historians do not agree as to when the events that make up the book of Exodus took place. No matter what reference you turn to, no exact date is given. I believe this period to be prior to 1400 BC, although the obvious facts of the case seem to be overlooked by most historians. Throughout its religious history, Egypt was governed by a pantheon of gods; northern Egypt had one group, southern Egypt had another. Ra, Isis, Horus, Set, Hathor, Thoth, etc., were all worshipped as powers which guided and governed the Egyptian dynasty and its people. However, in 1375 B.C. (and this date is historical) a man who had different ideas of worship ascended the throne of Egypt. He believed that only one God, Aton, was to be worshipped. He changed his name from Amenhotep IV to Iknahton, which means the Son of the One God (In Whom Aton is Satisfied). No one knows where Iknahton derived his knowledge of the one God, or where this concept originated. It is interesting to note that the worship which he practiced was very similar to that which we in metaphysics believe today.

With Queen Nefertiti, he ruled Egypt for thirteen years, and abolished the old temples of worship. A new religion was instigated in Egypt, the concept of the one God, and living up to the highest you knew was the manner in which you worshipped that God. In 1350 B.C. Iknahton was over-

Let us never forget that the way of growth is through an open mind. We have all been reared in the atmosphere of the Ten Commandments. In the further understanding of them, we know that the wisdom of God is guiding us in building our lives upon them. In placing God first in our lives, we do this by knowing that all things come from God and are good. Anything that is wrong in our lives is from ourselves, - not from God - and means that we have given more power to the negative things than we have to God.

Let me never forget that in God I live and move and have my being, and that He lives and moves and has His Being in me.

M. H.

to the rest of the world, but a one-pointedness achieved by realizing that the motivating idea, the force that enables us to move and think, the paramount purpose of our life is God, and only when we realize this do we begin to have control over our lives. James tells us: "A double-minded man is unstable in all his ways". (James 1:8). We are all double-minded, although unaware that we are so. That is why the Bible warns us: "Thou shalt have no other gods before me." We all know people who consider themselves to be devoutly religious. They go to church every Sunday, and keep every holiday of the sect to which they belong; they keep every fast day, and do all the things they are supposed to do. Still they live in dread of this, that and the other thing. "Oh yes," they say, "I love God, but if I don't take my vitamins I will get the gripe." etc. You know the type. They do not live by the Commandment: "Thou shalt have no other gods before me." Yet this Commandment is the one pointed skeleton key that explains all the others for us.

The Third Commandment deals with taking the "name of the Lord thy God in vain." What this really means is that we should be able to see the Presence of God – the Truth of Being – in every person, thing and condition. It also means never to attribute anything to God but perfect good, because He is Perfect Good.

The Fourth Commandment: "Remember the sabbath day, to keep it holy" again reminds us of the steps in the creation of everything (see Genesis 1.) from the universe to ourselves. The sabbath day, of course, is that moment of realization when we seek to overcome a condition and we "stand still, and see the salvation of the Lord." (Exodus 14:13). It is when we have that spiritual knowing that we are able to construct a particular condition into what it should be.

I would like to discuss the Fifth Commandment at greater length, since it is one that has been greatly misunderstood, and has an important meaning for us, so we will continue with the Commandments in Volume VI.

thrown and succeeded by Tutenkhaman (King Tut), who immediately restored the old pantheon. In Exodus we are told that Moses appeared before a Pharaoh who was very astonished at the concept of the one God. This Pharaoh has never been identified. But I am perfectly sure that he reigned before 1375 B.C. Any Pharaoh after Iknahton must have known that during Iknahton's dynasty the worship of the one God was taught. It would not have been such a startling idea as is indicated by Pharaoh's reply to Moses: "Who is this God? We have many gods". It must have been a very new idea to him.

But let us leave the fascinating field of historical debate and return to the Bible. Most people think of the story of Exodus as the historical saga of one human being, a man called Moses. But that isn't exactly so; it is the story of God; it is a story of the actual manifestation of God's power in the flesh. Our idea of the meaning of the story of Moses as a series of miraculous events – a child saved from death, reared in the palace of Pharaoh, trained in the temples of Egypt, who emerged as the savior of his people – is very superficial. For really the book of Exodus shows the palpable, the evident manifestation of a Divine Mind in the affairs of His children.

There are three very startling incidents in the Bible that illustrate this manifestation: the story of Exodus is the first, the second is the Resurrection and the story of Pentecost is the third. In all of these incidents an action occurred which we call supernatural. We always use the word "supernatural" to explain something that is so far beyond our understanding of how it occurred that only a divine act can account for it. Actually, a "supernatural" act is one which can be explained but as yet we do not have the knowledge to understand it. Exodus is an example (the first in the Bible) of the power of God intervening in the affairs of His children by directing the actions of a human being. *God always works through a human being.* In this instance, it was Moses who was the channel of divine intervention. And this only was possible because Moses was a man sufficiently at one with his God so that he could really say: "I know what my God wants me to do" – and had the courage and strength to do it. I am not denying that Moses was a tremendous figure, certainly the greatest figure in the Old

Testament. I only want to emphasize the fact that the story of Exodus is deeper in meaning than the history of one man, or even, one race.

The first five books of the Bible, known as the Pentateuch, concern the dominant figure of Moses. He is the outstanding personality of the Old Testament. All of the events prior to his appearance are a setting of the stage for what follows in the remaining four books. This is particularly true of Deuteronomy which is the Book of the Law. Before Moses, the action of God had been known only as the personal experience of individual men like Abraham and Joseph. But in Exodus the action of God became the experience of a group of people. Exodus describes the spiritual formation of a people; the beginning of their faith, not in the tribal God, Yahweh, but in the concept of the One God which emerged from the personal belief of certain individuals as described in Genesis.

We can obtain a clearer picture of the development of these ideas if we study the evolution of the changing definitions of the word Yahweh. In the book of Genesis, where an individual belief in God is stressed, two Hebrew terms are used to denote God. One, used very sparingly, is Adonai, the Lord God. The other more prevalent word, Elohim, means God the Infinite, God the Power (sometimes called the Seven Spirits before the Throne) and describes a distant force, a distant activity. In Exodus, which concerns the development of a people's faith, God is given a new name, Yahweh. The Semitic definitions of this name are extremely interesting. Some authorities believe the name itself came from one of the gods of the neighboring tribes. This god, called Yahu, or Yah, was a god of power and vengeance, a god who did things. It is thought that through the association with this semi-nomadic tribe, the Hebrews adopted and slightly changed Yahu to Yahweh – The Ineffable Name: Yod-Heh-Vav-Heh. One of the earliest definitions of this name is: "the Falling One, to Blow, the One Who Causes the Lightning to Fall." Another interpretation is: "To Be, To Become, He Who Causes to Be, He Causes to Be What Comes Into Existence". This is certainly a very beautiful definition, isn't it? Another one I feel is very meaningful is: "Being, He Who Is or Will Be, The Eternal."

You will notice that all these definitions are not too

of view of worshipping Caesar, which is how most people interpret it. To us Caesar symbolizes power, money, the outer world. It is true we live in this outer world and that we are supposed to conform to the mores of that world, and if we don't, heaven help us. But Jesus meant something quite different. He said we should conform to the outer world (render unto Caesar), but we should remember that this outer world is a changing world, a world that is plastic to the idea of God. Remember God created the world. Who came first, God or Caesar? Who made Caesar? The moment you or I give power to anything (Caesar) besides that which is the Source of all creation, we are worshipping another god, and we are told: "Thou shalt have no other gods before me."

It is difficult for all of us to realize this point. We either believe in a thing or we don't believe in it; we either believe in a God Who is the Source of everything that we need, Who will work with us – not for us, but with us and through us – or we don't believe. Can you imagine God dealing in half measures? Can you imagine Jesus doing anything by halves? Or Moses? We read about and study such people and think: "They really had character". I don't know why we think only they could achieve such greatness. We are all supposed to do so. And we can if we have their belief. We either believe this, or we don't. Again, we shall "have no other gods".

This is why I think that the warning "Thou shalt not" will not apply to us when we get to the point of perfect realization. I think the Commandments should really be prefaced by: "There will come a time when thou wilt not lie, and when thou wilt not steal. There will come a time when thou wilt honor thy father and thy mother." As yet, none of us do any of these things completely.

The power of the Commandments for us lies in the first two of them. The eight others list various weaknesses of which we are all too much aware, and the last five Commandments are specific instructions of how to live an ethical life. Moses tried to tell his people that the power of complete integration was only possible if the mentality and emotional nature were completely directed to one point: God. There isn't any mysticism in the world, from the oldest forms of Eastern mysticism to western Christian mysticism, that does not teach this one-pointedness. It is not the idea of oblivion



Torah (the Hebrew word for Law). He said, "It is quite understandable why it took God only seven days to make the universe, but 40 days to make the Torah". Remember Moses remained on the mountain 40 days and came back with the Law. According to the Torah Moses returned with 613 laws, but we are not going to discuss all these laws individually. We will discuss the laws as given to us in the Bible known as the Ten Commandments.

