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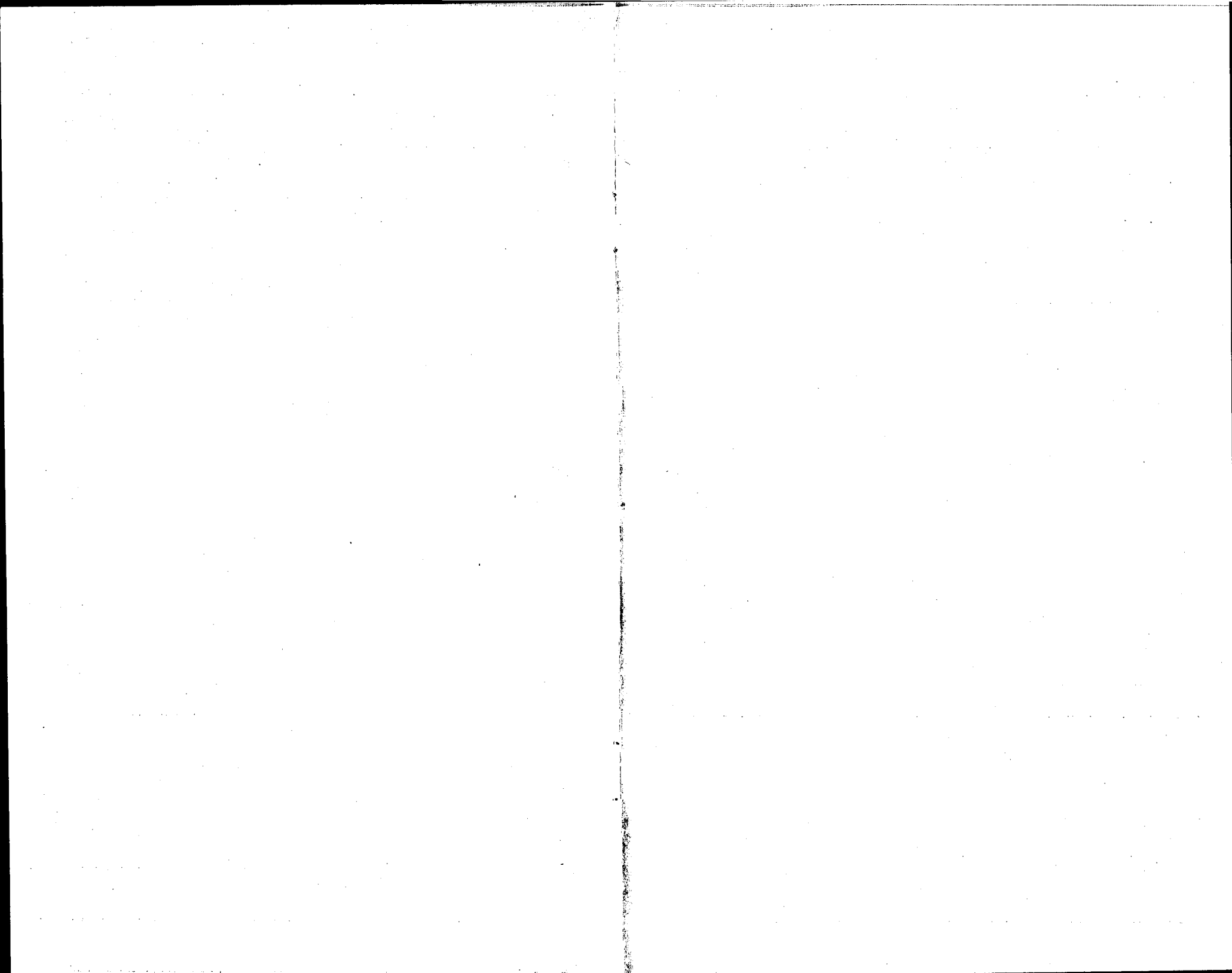
THE BIBLE SERIES

A METAPHYSICAL
AND SYMBOLICAL
INTERPRETATION OF

The Bible

by

Mildred Mann



NOTES

NOTES

Thank you, and God
bless you.

Mildred Mann

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EXODUS, CHAPTERS 26-32

To continue with the Ten Commandments, I would now like to discuss the Fifth Commandment: "Thou shalt honor thy father and thy mother that the days of thy life may be prolonged upon the face of this earth."