Actually what are the Ten Commandments; what do they mean to us? I think they not only tell us what we should do, but what *we really want to do*. They are the deepest impulses in ourselves which we truly want to express. For instance, take the First Commandment: "I am the Lord thy God who has brought thee out of Egypt, out of the house of bondage." Who is the "I Am"? Does that statement only pertain to Moses; was it only given to the people of Israel? Of course not, it is your "I Am" and my "I Am". We know symbolically that the house of bondage – the land of Egypt – means the force and grip of the subconscious fears, doubts and negativity which we all have. The Second Commandment, which is one of the most important, says: "Thou shalt have no other gods before me. The Lord thy God is a jealous God". What does it mean? Simply this. None of us would be interested in metaphysics, or, for that matter, in any religion, if there wasn't something within us that believed in a God. In metaphysics, of course, we don't worship any idol, false or otherwise, but some churches still pray to many statues and perform rituals which they believe endow them with power. But in the days of Moses practically every animal or tree was believed to have some god-like power. The Bible says: "Thou shalt have no other gods before me". We do have other gods. We make a god of our fears. Whenever we entertain a fear, a doubt, or anything that is negative, we are worshipping the other god, and let's not fool ourselves about it. We are splitting our allegiance between the "I Am" within us and the god of our fears.

A very interesting idea is discussed in Volume I of the Interpreters Bible apropos of this Second Commandment, and the statement: "Render unto Caesar that which is Caesar's and unto God that which is God's." We know the latter is a statement of Jesus, but he did not mean it from the point

far removed from our concept of the Presence of God. Translated into our terminology, they describe the Presence of God in us who, at the time of the creation of this particular form, Man, clothed Himself with the vehicles through which He would need to express Himself. These vehicles are: a physical body, an emotional nature, and a mentality. Then, because we are a special creation on the part of God, because we are co-creators with God, we were endowed with free will. This was the creation of you and me.

But to return to the definition of Yahweh as "The Falling One". Old and new writers of mysticism never tire of telling us that That which is within us is imprisoned by the density of our stupidity, selfishness, fear, and doubt. This is the idea which this definition signifies. And it is extremely true. "He Causes to Be What Comes Into Existence" is literally the second stage of this definition, because what it describes takes place only after the act of our Creation. It is only through a conscious desire on our part for union with God, and in our seeking and working with the Indwelling Presence within us that we can make this world become what we want it to be.

Another point I would like to discuss about Moses is this: Have you ever wondered how Moses learned anything about Judaism? After all, he was only a few weeks old when he was adopted by Pharaoh's daughter, and he was later instructed in the Egyptian religion. Yet nobody knew more about Judaism and its concepts than he did. He gave it to the Hebrews. Where did he, educated as an Egyptian, get this knowledge from? How was it possible for this man who was a complete outsider as far as the Israelites were concerned, to suddenly say to them, "Look, here is your law"?

There is no doubt that he had a great affinity for the Jews. Remember his anger and fury at seeing them mistreated. Granted he must have had a tremendous love of justice, but more than that was the fact that he must have loved the Jews. After he killed an Egyptian in a blind rage because a Jew was being beaten; he went to Midian where he met Jethro – a Jew. We do not know how many years Moses spent with Jethro, but we are told in Exodus 18:22 that Jethro, his father-in-law, made an offering to the Lord and invited Moses and Aaron to join him in his worship. The indication is that Moses got his training in Judaism

during this period of exile from Egypt. How could he have obtained it in any other way? He knew nothing of life outside Egypt, and he was about thirty when he was exiled. But once we understand the divine plan behind his life, we realize that this is the story of God in action; and God's plan is being carried out by a man who, at the beginning, was a very unwilling and unknowing vehicle.

Let us examine the background of Moses' Egyptian training. There were great universities in Egypt, universities which taught, not only intellectual learning, but something which we have long since lost, esoteric knowledge. Controlling the elements was simple for men trained in the science of occultism. Today if we meet anyone with the slightest occult ability we are not quite sure whether we are safe with him, or if he is sane. If we saw a man making rain we would probably call him a "phony". But the Egyptians had a tremendous knowledge of, and great abilities in such things, and they were trained to use their knowledge. But in the intervening thousands of years since then the whole meaning of occult science has been lost. I personally believe that the greatest source of all esoteric knowledge is Egypt. India is, by comparison, rather infantile in such knowledge, and Greece had it for only a very short time. But Egypt had the real knowledge and lived by it.

Incidentally, it is fascinating to realize that the obelisk which is in Central Park in New York City (I don't know why it was ever given the name of Cleopatra's Needle) is the same one which Moses walked by when it was situated on the temple grounds of On. There were four obelisks then: one is here, one is in London, one in Berlin, and the fourth is still in Cairo. If you looked at the one in New York, and happen to be very intuitive, you could ask yourself what Moses thought about when he walked by it.

When we discussed the story of Joseph, mention was made of the temple of On, the old name of Heliopolis. This was one of the greatest sites of learning the world has ever seen, and esotericism was taught there. God alone knows when we will ever see its equal again. These universities not only trained the intellects of the students to the highest degree, but they taught them the science of the soul. Let me make clear just what this means. Today, a doctor can tell the state of your physical health – and to some

These chapters of Exodus do not contain as many laws as we will find in Deuteronomy. Many of the laws that appear here are dietary laws, not because God said: "this meat is good for you and that meat is bad for you", but because of living conditions that existed at that time. The Jews had no refrigerators and they lived in a hot climate where food perished quickly. And never forget that when thousands of people live in close quarters, the illness of one person can result in an epidemic. And plagues were very common in those days, so it is to the credit of Moses that there were no plagues, no epidemics. Do you realize what this means? Can you imagine living conditions in the desert 3500 years ago? In this wilderness there were no conveniences, no sanitary facilities, and nothing to eat except what could be found. Can you imagine such a life without the constant threat of a plague or an epidemic? According to historians there were from 60,000 to 100,000 Jews living at the time of Moses. Moses must have been pretty remarkable to handle such a throng of people, keep them together, give them a moral code and have them live up to it. They failed many times, even as you and I do, but for the most part they obeyed Moses and whenever they began to waver in their belief he performed some "miracle" and restored their confidence. Now that they had escaped from Egypt, their first flush of gratitude for being freed from bondage was gone and the people began to complain. Moses had to keep them under control and so he ordered them to assemble at the foot of Mt. Sinai and wait while he ascended the mountain.

Symbolically the mountain represents the uplifted consciousness. When we meditate, or seek a solution to a problem through meditation, the result of that meditation when successful is a complete feeling of peace, a complete change – we are uplifted. We are above our problem; we are on the mountain. Horeb means solitude, so when we are told that God first spoke with Moses on Mt. Horeb, it signifies that it was through solitude in prayer that he made his contact with Him. And here we are told that he leaves the assembled people and ascends Mt. Sinai, the southernmost part of the mountain, and he prays.

Incidentally, there is a very amusing story told of a famous rabbi who was discussing the complexity of the

casion warranted it, in order to impress the people. Moses knew more about human nature than any person except Jesus.

In Exodus 18 we find that Moses had his own problems. When he had a meeting with his father-in-law, Jethro, he told Moses, "Look, my boy, you are trying to do too much. Don't try to do everything." It is a beautiful way of impressing upon Moses (and, I hope, on all of us) that as long as we are in the physical body we can't do everything at one time. Jethro told him: "You have thousands of people who look to you for guidance, for heaven's sake, don't concern yourself with every little thing that bothers them. Employ people who are wise enough to handle them, and help you advise them. Divide the people into groups." This incident provides a very fascinating lesson from which we all can learn. I am sure Moses was a born executive, for a born executive is always sure nobody can do anything quite as well as he can and tries to do everything himself. But Moses listened to Jethro. He didn't think he was too brilliant to listen; he didn't think he knew it all. He took his father-in-law's advice and a pattern of government was set up.

The following chapters are comprised of laws. Most of us do not realize that the laws given to Moses by his God are the source of practically every legislative law that we have in the world today. Read these chapters and you will find that practically every precept of western law is based on the Mosaic code. As you read you will see that in one sense the laws are extremely primitive ("an eye for an eye, and a tooth for a tooth"). But Moses was dealing with a people who, although they had great faith in their God, were semi-nomadic and quite primitive. They only understood the idea of the survival of the fittest. Suddenly Moses appeared and said: "Now, look, you've got to live according to the laws of the covenant that has been made with God." (Incidentally, the Hebrew word for covenant is B'rith. I am sure you have all heard of B'nai B'rith, which means a Covenant of the Brotherhood.) The children of Israel knew that this covenant was with God. They had seen God keep faith with them, and after He had manifested His power He said through Moses: "I am going to give you these commandments. You know what I have done for you, and you are now to abide by these laws."

degree, your emotional and mental health just by looking at you; and a trained psychologist or psychiatrist can tell the state of your mind in the same way. In the temple of On, where Moses studied, students were trained to "perceive" the mental, the physical and the spiritual health of the entire person at a glance. Students were given occult and spiritual training according to their own level of ability. We must never forget that Moses was raised in such an atmosphere of tremendous intellectual and occult development, and that he was one of the greatest occultists who ever lived. This is why Moses was able to perform the many fantastic feats that he did.

When people tell me they believe in Jesus, but they don't believe in miracles, I realize how intellectually arrogant we have become. We think that if we don't know a thing, and can't do it ourselves, it is utterly impossible for anyone else to accomplish. Could there be any better example of a closed mind? Do you believe that Jesus walked on the water; do you believe Moses got the Israelites through the Red sea; do you believe it is possible to raise the dead? I do. Why?

For the simple reason that I do not believe that a knowledge of the physical laws of the physical plane is the only kind of knowledge that exists. We must recognize the fact that *there are higher laws of higher planes of being which will always affect the lower planes of being*. We all have had proof of this fact in our own lives, but we never bothered to analyze it. When we have a problem – anything from a physical illness to a passing mood – and we quietly sit down and give ourselves a treatment to change our consciousness, what are we doing? We are using a law of the mind; we are using a higher law than that of the physical plane. After a while, (and the time depends entirely on us) we suddenly feel relaxed and have a feeling of relief. The outer situation that terrified us might still be there but it no longer has the power to affect us. Suddenly it is gone. What has happened? Did we invoke a law of the physical plane, or did we invoke a law of a higher plane and make the physical plane respond to it?

Hardly anybody in metaphysics hasn't had such an experience at least once or twice. And yet, it is difficult for us to conceive of a human being so developed that he can

do far greater things than we can. Such a person, if the need existed, could control the elements, as Moses did when he commanded the Red Sea. That a man could be so spiritually developed that he was able to do the extraordinary things Moses did is perfectly true and absolutely possible. In order to really understand our Bible, we must realize that when we read of a Moses, a Solomon, an Abraham, and what he did; when we read of a Jesus, a Peter, a Paul, a John and what he did – all those things we can accomplish also. I am not saying anything new, Jesus said it to us: "the works that I do shall he do also; and greater works than these shall he do" (John 14:12). But we never take his word seriously. We merely look amazed and say: "Wasn't that miraculous". It was miraculous because an individual had the intelligence to study and understand the workings of laws which are higher than those of the physical plane. Our study of Exodus will make this very apparent.

If we are to gain anything from our study of the Bible beyond the beauty of its language, and the fascination of the events which took place in the lives of its characters, we must realize that the Bible is *your story*, just as it is my story. We are all going to reach the greatest height of spiritual achievement some day, but *only* if we make the effort to do so. But none of us really make enough effort. There is an old saying which Marc Edmond Jones and Emmet Fox each interpreted in their own way. Marc Jones said: "You can do what you want to do; have what you want to have; be what you want to be, IF you meet the conditions." Dr. Emmet Fox said you can do it "IF, you change your consciousness." Both statements are true; we can do all the things we ever dreamed of, IF...

We, too, can perform miracles if we have the intelligence to understand the law and to learn to use it. *That* is the only miracle. All the "miracles" of Moses and Jesus are nothing but the result of spiritual laws properly used. You might ask, "What has all this to do with God?" It has everything to do with God because these laws are God's laws. God created the universe, created us and everything in it that we need. But there are only two things in the universe that have any true reality – His Presence and His Law. Nothing else in the universe is permanent except His Presence and His Power. And as the human race evolved

emotional nature is under his control, and completely under the domination of his mentality. Together they form a team for his God to work through. This is why, whenever Moses was in doubt about anything, he waited for God's word to come forth, and whatever the message was he obeyed.

For most people this idea of revelation is strange. You know the Jews believe that this idea ends with the book of Malachi, and that God said: "There will be no more revelation." The Christians believe it ends with the book of Revelation, and that God then made the same decree. But the truth of the matter is that revelation has never come to an end and that it will continue as long as there are people who reach that ultimate peak of development where it can be experienced. Since we are all in a state of growth, we will sooner or later reach there. We will also have the gift of revelation.

There was an interesting occurrence when Moses first gave the Ten Commandments to his people. Many of them said that God wasn't speaking to Moses, but that Moses was putting forth his own ideas as the word of God. You and I know this has been known to happen in our day and age too. Many times after I have said: "Let us treat for guidance and inspiration" – and that inspiration came through – people have asked me: "How do you know it wasn't your own idea?" It is perfectly true that until you have the actual experience yourself, you don't know. Moses, being a bit of a magician – after all, he was trained in Egypt, the land where occultism was an art – decided that his people needed a "supernatural" occurrence to convince them God has spoken, and we are told a cloud appeared. Do you think that God sent the cloud, or do you think that Moses managed to control the atmosphere? Personally, I think the cloud was created by Moses. In the New Testament we read that when the crowds pursued Jesus he disappeared. One moment he was in their midst and the next moment he was gone. Was he actually gone? No. He was able to make himself invisible. We can all attain that degree of power through which the body can become completely invisible, and we can also control the elements. No doubt, Moses had enough knowledge of the laws of nature to be able to control the elements, I think he was perfectly right using a little bit of the "supernatural" whenever the oc-

## EXODUS, CHAPTERS 21-25

Before we consider the most important part of the Old Testament, the Ten Commandments, let us look once more at Moses, that amazing figure. Never forget he was a *human* being. Let us try to find out what is taking place within Moses. When we started the book of Exodus, we saw that his background and training were second to none, and that he had studied in one of the greatest universities the world has ever known. Furthermore, he was endowed with a brilliant mind, and a tremendous religious drive. But his religion was not orthodox. If Moses had practiced an orthodox religion, he would undoubtedly have had a closed mind, and a closed mind would have been incapable of absorbing the knowledge that was given in the temples of Egypt. Never forget that *the way of growth is through an open mind*. The moment we say: "This cannot be so," we shut the door to our growth. It wasn't until after Moses had committed a murder and was driven to fleeing for his life that he began to find himself. As a result of his solitude on Horeb where he prayed, and his meeting a priest by the name of Jethro (who later became his father-in-law) he learned his own religion's background. We learned as the story unfolded that Moses had reached a certain level of development, but now we approach the section where his high development begins to manifest. This manifestation is described by a word that the theological world thinks took place only in a past time, and the modern world looks askance at what this word represents. The word is REVELATION. From Exodus 19 on, Moses has reached the pinnacle of his development, and he and his God talk as you and I would talk to each other. This is the goal which we all endeavor to reach. The Bible now says: "The Lord spake unto Moses...", and from now on this phrase continues throughout his life. This experience, which is the climax of the Third Initiation, is symbolized in the life of Jesus by the Transfiguration. In the figure of Moses we have a man who has reached that point of development where his

the knowledge of these laws had to manifest. People long before Biblical times had a glimmer of it, and, in some instances, far more than a glimmer. This spiritual knowledge has always been preserved and communicated by a few individuals. In every age there are outstanding people who have developed this God-given quality. Never forget, it is also God-given to you and to me. The only and vital difference between these people and ourselves is that they were more susceptible to it, more open to it, more eager for it than we are.

Let us apply this kind of thinking to Moses. Here was a man reared in a different tradition from the one he was to spend his life developing; a man who had no spiritual knowledge to speak of; a man who had been taught in the occult schools of Egypt. But he was a man with a tremendous intuitive feeling. And when he finally reached the point where he met his God in the experience of the burning bush a complete understanding of the spiritual life became known to him. He knew he had a job to do that had to be done, and he knew that he was going to do it. He discovered something that makes a tremendous impact on every human being when they realize it — he knew that he was never alone. He knew that he and his God were one. Contrast this belief with our belief today in the supremacy of an intellectual background. Moses also had the intellectual background, and Pharaoh speaks of him as a powerful leader. But Moses knew that intellectuality is not an end in itself but that conscious union with God is the goal of man.

The story of Moses proves, I think, that God has a sense of humor. The man who was to lead some thousands of slaves out of bondage in Egypt (and slaves were very valuable property) was first trained by the very people on whom he later applied the techniques they had taught him. You remember, Joseph was a powerful figure in Egypt also. He was the perfect pragmatic mystic, a man of tremendous intuitive ability, but he had never been extensively trained in the science of occultism. But Moses was taught every bit of occult lore, every use of its laws, and complete knowledge of how to use the mind. He must have had an amazing intellect for only chosen people were allowed to enter the temples and be trained there. Then he used all this wonderful training against the Egyptians! Yes, God does have a

flair for irony, for here certainly is a case of biting the hand that feeds you. But we know nothing happens by accident. In Genesis we saw in the upsetting of the Jewish tradition of the firstborn that there is a scheme, a divine plan. It was not by accident that the second born was chosen. Was it an accident that, of all the children of the Israelites, Moses was the one who was saved? Call it the Law of Karma, call it what you will, but here is proof of a divine plan. And as we grow in spiritual development we acquire more knowledge of that plan. This is the reason behind the great prayer of Jesus: "Thy will, not my will be done." As we study the Bible we can see this understanding being manifested through various people at different stages of human evolution.

The Pentateuch is not only a historical set of books, but is also a story of the development of a faith. Dr. McCracken of Riverside Church in New York has said: "Faith starts as an experiment, and ends as an experience." And the story of the rescuing of the Jewish people starts as an experiment and ends as an experience, for the individual as well as the nation. Realize that the power, strength and morale of the Hebrews, which is terrific in view of what they have gone through, has been primarily derived from the book of Exodus.