Certainly this refers to our physical parents; they are very important. But I am not so sure that at the time of Moses it was necessary to tell people that respect and care were due to their parents. For no other race on the face of the earth has been more family conscious than the Jews. Therefore, why this stress on a feeling so deeply innate in a people? I think we have to look for a deeper meaning. Who is the father; who is the mother? The father symbolizes the mentality, and the mother symbolizes the emotional nature; and the emotional nature of the subconscious mind reproduces everything in your life under the guidance of your thought, the mentality. So the real father and mother to which this Commandment refers is the mentality and the emotions. Never forget that Moses was an esotericist and expressed the truth of esotericism very simply and clearly.

We also find similar levels of meaning in the teachings of Jesus. The layman, the person who has no knowledge of Bible symbolism, will take his sayings at their face value; but we can understand their deeper meaning if we have an idea of the exact meaning of the words he spoke and the reason that he said them. For instance, take the text: "He who would find his life must lose it." It is a strange text, and most people immediately translate it as meaning: "Let's become a martyr." It doesn't mean that at all. It means to find our life in God we must not be bound by the life of the outer world. In another book of the New Testament it is worded: "He who would follow me, let him take up his cross daily." I certainly don't think that Jesus was suggesting we should be crucified daily: again we have

"There is nothing hid, that shall not be revealed" - and the time has come for all men to know the Truth. There have always been a few who have known this down through the centuries, and who, by their experience, and conscious contact with God, have been able to "witness to the Truth".

Leviticus is a manual for instruction on this subject, veiled in symbolism, which is the language of the subconscious mind. Moses, who had experienced this, is the author.

As Jesus said, centuries later,
"He who hath ears, let him hear."

M. M.

people that there is nobody to consult except your own God but, if you are incapable of doing that, then consult your God through the high priest. And he told them how they could tell if the priest was speaking the word of God or merely saying things they wanted to hear or only giving his own opinion.

This whole episode is the beginning of the psychic field, a field that is still very much with us. In the days of Moses, people consulted it and we have it delineated here in all its glory. No doubt when the priests used the Urim and Thummin they employed psychometry. They touched the stone of the particular tribe to which the questioner belonged and got their answer. But not much is known about it except the description given here; it is still a mystery.

to get behind the meaning of the words to understand what he was saying. Moses uses the same technique many times, particularly in the Fifth Commandment: "Honor thy father and thy mother and the days of thy life shall be prolonged." When we do take care of our emotions and our thoughts our days are prolonged upon the face of the earth. There is no doubt of that. It is even one of the tenets of psychosomatic medicine.

The generative force of the human being, our creative force, always works through the emotions: that which we choose to implant in our emotions is what we will reproduce. The perfect manifestation of this creative force is the union of the mentality and the emotions, and when this happens there is no more conflict; we are, as the psychologist says, integrated. There is no question of the mind pulling one way and the emotions pulling another way; they work together as a team to produce our idea. This is actually the basis of all metaphysical study; and it doesn't matter whether you have just heard about metaphysics this minute or whether you are one of the greatest initiates who has ever lived, you are still dealing with the control of your emotions by your conscious thinking.

But to return to the Fifth Commandment: no other Commandment has been so often interpreted at its face value. It has caused many a heartache in both parents and children. Many a child who is trying to stand on his own feet and find himself has been told by a domineering parent "You remember the Fifth Commandment, or else!" But this is true of most of the statements of the Bible that are only superficially understood. Jesus said it so simply, and so often: "He that hath an ear, let him hear."

Unfortunately these esoteric meanings have never been explained to the people. Down through the ages they have been very consciously withheld, until now most people, even churchmen, are completely unaware of them. I don't understand why, even taking the words simply at their literal meaning, it is not understood that this is the pattern of the soul, the language of the soul. We do not know all the things that happen to our souls, nobody does, but we do know that it grows and matures. When we were children we were told that we were going to lose our baby teeth and grow a new set. We didn't know how, and may

not even now, but it did occur. It was a question of growth. And as we grew into puberty we knew our bodies were supposed to change. We didn't know how this would take place, and sometimes we were mighty confused, but we did experience a change. Yet for some strange reason or other most people refuse to believe any change can occur in the mind and the soul. Such a negative attitude is enough to delay our souls' growth until we change it.