I think we should discuss here the idea of the chosen people in greater detail, than we did in Genesis. That phrase "the chosen people", has probably caused more trouble in the world than anything else that has ever been uttered. *God never chooses anybody*, for He is no respecter of persons. What really happened is clearly described in Exodus. Under the leadership of Moses, *a people chose God*. They believed Moses, and in what he believed. He performed miracles for them, he brought them out of bondage and led them to the Promised Land of Canaan. But, and more important, he also gave them a new concept of God. In the days of Abraham, Isaac and Jacob, the one God was not a universal concept, but the belief of a few isolated individuals. But from the time that Moses freed them from Egypt and gave them the Ten Commandments, from that time on they accepted the concept of the one God and believed it. Of course there were times when they wavered in their belief. We do, too, don't we? "Lord, I believe, help thou

If we learn anything from this section it must start with the realization that we can only begin to re-make our lives from the present moment. The only sacrifice we are ever called on to make, no matter at what stage of evolution we are, is the sacrifice of our fears, our doubts, our stupidities, our selfishness. As these are eliminated, we find ourselves in an ever-increasing growth of faith, understanding and power.

M. M.

worship. The Priestly writers, therefore, stressed that this seventh day had to be observed as a day of rest: a day spent in prayer and worship when everything they needed would be supplied them; a day when God would give them, without labor, manna from heaven.

This custom has come down to us and today very orthodox Jews carry it to the most amazing extremes. They will not smoke on the sabbath, will not carry money, tear paper, or light a light. I don't believe I am showing my love of God in a more fervent way by tearing paper or not tearing paper on the sabbath. I don't think He is interested in whether I light a fire or don't light a fire. But in the days of Moses, some 3,500 years ago, his people could only visualize a God who had to be served by doing what He prescribed in the small, ordinary, everyday things of life; they believed in a God that was vitally interested in whether they did this or didn't do that; whether they ate a particular kind of meat or did not. One of the things Jesus did, some 1,500 years later, was to upset this whole fantastic idea of ritualistic observance. You remember the trouble that resulted when he healed the man on a Sabbath. And what was his answer? "Man is not made for the sabbath, but the sabbath was made for man." But the Jews of the Exodic age and the Priestly writers of these times believed that man was made for the sabbath.

mine unbelief." But this concept of the one God became part of their character. And because they saw Moses and Aaron perform what they thought were miracles, they believed they were 'God's favorite people, and that He had chosen them, an isolated group of people, to represent Him. What the Jews didn't realize was that it was their choice of belief in the one God that brought about the reciprocal action of the Law; and they had to believe in this concept before it could be manifested. For example, let's take ourselves. There has never been a time in the history of the universe when the metaphysical concept has not existed. When, and why, did we choose it? And didn't we find out that when we chose to live by its laws, these laws worked for us?

This brings up a point which is subtle, but extremely true. Even today we have an idea that has been instilled in us by all of the creeds that teach God has created everything in the universe and acknowledges that He is the Author of all creation. Subconsciously we all believe God has a little notebook with the names of every human being in it and that He marks down every good or bad thing we do. We also think if we get into difficulties He is going to reach down from Heaven, grab us by the scruff of the neck and say: "Come here, dear, I'll take care of this for you". We do not realize — and this is the difficulty of the whole human race — that God created us AND He gave us everything we could ever need. His gift has already been given. It is Eternal, it is here NOW. He cannot give it again. But it isn't until we of our own free will consciously turn to God and accept our oneness with Him that anything will happen to change our condition.

Suppose you have a problem, say a toothache. You have never heard of metaphysics and are an atheist or an agnostic. You know if you don't go to a dentist the toothache will continue. You know you must *do something about it*, because the universe is so constituted that anything that transpires in the outer world is the result of a reciprocal action. So, as conscious human beings, we must take the first step. Then the result of that step returns to us. This is the law of life, the Law of Cause and Effect; — and none of us can get away from it. Whether it is matter of going to a dentist, getting a job, patching up a quarrel with some-

one, or seeking your God – you must take the first step. And until you do nothing is going to happen.

Florence Scovill Shinn described this first step in a beautiful slang expression: "If you are in a jam and you must demonstrate – *dig a ditch*." In other words, prepare for it by taking the first step. (The origin of this idea was from I Kings 18-32, where Elijah dug a ditch to catch the deluge of water he expected.) "Dig a ditch". To use a rather superficial example, suppose you had a very important engagement and your clothes weren't quite right. You needed a new dress and didn't have the money to purchase it; how would you "dig a ditch"? You would put a hanger in your closet and "see" a dress hanging from it; you would keep it there, and if you don't think that a dress would demonstrate itself – you're dreaming. You "dig a ditch" by taking the first step: then comes the reciprocity. It cannot happen in any other way.

What would have happened if Moses, with all of his great knowledge, all of his training, and all of his love of God, had said after the episode of the burning bush: "I am very comfortable in Midian. I don't want to go back to the court of Pharaoh. Why should I become involved with the Jews? I am not going to go." No power in the universe could, or would, have made him go, for like all of us he had free will; he had the power of choice. We always have the power to choose; we always have the power to take the first step. And whatever that step may be, whether it be good or bad, it will produce a reciprocal action. When you take that step on the part of your God, as Moses did, you cannot fail to achieve the right result. Any other result would be impossible.

But you must take the first step *consciously*; you must take it by *your own desire*; and you must take it *in faith*. Strangely enough, faith is very often the smallest ingredient we have. This is true in the case of Moses and certainly in the case of Jacob, he of the weak knees and sharp mind. Most of the time, when we "step out on God", we do so terribly scared. We can say to ourselves from now to doomsday, "I have faith", but still our teeth chatter and our knees shake. But when we come through the experience, our faith has been much improved. Yes, faith *does* start as an experiment, and it *does* end up as an experience. Faith, the most

but, for instance, when we look at a chair, it looks awfully solid; and if somebody would suddenly change its form, we probably wouldn't believe our eyes. But don't forget that Moses was a tremendous occultist (next to Jesus, the greatest one the world has ever known) and it would have been easy for him to have done this.

There is another thing we should discuss. If you recall, when we discussed the four different strains of Biblical writings which comprise the book as a whole, we encountered the Priestly version which is very grand, and very majestic in its outlook. We also discussed the J version which is more on the magical side, and stresses a Yahweh Who went forth, like Krishna in the Bhagavad Gita, armed with a bow, arrow and shield to fight for His people. The various versions are suddenly joined together in one chapter which explains why there are many different accounts of the same incident. With this in mind, let us question whether or not it was possible for Moses to have kept the manna for over 48 hours. I believe he had the power to do so, but the fact that he did so may have been deliberately injected (Exodus 16:23-27) to indicate the beginning of the observance of the seventh day, the day of rest. The Priestly version, for instance in the first chapter of Genesis, is more of a philosophic approach than ritualistic. The writers of this version believed the mind is naturally inclined this way and all creation was formed in this way: they believed and knew that we go through a series of reactions from the moment an idea crystalizes in our minds, the subconscious acceptance of that idea when the Word is then spoken, and then comes the manifestation. Remember there are six distinct psychological and spiritual stages which are described by the six days of creation in Genesis. We don't always see each individual stage as we make our demonstration, but we all know that after we have done our work there is suddenly that intense feeling of BE STILL, a feeling of rest and quiet which tells us that our demonstration is coming through. We don't know how yet, but we know this feeling of realization and so we wait for it to manifest. That is the real sabbath. Our work is done. But to return to the writers of the manna episode, they knew the background of these Hebrews and they knew their belief in and need for an outer form of



was a "miracle".

But, when the people were told they would have just enough manna for a day and to destroy what was left over, they were terrible afraid it would not continue, so they tried to keep it. Does this sound familiar to you? "Sufficient unto the day is the evil thereof." You know, the only time we can actually live is right now. But we always worry about the next hour, tomorrow, or a year from now, or we go back over the past and brood about it. We do not focus our attention on the immediate moment. Yet we know that no matter what may be bothering us, the only moment we can actually live is right now. And so, although the manna from heaven was actually a physical event, its symbolic meaning is: "Trust in your God. If you have enough for this moment, have faith that He will see you through the next." Certainly the Jews believed in God, they believed violently in God, but they didn't have enough faith - not when it came to food. Finally, after being severely reprimanded, they began to live by faith and were fed on manna for many years. It is a fascinating story because it is so typical of us. Jesus repeated this in the Lord's Prayer: "Give us *THIS* day our daily bread." He did not say: "Give us enough for a year, or give us enough for ten years", he merely said: "Give us *this* day, our *daily* bread." Manna symbolizes the spiritual as well as the physical sustenance we need every day of our lives. It is there if we will only believe it; if we *will* use only what we need at this particular moment, and if we don't hoard it. We must let it go. But we can't quite get to that point, we say instead: "Yes, I know it is true. I know it is so and it is the right thing to do, but ...": and we don't do it. We are like the Jews in the desert before they managed to have implicit faith in Yahweh, their God.

There is another point about this incident that we should keep in mind. It is reminiscent of Jesus feeding the loaves and the fishes to the multitude. Remember after he fed 5,000 people he still had food left over. It is the same idea as the manna from heaven. It is difficult for us to realize that there are people who are so spiritually developed that they can actually change a physical object or an outer circumstance. We metaphysicians say we believe there is a law higher than that of the physical plane,

important step on our way to God, only grows as the result of our experience. When we study the story of Moses in detail we shall find that bit by bit his faith grew until the man who started as a very scared person (so scared that he needed the help of his brother Aaron) emerges as the powerful, positive, poised lawgiver of Israel. How did this happen? It happened because his faith grew from his own experience. He had little faith to begin with, and knew only that he could use his mind to perform certain magical feats. He certainly wasn't sure he could ever get the Jews out of Egypt; he didn't know if he would come out of the ordeal alive. He was just plain scared. But as he saw that the law of God worked, and as he progressed step by step each thing came to pass, his faith grew.

It happens to us in the same way. Every time we make a demonstration, our faith grows. Every time we choose to utilize the power of God in us so that a condition in our life may be changed, we grow that much stronger, until we actually reach the point where we can look at the physical world and say: "Nothing can ever touch me again but the direct action of God, and God is Love". When we know this we have lost all fear. It doesn't happen to any of us overnight; it is a question of growth, a slow steady growth, and so is this story of the Jews.

In the beginning the Jews believed in Yahweh, a tribal god, and to them Yahweh was their shield and buckler. They thought that when they were in trouble and asked for help Yahweh would come to their aid with a bolt of lightning or a nice obliging plague. This did happen, but their conception of Yahweh was immature. He was not a God of revenge, but a God of Love. What changed their belief? The belief of one man in what his God had said to him, and his action on behalf of that God. There is an old saying that "Man desperately needs God, but God also needs man". This is the story of our creation and the story we shall study in Exodus is the beginning of our faith in our God and in ourselves.

This book of Exodus might be called "God in Action" as its story shows so clearly. First, we become aware of a Divine Plan which always waits to manifest in the lives of men.

Second, we see this plan work through a man, who at first unwillingly, and then willingly and devotedly gave himself to God.

Third, we see that this combination overcomes any and all difficulties.

And this applies to you and me, equally as much as it applies to Moses.

H. M.

symbol of? "Thy rod and thy staff, they comfort me." This signifies the Law, and the working of the Law. That is why God always told Moses to "Stretch forth thy rod". In other words, use the Law, invoke it. I would like to emphasize the fact that the realization of the Presence of God within Moses at this particular stage of his development is so real and so vivid that through Moses God can perform "miracles" and He does, so-the "miracles" of getting the Jews out of Egypt, the parting of the Red Sea, the finding of manna in the desert. But, on the negative side, Moses said to God: "Please let Aaron go with me because I stutter." Isn't it strange that he didn't believe God could heal his stuttering? Symbolically the reason Aaron accompanied Moses is that Aaron symbolizes the mentality, and Moses, the Spirit, and the two of them must work together: it is by means of the mentality that the Law is formulated. Often when we are unable to make a demonstration we say: "What shall I say?" We cannot find the words for our particular affirmation because our mentalities aren't functioning clearly. But here we are told that Moses needed Aaron to form a complete union between the mentality and the Spirit.

We are now going to discuss an episode which has a very great meaning for us: the manna that fell from heaven. Here we have a metaphysical lesson which, even when we understand it, we do not carry out into action. We are told that the Hebrews could obtain this manna every night, but that every man should only take as much as he needed: what remained in the morning must be thrown out. First of all, Moses had actual knowledge of the existence of certain bushes in that area that bloomed during the period of the year in which this episode occurred. By the time the Jews were out of Egypt a few weeks (early May or June) these bushes bloomed at night and gave forth a honey-like sap which hardened and was very sweet and nutritious. In the mid-morning sun this crystalized sap disintegrated and disappeared. We do not know whether Moses, knowing this, purposely took them by this route so that they could find such manna. Actually this manna from heaven exists, and anyone travelling in the desert can find it today. To the Israelites who had never been out of Egypt and knew nothing of desert life (most of them were city dwellers), this

We know they wandered in the Horeb mountain range: Mt. Horeb is at the northern end of this range, and Mt. Sinai at the southern tip. Some writers believe the pillar of fire is a description of a volcanic eruption. I doubt it. I think it is a completely symbolic picture. It might have been a symbol of an interior vision which Moses followed (He certainly was sufficiently developed for such an experience). But the whole passage has a deeper meaning. Day always symbolizes the outer life, and consciously we sometimes have difficulty in seeing through our "clouds" to the Superconscious mind. Night is the symbol of the subconscious; it is a time when the flame of the spirit burns most brightly. So this episode could symbolize the union of the conscious and subconscious minds. There are many interpretations, but I doubt that it was a mere volcanic upheaval.

But to continue our story. When the Hebrews reached the Red Sea with Pharaoh's men hard on their heels, God commanded Moses to take his rod and part the waters. The Bible says that the waters stood back like a wall on each side and the Israelites walked over on dry land. Did it ever occur to you that if we were able to push the waters of the Hudson River up towards Yonkers and down towards the Battery, the land which would be uncovered would be muddy and wet? How then did this happen to be dry land? Remember in the first chapter of Genesis it says the *dry* land appeared? This was the third day of creation, and 3 means the manifestation of an idea. In other words, the parting of the Sea signifies the emergence of the new concept of Israel, emerging from the emotions and controlling them. For the first time the real concept of Israel is explained. This is the symbolism of this episode, but what actually happened? Did Moses really divide the Red Sea? I believe he could. In the New Testament we are told that Jesus stilled the waters. A few writers would suggest that the tide of the Red Sea changes so quickly that within a half hour what has been land is more than four feet deep under water with the incoming tide. I don't agree with them that this is what took place here. I think that Moses actually employed "magic" here, and that when the Egyptians tried to cross over they were engulfed in water which was released by the power of Moses.

We must also discuss Moses' rod. What is a rod the

## EXODUS, CHAPTERS 6-10

We are now going to discuss one of the most fascinating and puzzling episodes of the entire Bible - the story of the plagues that befell Egypt due to the hard headedness of Pharaoh. But the star performer in this episode is not Pharaoh, but the towering figure of Moses.

I feel that what makes this story so fascinating is that, step by step, we are shown the development and unfoldment of a human being. In all the other Biblical figures we have discussed so far we have seen the *results* of their spiritual development, but in Exodus we watch the gradual transformation of Moses as he was changed by his inner spiritual growth. To my mind, with the exception of Jesus, Moses is the greatest figure in the Bible. In the New Testament we are given those episodes of Jesus' life which are both factual and symbolic of the inner experiences he had, and of his growth. The great events of Jesus' life also symbolically describe the stages in the development of the soul that every one of us will someday have to experience, for that is why God created us. But in the story of Moses we have an actual description, carefully documented scene by scene, of the awakening and development of a human being's spiritual power.

We have mentioned before that the book of Exodus is not primarily the story of Moses but that it is the story of God in action. It is a book in which God is the real hero. Even though Moses appears to be the outstanding character, it is actually God Himself Who, acting through Moses, controls and manipulates every event of this dramatic book. In the first volume of the Interpreter's Bible an interesting point is made, and one that is very true. The early Judaic writers divided the eras of Jewish history into three distinct groups: from Adam to Noah, from Noah to Moses, and from Moses to the end of the Old Testament. Each era characterized and stressed a new and different aspect of God. For example, Noah called his God simply God, and the ritual sign of God's covenant with Noah was symbo-

lized by the rainbow. Abraham called his God, El Shaddai, the Hebrew word for the Almighty, and the ritual sign of his covenant with God was symbolized by the circumcision. Moses called his God Yahweh, Jehovah, and the ritual sign of his covenant with God is the Law. Moses represents the Law; he embodies the Law and gives it form. Exodus 6:3 explains this perfectly beautifully. God says to Moses: "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them." This text is one of the most important in the entire Bible, because for the first time the Presence - the Indwelling Christ, the I Am - makes Its first conscious impression. Moses is told by the Presence that he has developed to the point where there is conscious union with his God, and that he will now begin to use his power in the name of Jehovah - or in a god-like manner. (You will remember that symbolically the "name" of a thing means its nature).

Now, just what is the difference between Noah's God, Abraham's El Shaddai and the Jehovah of Moses? What is meant by the Biblical phrase "but by my name Jehovah" etc.? Jehovah means Lord, I Am; it means that Jehovah, I Am, the Indwelling Christ, has become a conscious experience. For the first time in Biblical history a human being, Moses, has reached the point of spiritual development where, to him, God is not something abstract, something "up there" or outside of himself, not someone to be propitiated by sacrifice, but a Presence within himself. God is a personal experience, and in this story of Moses we are shown this experience in action.

We find that for Moses (and this is equally true for all of us) it is a strange and magnificent experience, even though he is a little bit dubious about it. What occurs here, (and this happens in some way or other to each and every one of us at some point in our lives) is that God has taken command and informs Moses: "You will get the Jews out of Egypt and you will take them to the Promised Land." And Moses argued with Him for he wasn't at all sure that he could do it. Nevertheless Moses made an attempt to do so and he discovered as he went along that things were more difficult than ever before.