The metaphysical movement starts with the premise that: "We are divine spirit. We have been created by God, but have lost sight of this fact. The reasons why we have forgotten are not important at this point; but we have completely forgotten who we really are, and so we have absorbed, digested and become immersed in many things that have caused us a great deal of harm, even though we may not realize it. But we do know that we have problems, each and every one of us. All right, now let's do something about them. And we can only start with ourselves. Don't worry about the world out there, we have enough to do about ourselves: so let's start there." But how are we going to start? By discovering the meaning of the phrase: "I AM THE LORD THY GOD". We are going to learn that this Presence is really within us: "THOU SHALT HAVE NO OTHER GODS BEFORE ME". This Commandment means that we have to work on ourselves to get rid of fear, doubt and stupidity. These are the things that block us, and we can only free ourselves by our own efforts.

"Thou shalt have no other gods before me." This does not mean we should be one-pointed only during meditation. When we meditate there is no "other god", but the moment our meditation is over we have a million different gods – the god of money, the god of health, the god "who is going to do this to me now", the god of pride – need I go on? God means: "Thou shalt have no other gods before me" all through the entire day. You will probably say: "I can't sit down and meditate for 24 hours." Of course you can't, nobody can. But I'm sure there isn't a minute of the day that you forget that you are John Doe or Mary X; I'm sure that not for a minute do you ever forget your name. None of us do. And what is our name? It is the symbol of our physical identity. We can easily remember that, but why do we find it so hard to remember our spiritual identity? Yet we do constantly. The most amazing

other Biblical writer, Paul, said it as clearly and concisely. What Moses said safeguards man's health, but the basic purpose of his regulations was to train the people in the true use of sex. It is most important for us to learn how to handle the quality we call Divine Energy, which we use mostly on the physical plane as sex. Sex is not forbidden (that time will never come on the earth plane), but this Divine Energy is meant to be consciously used by the initiate on any level that he wants to use it; the physical, emotional, mental or spiritual. The individual must learn to use, not abuse, this energy. Moses told us why we should do so and what would happen if we did not. We are not going to be punished by God if we disobey but by ourselves. The Bible says this in various ways: "This is a sin in the eyes of God," "This is an abomination," "This is confusion." We can learn from this chapter how to utilize this potent force in our lives so that instead of dominating us we dominate it.

Urim and Thummin

In Chapter 9 we are told that the high priest wears an ephod and has a Urim and Thummin. No one knows exactly what a Urim and Thummin are: the *Dictionary of Bible Origins* says it represents a pair of sacred dice: the writers of the *Unity Metaphysical Dictionary*, with whom I agree, think it might have been two little sacred objects encased in the fold of the ephod that spoke as the voice of an oracle. The ephod was a sleeveless garment worn by the high priests. It was encrusted with twelve precious stones, each one representing a tribe of Israel. The names of the tribes were inscribed on the stones. When any problem arose that Moses or the priests felt needed Divine Guidance, they consulted the ephod and they received guidance. Ephod means oracle; and Urim and Thummin mean Light (or Revelation) and Truth. They symbolize the power resident in us all as we get to the stage where we are able to turn to the Presence within and wait for guidance; when we wait for the "impression" of what to do or say in a particular circumstance. This experience is described in this picturesque way here. This is the first time an oracle has been so clearly described; and from Leviticus through David we find that Divine Wisdom was often sought by means of this intermediary of the ephod. However, in Deuteronomy 18, Moses literally rakes the priests over the coals for doing this very thing. He told the

to the blood stream are negative emotions. In the Bible, whenever an animal is sacrificed, blood is put upon the altar. This symbolizes the transformation of the blood, the regeneration of the blood by the touchstone of God. It was believed that a person who obtained a drop of your blood could control you, and blood from the sacrifice smeared on the right ear, the thumb and big toe were visible signs of God's protection. (The foot symbolizes understanding, the hand activity and the right ear direction.)

Leprosy

Many chapters discuss leprosy, and details are given about what to do with the leper's garments and the walls of his house. They were to be kept for 7 days and then, if there was no sign of leprosy, were to be washed. They were clean of disease. 7 is the number of spiritual integration on the three levels of the house, the garments and the body. In Leviticus every sacrifice and ritual is performed on three planes; the physical, emotional and mental. The spiritual is always guiding the action from one form to another until the final cleansing. Leprosy, the prevalent disease of that time, was the symbol of the fear-ridden, lustful subconscious mind which (due to Karma or some action in this particular incarnation) manifested itself by rotting the body. (When a negative emotion is intense, we "eat" ourselves up.) Leprosy has almost disappeared today (what few cases do occur can be treated medically) but in those days it was a scourge. (Today, cancer, another disease which consumes the body, has replaced leprosy.) Notice that only the priest has the power of investigation. And we are told that he is a "healer" for it is written, at the end of seven days "if he is healed." At that time the priest was a minister *and* a healer, but today healing is very rarely done in the churches, and a doctor is not a minister. The two practices are divorced from each other. But in this book we get a glimpse of the integrated initiate who is not only a teacher but a spiritual healer. The priest not only guided his people spiritually (usually by fear) but also diagnosed their ailments and, by means of ritual, "healed" them.