A similar experience, though on a much lower plane,

in Proverbs 23:7: "For as he thinketh in his heart, so is he", and as Paul said in Galatians 6:7: "whatsoever a man soweth, that shall he also reap". It isn't what we do in the outer world that matters, it is what we do and think within our selves. This is another meaning of the word "leaven". But we should never forget that Moses was responsible for thousands of people and that he was very adamant that they should obey the given code. This was the only way he could help them and he allowed very little disobedience of that code. His people had been terrified slaves for many years and now that they were free they were most unruly. Furthermore they had inherited a strain of independence - a heritage of their patriarchs who were their great heroes. They had been oppressed, yes, but there was a strange stubbornness in them, and they often turned on poor Moses and he understandably lost patience with them too. When things went wrong they said "Why didn't you leave us in Egypt where we had it easier?" We haven't changed much in that respect, have we? So we find the meaning of the unleavened bread in the Old Testament is that the leaven symbolizes corruption, a putrefaction which has to be removed. Food has always been a symbol, not only of physical nourishment, but of spiritual sustenance, so this meaning applies not only to the physical bodies of the Jews, but to their manner of thinking and being.

We now come to the crossing of the Red Sea. I imagine that by this time Pharaoh was very glad to be rid of the Hebrews; he had probably had enough of them. The Bible says that for the first time Pharaoh realized it was not Moses who was his enemy, but his strange god, Yahweh. And Pharaoh was probably beginning to have quite a bit of respect for this Yahweh, for he released the Jews. But he soon regretted it; after all slaves were very valuable property and he sent his army after them to bring them back. Then we have the very beautiful description of the Lord going before the Hebrews as a pillar of cloud by day and a pillar of fire by night. But if you look at a map of that area, you will see that He certainly had them take a most devious route. Instead of taking them across the Red Sea and over, He led them through the wilderness. They criss-crossed up and down to such an extent that historians are not sure what route they took.

last a night; it must always be fresh. This idea is expressed throughout the Bible, and even today when the Jewish people celebrate Passover, they always use matzoh, an unleavened bread. Leavening is spoken of by Jesus in Matthew 13: "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened."

Why were the Jews told to omit the leavening at Passover? For the simple reason that they needed a goad. Do you remember we spoke of this in Genesis? The idea behind the necessity of a goad is that we will never really grow unless we have something to grow against. In the time of Moses, some 1500 years before Jesus, although the demarcation between good and evil was pretty well marked, most of the people were rather amoral (not immoral). Moses knew that after the exodus from Egypt his people were going to live for a long period of time in a most primitive state. He knew that in order to survive they had to live according to a very definite and specific set of laws. So he gave them a pattern of behavior by which to live, a code to which orthodox Jews still conform today. But Jesus had a far greater knowledge than Moses, and he realized as we are just beginning to, that only by means of *conscious* recognition of our own shortcomings do we grow; that only by a conscious recognition of our own foibles and wrongdoing, and the volition to take the necessary steps to change do we mature spiritually. He utilized the symbol of the leaven (see the preceding paragraph) to tell us that none of us are perfect and that it will be a long time before we ever will achieve perfection, so that we all need a little leaven to constantly keep us working for improvement.

The only thing that really matters, though this may seem strange to you, is not what you do, but why you do it. It is the motivation of your action that is most important. Sometimes it seems to us that people, without any conscious desire to hurt or commit a wrong, will do or say certain things that we think are malicious. Yet only if we know a person's motivation can we judge him fairly. When you achieve a certain degree of spiritual understanding you will also be able to analyze your own motivations. Jesus knew this and taught this. This is why he discarded all of the ritual of the early Jewish law and taught what is described

has happened at some time to all of us. Haven't you ever given yourself a treatment and after it had a wonderful feeling of security and peace, a feeling of certainty about your demonstration? You just know things are going to work out and you are absolutely confident your problem has been solved. Then, all of a sudden, the ground has been cut away from beneath your feet; difficulty after difficulty looms up and stares you in the face. You are experiencing the plagues of Egypt, perhaps not quite as dramatically, but dramatic enough to upset you.

But we all must remember that no matter how clear our path in life may be, we cannot foresee all the events that are going to crop up every now and then. We all have to go through trials, every one of us. And no one can ever make a demonstration without first eliminating every obstacle that stands in the way of its realization. This must be done.

The difference between an immediate, spontaneous demonstration and a demonstration that takes time to manifest is the amount of time we have to spend on eradicating any impediment that stands in the way of its realization. If the need for a spontaneous demonstration is great enough our problem will clear up immediately; but if our need is not great enough we will just amble along and we will face our problems one by one over a long period of time. These are the plagues, and if Moses had any real idea of what he would have to undergo to liberate his people he probably would have run the other way. Moses was a very great man, one of the greatest who ever lived, but never forget he was still a human being.

Moses did not hesitate but acted upon God's command, he acted upon faith. He did the thing he was instructed to do, although he felt inadequate to the situation and requested that his brother, Aaron, be allowed to assist him. His first obstacle was Pharaoh's indignation at being asked to release the Jews. After all, the Hebrew race was a valuable economic property, and Pharaoh had no intention of letting go of it. Furthermore, Pharaoh had an intimate knowledge of and contact with all of the gods of Egypt, and he had never heard of this God, the one Moses called Yahweh. Who was this god Yahweh? And why should he obey him? He became so annoyed with Moses that he made the He-

brews suffer even more. It was decreed that they make the same quota of bricks, but without the same amount of straw. This was practically impossible and Pharaoh knew it.

What happened? The Hebrews turned against their deliverer, Moses. This is a common, everyday occurrence: the person who wants to help, and is giving help, is repudiated and cursed. So Moses turned to God and asked: "Why are you doing this to me? Why do you ask me to do this thing for which I am so unfit? How can you do such things to a people you say are chosen ones? Why do you make their life more of a hell than it has ever been before?" And God's answer to Moses was: "This is only the beginning, the beginning of my victory."

The meaning of this Biblical event can teach each and every one of us a lesson. When we have a problem to overcome and we treat about it, we are perfectly sure things are going to work out. And we have a very definite idea of exactly how things will work out. Then we get terribly upset, for things rarely work out the way we think they would or should have. Did you ever notice that? This is particularly true when you have had that feeling that your demonstration was really finished, and that it was merely a question of seeing it manifest. You positively knew how things would turn out - only it didn't manifest in that way. Things took a completely different turn, one which you did not like at all, and yet - and this is very true - once that particular situation was over and you could look back at it in retrospect, you could see how wise the solution was.

Moses was just in this position. It seemed to him that what he had done had placed the Hebrews in a more humiliating situation than they were in before. And it did not make him feel any better to know that he had acted in good faith and purely on the advice of his God. "Look what happened", he said. God's only reply was: "Don't worry". And then, the Bible gives us vivid pictures of a seeming duel between Yahweh and Pharaoh. Whenever Moses, with the aid of Aaron, performed a wondrous act, Pharaoh's magicians performed another one just as wonderful. This became a sort of black magic tug-of-war, until finally Yahweh, bit by bit began to have the upper hand. It is very interesting to watch this development of faith in a human being. For, after his first encounter with Pharaoh, Moses was a very

It symbolically means a loss of religious faith in the Egyptians which is denoted by the death of the first-born - the "death" of the Presence of God. In the following chapter the Jews are told by Moses that they must dedicate their first-born - from the son of their house to the animals they possessed - to God. It is fascinating to watch this idea of the first-born develop to the birth of Jesus. Many people believe Jesus is the only begotten son of God. (God's first-born). We know he is not, but we believe that he demonstrated God's Presence more than any other human being has been able to do. And Jesus, too, was the sacrificial lamb - the meaning of the Last Supper symbolizes the sacrificial lamb that is slaughtered so that the people may be saved.

The first-born of the Egyptians designates the state where the First-born is encased in a subconscious and conscious belief in an outside power to which it is sacrificed. In another sense, it is the story of Cain and Abel. Abel (the first-born) was killed so that Cain could live. And Abel (the first-born), the power to do good, comes back. So we are shown that this First-born - the first-born of God, that which is born of God, that which is within each of us - is constantly "killed" when we deviate from the path we know is right. Sometimes we "kill" consciously (that is, voluntarily), sometimes unconsciously, until a moment of realization comes to us. But until the moment comes what, to speak symbolically, do we voluntarily sacrifice? Our physical body? No. We sacrifice our old ideas, our old beliefs. Our moment of realization comes when we turn to our God and say: "Take me and make me what you want me to be." This acceptance and understanding is described by a very beautiful statement of the Hindus: "In submitting to Thy will, Oh Lord, I make it possible for Thee to do my will". This is the true sacrifice of the Pascal Lamb, this is what Jesus meant in the Garden of Gethsemane when he said: "Let this cup be taken from me if it is Thy will. IF it is Thy will."

Now let us discuss the meaning of the unleavened bread. At the time of Moses the leaven stood for corruption and putrefaction. The Jews were commanded: "Ye shall only eat the food that is pure." They were told not to use the leavening so that the bread would be pure and only

mount importance. The horrible act of killing the Egyptian first-born did not bother the Jews very much. In fact, up to the time of the New Testament, we have no bloodier history anywhere than what we find in the Bible. One killed or was killed indiscriminately. I also do not believe that the killing of the first-born was done in a blind fury: it was a definitely planned act that was carried out only as a last resort. Remember up to that point no harm had been done to any human being. All of these plagues were unpleasant, the swarms of locusts, turning the Nile into blood, etc., but no human life had been taken - not until this last, horrible, swift action.