Sex

In Chapter 18 Moses, in no uncertain terms, enunciates the ethics of life as applied to sexual activity. Only one

thing in the world for us, no matter how long we have been in metaphysics, is to make a demonstration. Each time we do so we feel a little surge of pride, thrill and surprise: "It's wonderful." But if we *really* remembered who we are we would not be surprised when things happen after we say we expect them to happen. When we speak the Word, don't we expect it to manifest? Then what is so surprising when it does manifest? It should be more surprising if it doesn't.

I suggest you take the First and Second Commandments and meditate on them for at least a week, and live up to them. The meditation won't be difficult, but the living up to it will be something else again. Often someone will say to me: "Every time I try to do this something happens to me. Why? Do you think God is punishing me?" No, God does not punish anybody, but the subconscious pattern is doing the punishing and says: "O.K., let's see how serious you really are. Let's see if you can really stick to it," Yes, you will find that you may have a few difficulties at first, but what are you going to do about it? You are going to weather it; you are going to learn to be objective about yourself and watch yourself as you would watch another person going through a similar experience. "Thou shalt have no other gods before me." Do you know who we think is the greatest god? This physical body. We say we believe in God, but let us get a pain or an ache, or even a suspicion that something may be wrong with us and . "Oh, I wonder if it's cancer" – and we really meditate but our god then is our fear. "Thou shalt have no other gods before me." The Presence of God is in me, the Presence of God is in you, and this Presence is all-powerful. There is only one thing in the world that can ever stop this Presence from working through us – the other gods we believe in and worship. But no matter what happens in our lives that we don't like – and things can go wrong – if we turn to That and once more re-impress ourselves with the idea of who we are and what we are, nothing in the outer world can stand up against us. Terribly simple, isn't it? Yes, but not easy. So if you want to improve your life pattern at this particular moment, I suggest again that you meditate for at least a week on the first two Commandments and live up to them. That is all, but see what happens.

There is something else that is quite amazing. We don't have to speak the Word, we should BE it. Now, of

course, we should speak the Word, after all, God gave us the power of the Word. But until we get to the point of realizing that there is only One God we are better off meditating on a text like "Thou shalt have no other gods" and acting upon it—that is, *being* the Word. Usually when we speak the Word a voice inside of us says: "Well, it could be, I hope so. But...". You know, this happens to all of us. So when you meditate and try to live up to it, I think you will soon find some remarkable changes in your life. Always remember that God is not dependent on outside circumstances, that He is above time. The Presence of God is not in the sky, It is within you and It is very much interested in everything you do and has a very definite plan for you. But this Presence cannot do anything for you until you make yourself ready, by right thinking and right living, for It to work through you.

If we realize that we really live outside time and space, if we realize to some degree the perfection within us just by BEING it, everything negative in our life would fade away. Nothing could stop such a manifestation. We often make the mistake of saying: "This is something I have to strive for." We fail to understand that it is already here, and all we have to do is open the door. But the only way we are going to open that door is to "sell ourselves a bill of goods". For too long have we been sold a different bill of goods. We have been sold the idea that there is a valid power only in the outer world: we've been sold the idea we've got to be very careful and always protect ourselves against germs or Communists, or what not: we've been sold the idea we must get old, and watch out for our material possessions or people will take them from us—the million and one things that we have been taught to believe. These are the ideas we must let go. We have to re-educate ourselves to the freedom we all had once before we forfeited our spirituality. We've all lost it, and until we begin to manifest it again our lives will remain a hit-and-miss affair. We have to indoctrinate our subconscious mind over and over again, for it will give us trouble at first. But the subconscious will accept anything when it knows we are definite about it.