A few paragraphs back I made a passing reference to the first-born. Here, in the chapters of Exodus we are discussing, we find for the first time a combination of: the death of the first-born, the laws of the Passover, the sacrifice of the covenant of the Passover, and the Pascal Lamb. There is a connection between them all. To an Egyptian, a Hebrew, an American, or any other nationality, who is the first-born? The first-born is the Presence of God in you. In the New Testament He is "my only begotten Son". In the Old Testament He is the First-born, and is also represented by the Pascal Lamb. The first-born in Egypt is a symbol of the Presence of God in the human being where Spirit is temporarily not manifesting. Egypt symbolizes subconscious bondage, and as we know, it takes a long time for us to liberate the First-born. In Exodus there is a battle between Pharaoh and Jehovah, and Jehovah loses in so far as the Egyptians do not change. But the Jews are told to sacrifice a pure lamb that is in its first year. Why? Because the lamb is a symbol of the Presence of God. (Jesus is described as the sacrificial Lamb of Christianity.) The idea has existed in all religions that the sacrifice of something that is pure will heal, relieve, and change any condition. This is true for any circumstance, whether it is getting the Jews out of Egypt, or referring to a savior of the human race. It is always symbolized by the voluntary sacrifice of the First-born.

Which came first, the spirit or the body? For the Egyptians, the idea expressed in the symbol of the first-born was that they had lost their contact with a sense of religious values. They certainly lost faith in their idols.

unhappy and dejected man: he not only had Pharaoh against him, but even the Jews themselves - the whole world seemed against him. But again God said: "I am the Lord, none shall stand against me. And you will continue to do what I say." Then came the befalling of the ten plagues.

We are not going to discuss the details of the plagues. It is not important for us to be aware of how Aaron bested the court magicians (that is, the Egyptian high priests) or to analyze each individual plague. But I would like to bring to your attention the fact that most of the plagues could have occurred in a climate like that of Egypt. For instance, the Nile River is known to run red at certain times of the year; and Egypt is often infested with swarms of locusts and gnats. The most important point of interest is the fact that the plagues apparently occurred at the right psychological moment.

And remember Moses was himself an occultist. He had undoubtedly studied meteorology at Heliopolis, and he must have known the seasons in which such natural phenomena would or could occur. The idea that he purposely timed his visits to Pharaoh to coincide with the seasons, and knowingly cursed the atmosphere, or demanded that such a condition and/or "effect" be produced seems to me much more logical than the belief that by waving a wand he could turn the Nile red.

This brings up the question: "Are we supposed to take the Bible literally?" Yes, we are, for the Bible was written according to the inspiration of God, *but*, on the other hand, we must realize that it contains many different strains of material. We must analyze and study it with this in mind.

Let me give you an example of this question. I assume we are all metaphysicians, but what kind of metaphysics is advocated here? It is a metaphysics based exactly on what Jesus taught. But suppose, for a moment, that a new Bible was to come into existence, a Bible written by Christian mystics, metaphysicians, Buddhists, Taoists and occultists; and that all of these strands were assembled together in one book. You would have an identical underlying theme - that there is One Presence, One Power. But this would be expressed by the Christian approach as: "I believe in the individualization of God within me."; by the Buddhist approach as: "I believe in an absolute God, a

Godhead, into which I will escape and become one. In this Nirvana I will have individual consciousness no more for I will be absorbed into the consciousness of God"; by the occult approach as: "There is a power in the universe that constitutes its Law, and when I master that Law, I am master of that universe." All of these approaches to God say the same thing in different ways and with stresses on various interpretations of God. But in total, all these variations would be encased in the writings and teachings of one book. Well, that is exactly the case of our Bible. Many people with many ideas and interpretations of God's word have been placed in the Bible and we must understand and analyze each individual strain. That is why, for instance, in a book such as Exodus there are so many ways of interpreting and explaining the various events. And we should never forget, particularly in such episodes as the plagues, that they can be explained literally as well as symbolically.

A very important point that is taught us by this story of Moses is that no one human being, not even Jesus, could at any moment cause the universe to be destroyed. It is perfectly true that an individual can alter an immediate situation within his scope of influence. But no individual, I repeat, *no* individual is ever omnipotent. Only the Godhead is Omnipotent, an individual can never be. For instance, if Jesus could have sufficiently impressed people that there is no death purely by the power of his thought (we are dealing here with the power of thought, whether it be expressed by Moses or Jesus), he would never have had to prove this is so by going through the crucifixion. We are all limited in our sphere of operation, we are limited by our physical body. The extent to which we can develop spiritually is unbelievable, but no human being (and I doubt if there will be one) can subvert the earth — even with a nuclear bomb. It cannot be done because the scope of the human being, his environments and his sphere of influence, is limited.

This is why a difference is made in the Trinity between the Father and the Son. The Son is not the Father, He is part of the Father. To clarify this idea, let me give you a simple example. You can develop your fingers to the nth degree, you can become a Horowitz or a Kreisler, but your fingers will never be all of you. They will always be

a familiar ring? Remember this, for it has a bearing on the concept of the firstborn.

But besides this "magical" reason for the blood on the doors, I believe there is another reason, a reason based on sheer logic. Why should we think that guerrilla warfare and "underground" movements are a twentieth century contribution to the art of warfare? I suspect that both kinds of tactics were used by the bravest of the rebellious Jews. I think that what actually occurred was that this underground went through the city and killed all of the first-born males of the Egyptians and left unharmed the first-born males of the Jews which were marked by the blood on the doorstep.

Moses had a tremendous organizational ability, and he undoubtedly gathered men around him who knew how to enlist a corps of trustworthy persons. And it was this group that he commanded at the right psychological moment to go out and do this thing. No, the underground movement was not conceived in the twentieth century. It has always existed in times of oppression, and always will exist, and we see it constantly springing up in our time throughout the Communist world.

Another thing we should never forget is that the value of human life was held very cheap at that time. This will be particularly apparent later when we come to the passage where Moses sends Joshua out to battle with Amalek. Moses believed it was perfectly right for God to be on the side of the Jews and that the Jews should kill as many of the enemy as possible. Remember these people believed they were God's chosen people and anything they did was therefore sanctified; and although we can't agree with such a philosophy, such ideas were held at that time. I also think the act of killing a man affected Moses less than the fact that he had lost control of himself, that this was the basis of his inner conflict. After all, he knew the power of the emotional nature, he had studied at the temple of On, and had intensively trained himself to control his emotions: and yet he had lost control of himself to such an extent that he killed a man. Because of the psychological understanding of that period, even to a man as highly developed as Moses, human life was not particularly valuable. It was the ideal or an idea which was of para-



King refused to leave his throne because he was perfectly sure he would be safe; he was perfectly sure the Communists would not enter the city. The French and the Americans were completely dumbfounded. And, of course, according to our beautiful system of rationalization we all say: "It couldn't possibly have been an intervention of God. That's absolutely out of the question. It only happened because the Communists forgot to take the monsoon season into consideration." I don't think so at all. I think that a faith like that of the Buddhists can result in such an occurrence. Whether it is in the book of Exodus or the teaching of Buddhism, it shows you the great difference between our so-called scientific thinking and the reality of the world in which we live. Our difficulty is that we cannot recognize the fact that something which appears to us to be a supernatural occurrence can ever take place on an ordinary everyday level, that anything of this nature could happen to you, me, or anyone else. We have an idea that the supernatural must operate through the medium of the legendary angel with the flaming sword that stood in the Garden of Eden. This is what we have been taught and this is what we believe. It is time we realized God's actions are not limited by the narrow thinking of our finite minds.

But let us return to Exodus. No one has a greater respect for Moses than I; he was one of the most brilliant men who ever lived, and I think he knew by intuition just when to make all his threats to Pharaoh. He was able to time them to coincide with the particular seasons when various plagues could occur. That is, all except the last plague; the one that is written of in Exodus 11 - the killing of the firstborn. My explanation of this may surprise you. First of all, don't forget that we are discussing a Jewish civilization that for centuries had been part of a world that believed in magic. Many of the rituals of the Judaic-Christian religion that we have inherited are based on a practice of pure magic. In the time of Moses there was a great belief in the existence of demons, and in the magical qualities of specific objects. One of the reasons for the smearing of blood on the doorsills of the Jews was the belief that the sacrifice of an innocent life propitiated the gods and kept the evil ones away. Doesn't this have

under the dominion of the owner. Your fingers represent the Son (who can do great things) but only under the guidance of the Father (the owner).

Perhaps you are saying what has all this to do with Moses? Simply this - our study of the Bible is based on the premise that the teachings inherent in this Book apply to our life today. The historical and symbolic events of the Bible are of eternal value - that is, they teach us through the medium of the characters who were taught by God. Therefore, when we read of Moses and the plagues we must realize that a great deal of information is given to us concerning the limitations of a human being. We are told that no matter how great or developed a human being may be, he could never get to the state of being ruler of the universe. Moses could not alter the manifestations of the physical planet, nor could Jesus. But what Moses could do was within the limits of occult science and he did have the knowledge of when to time his visits to Pharaoh; but more important, he had a growing faith in his ability to convince others. If we have faith in our ability to convince others we can do anything. This faith in our ability to convince others is the greatest influence we can ever exert. But we can only use this power in the fields in which our interests lie. This faith and interest makes a person a great scientist, a great writer, a great healer etc. And in the story of Moses we see a man trying to create a new nation, and trying to do so by means of his faith in his ability to convince Pharaoh to let the Hebrews go. Moses is using his power to convince. His story teaches us that while we are in the physical body there is no limit to the degree of development possible for us, but it is only possible to use that power fluently in the particular field in which we are interested.

Once we have control of this tremendous power that is locked up within us we can do incomparable things within the area of our interest. I absolutely believe that Jesus was able to feed the multitude: that he walked on the water; that he raised Lazarus from the dead. I believe this because I am convinced he had the faith to do such things, and I believe that he believed that he had to do such things to convince others of his teachings. His power was the result of his faith. I believe that someday we shall all have such power, but at the moment we are far, far away from it. But

here, in Moses, we have the man who is closest in stature to Jesus, and we are being shown how he began to develop such power.

Never forget that Moses lived in one of the great metropolitan centers of the world, Heliopolis. He was a sophisticate, a man of the world, a man who had one of the finest educations that any human being ever had, a man who had studied at a university the likes of which has never been seen since. He was a man not only of tremendous spiritual growth, but a man with a tremendous intellect. The picture we get of Pharaoh is that of a silly and ignorant man, a despot who relied on court magicians to work wonders for him. Furthermore, he was completely unreliable in his dealings with other people; whatever suited his whim at the moment became the law of the land. But the lives of thousands of people depended on his erratic whims. Moses, a great spiritual leader and a very great psychologist, must have looked at him and said to himself: "There is only one way to handle you, you ridiculous creature. I'll put a little bit of the fear of God in you. Isn't this the season the floods are due?" And so, like the "Connecticut Yankee at King Arthur's Court" he predicted the floods. I am sure this is rather an accurate picture of Moses and the ways that the plagues took place.

Let us now consider another interesting point. In Exodus 6:14-28 we are given the genealogy of the ancestors of Aaron and Moses. Have you any idea why? The strain of the Judaic priests comes through Aaron. We know that Moses married and had several children, but we are told nothing further about them. But in the genealogy we are told the names of the sons of Aaron. This is extremely interesting. Here we can see the cleavage between the prophets of God (Moses was the first) and the teachers of theology (for Aaron was a priest). The priesthood is being established, so the genealogy of the priesthood is stressed. With the death of Moses, the Levites, descended from the priest, Aaron, carry on.

Remember that the human being consists of four planes; a physical body, an emotional nature, a mentality and spirit. Moses symbolizes the spirit, the prophet; and Aaron, the mentality. And for a long time after the death of Moses Yahweh does not act through another human being.

## EXODUS, CHAPTERS 11-20

Now that we have discussed all of the plagues, we can see that this section of the Bible emphasizes an idea that was stressed before - the idea that Moses was an instrument of God. Exodus is not so much the story of the man, Moses, as it is the story of God - God in action. Before we continue, I would like to illustrate the fact that the intervention of God often takes place in strange ways, and that people do believe that His intervention does still take place in our time. It was reported in the newspapers that when Laos, the center of Buddhism, was being attacked by the Communists, the French and the Americans pleaded with the King to flee. They felt that it would be a very devastating thing for their cause if he were to become a captive of the Communists. But several of the Buddhist prophets had predicted that the Lord Buddha would intervene and that the Communists would not come any closer to Laos than twelve miles. This occurred in 1953, and the New York Times wrote quite a story about it. Now the Communists did suddenly stop twelve miles short of the city and retreated to the hills; and the logical, intellectual, scientific reason given by the Americans and French for this action was that the monsoon season was about to strike Laos, and the Communists retreated because they knew they would be bogged down. The King of Laos believed it was the intervention of Buddha. What do you believe?

It seems logical to me that the Communists were familiar with the seasonal changes; that their well militarized organization had a time table and would not have made any military move unless weather conditions were considered. They undoubtedly must have known that if they attacked this territory in this particular season there would be danger of running into the monsoon. What stopped them? I believe it was the faith of the Buddhists. The Communists, who were extremely thorough in their preparations, only got within twelve miles of the city, exactly as was prophesied several months prior to the military move. The

Here, for the first time in our Bible, we see a human being exhibit the strength of Divine Power, which is latent within all of us. Moses teaches us that nothing is impossible of achievement when he has really put God first in his life, - when he is "grounded in God" - as the old mystics used to say.

It is not a question of increasing our power. It is a question of increasing our faith and understanding.

M. M.

Religion became theology, and this is all the priesthood taught and handed down. A similar thing occurred after the passing of Jesus. This is the origination of Christian church. Did you ever think of it from that point of view? But let us return to the beginning of the theology of the Old Testament. As we study Exodus further we find that Aaron cannot resist making and praying to an idol. The mentality (Aaron) deviates as soon as the spirit (Moses) is not there to guide it. And when Moses came down from Mt. Sinai and reproved him, Aaron made excuses and said: "It is not my fault, the people wanted it." In this incident we have the beginning of ritual, which is one of the most important functions of theology.

In Moses we have a human being who is touched by God, who works consciously with God and who is in complete rapport with the God within him. But how rare an occurrence it is, for when Moses leaves the scene, it is a long, long time before another human being with a similar rapport returns to the scene. Do you realize that almost every chapter of Exodus (and Deuteronomy) begins with: "And the Lord God said..". When Moses says these words he is speaking very authoritatively; God is speaking through him; his I Am is speaking through him. He had reached that degree of contact with God. In the beginning he probably had just as much anxiety as you or I have ever had when we were trying to make a demonstration; but he had a belief. He thought he knew exactly how things would go. He was sure that when he told Pharaoh that his God said: "You must give me these people", Pharaoh would immediately do so. When that didn't happen, and even the Jews turned against him, he lost faith and ran back to his God (this is the only place for us to go). But in spite of that lessening of initial faith, enough faith remained for him to try again and again, and to follow the directions he was given by God. Then as he began to see a plan unfold step by step, a tremendous confidence grew in him. We have the picture of a man shaken by a tremendous spiritual experience who wondered at first whether or not it was true, but he had the courage to act upon what had been told him. And from this emerged a man completely sure in and confident of his God.

The question of Moses' age is extremely interesting

from a cabalistic point of view. In Exodus 7:7 we are told: "And Moses was fourscore years old, and Aaron fourscore and three years old". What does fourscore mean? A score is 20; therefore fourscore is 80 years of age. The cabalistic pattern of the Bible tells us that the number 8 is the symbol of power. Furthermore, the figure 8, properly written, is comprised of two perfect circles which symbolize the old idea, "As above, so below; as within, so without". The 8 represents and means that Moses was a completely balanced and integrated human being. Aaron's age given as 83 cabalistically reduces to  $8+3+11=2$ . The 2 means dependency. (The mind is the servant of the Spirit.)

In the book of Revelation there is mention of a "city foursquare". In Exodus we have the expression "fourscore". The city foursquare and the fourscore years of Moses both signify that there is a balance between the physical, emotional, mental and spiritual planes, in other words, the state of integration. When we study the book of Revelation we will find that when an individual has passed the third great experience of the soul he has reached his spiritual maturity. He is no longer a *child* of God, he has become a *co-creator* with his God. In the life of Moses this experience is symbolized by the episode of the burning bush. We are told symbolically that Moses was an initiate, a tremendously developed human being who was in complete and conscious control of himself, and he worked with his God in full consciousness. He could no longer deviate or take a wrong path. He was "fourscore", Isn't this a beautiful symbolism? For here in this fascinating, revealing cabalistic pattern we are told that Aaron (2), symbolizes the mentality, and Moses (8) symbolizes the Presence of God. Working together, Moses and Aaron, the 8 and the 2, freed the nation from bondage.

I think we should discuss one more point before we leave this section of Exodus. Several times we read that "The Lord God hardened Pharaoh's heart". Do you have any idea what this means? If the Lord God is helping Moses to get the Israelites out of Egypt, it seems rather foolish that He should harden Pharaoh's heart every time He wanted a step forward to be taken. This gives the impression of a mighty struggle between Yahweh and Pharaoh. But the Bible text doesn't mean this; nobody hardened Pharaoh's

heart. It merely means that Pharaoh was a completely self-willed, egoistical personality, without any degree whatsoever of spiritual development or awareness (unlike the Pharaohs of the days of Joseph). He was the kind of person who, when it pleased him, said "yes" one day, and "no" the next. This was his inherent personality and had nothing whatsoever to do with God or the action of God. Symbolically Pharaoh represents the will. The will is the power we use to keep our faith in our inner belief regardless of what happens in the outer picture. We must utilize our will to remain strong in our belief to become a disciplined human being. And Pharaoh represents our wavering will, that part of the conscious mind which constantly fluctuates when we are in a jam. For instance, suppose we want to achieve something. What do we do? We treat about it, but at the first sign of an obstacle in the outer picture we immediately think: "No, it can't be done." When we find ourselves besieged by doubts, we must realize that we must get a hold on ourselves, recapture the true inner picture and hold on to our faith. Faith, too, is symbolized by Pharaoh, but is a *negative* faith. It is the negative form of belief which is expressed so beautifully in the book of Revelation (the message to the church of Pergamus): "Thou art neither hot nor cold..". This vacillating faith is symbolized by the Pharaoh. It is a lesson for all of us to ponder, this wrong use of the will power. We must be sure that our will power, our faith, is not like a leaf that is blown about in the wind (Pharaoh), but strong and firm and God directed (Moses).