We either believe there is a Divine Law and that Law is perfect Good, or we don't believe it. It is either one thing or the other. We can't say that white is black and that black

Day of Atonement

In Chapter 16 Moses told his people that the Lord had said: "This shall be a statute forever unto you; that in the seventh month, on the tenth day of the month," they shall sacrifice unto God, and pray in atonement "for all their sins once a year." This is the beginning of the most important Jewish holiday, the Day of Atonement. Each year it is celebrated according to the old Hebrew calendar. Now according to the Cabala 7 (the month) is individual perfection and realization, and 10 (the day) is a new beginning. The Day of Atonement is a day of intense fasting and prayer, and it is believed that preceding it the Book of Judgment is opened, and all good deeds and all sins are carefully marked down. At the end of the Day of Atonement, the Book is closed and a reckoning made. Could there have been a misunderstanding of the word atonement? I wonder. Atonement and At-one-ment are one and the same. If we are at one with God, there is no need for sacrifice. We have started on the spiritual path and are trying our utmost to live up to the highest we know. It will entail the giving up of many old ideas and habits, but our desire for good is so strong that we never think of negative characteristics as something to sacrifice. We know that this is the way to conscious union with God.

Blood

Leviticus is a gory book; the idea of blood is mentioned again and again. Blood is the most important element of the body; next to the heart and the liver, its function is a terribly important one. It represents the medium of purification. Healthy blood does wonderful things for the body; it makes the skin glow and be clear. An occult statement says that we will be clothed in a body of light when our blood is sufficiently purified, for it will have a translucent quality. The blood immediately responds to the emotions. When we're embarrassed we blush; when we're frightened our face becomes white. Our skin doesn't change, our blood does. Jesus often spoke of blood but its significance has been misunderstood by most orthodox religions. Blood symbolizes (and is) that vehicle of life by which we are transformed; it has a tremendous regenerative faculty. If we live a normal, healthy life, eating and drinking will not hurt us. The things harmful

shael and Elzaphan, came forward and took the bodies out of the fire. In Hebrew Mishael means "who is like God," and Elzaphan means "God is my protector." This signifies the realization that God, not man, is the Only Presence and the Only Power; that man is the Custodian of that Power as long as he puts God first in his life.

Sacrifice of the Goats

Many kinds of offerings are mentioned. They pertain to the different levels of consciousness; the physical (sin offering), the emotional (peace offering), and the mental (burnt offering). The most usual form of sacrifice offered by the people was that of a goat. The goat is the astrological sign of Capricorn and symbolizes the earth or physical body. This sacrificial offering means that the individual is now on the purification or spiritual path and has begun to cleanse his physical life. His words and actions are being carefully scrutinized, and those which he realizes are wrong are given up.

Moses said that in the name of God Aaron, the high priest, should take two goats and draw lots to see which one was to be sacrificed. The unsacrificed goat was to be set free to go into the wilderness as a scapegoat for the people. The goat sacrificed in the flame symbolizes the person who seeks his God; the flame is the spirit and power of God. He who chooses the way of intelligence is sacrificed on the altar, he who surrenders himself to God. The way of stupidity is to find God by suffering, the scapegoat who chooses the long way home. He goes free until the inevitable day when he himself chooses to come back to the place where the other was sacrificed. "The foolish man moves in a circle, the wise man in a spiral." The goat of sacrifice represents those who believe enough in metaphysics to want to do something about themselves and want to live by its precepts. The unsacrificed goat is the man who says: "Religion and metaphysics are poppycock - 'Eat, drink and be merry, for tomorrow we die.'" We all have this freedom of choice in our physical life. Remember, the goat doesn't make the decision, it is the mind that rules the goat. Aaron, the mind, chooses and decides which one of two physical attributes is to be sacrificed.

is white. Either we believe there is a Power and a Presence in this universe which is ours for the asking in terms of our own consciousness, or we believe there is a power and presence in the universe that can harm us and subjugate us. This is what we say when we acknowledge fear in our life: "Yes, I know God is all-powerful, but the doctor's verdict is greater than God. You know, the doctor said . . ."; or: "The way things are going in my life everybody is pushing me to the wall" - this, too, is a belief that there is someone greater than God. The first step we must take, and the reason why the First Commandment is so beautiful, is that we have to begin to realize that there is only One Power and from That all other things come.

It will not be until we reach the book of Isaiah that we shall see, as we do in the story of Moses, such a close contact between a man and his God. In Exodus we are told that Moses spoke with God face to face, and that God treated him as a friend. This is the communion we all look for, this is the goal of all mysticism. Not many other figures in the Bible had that experience; not even Paul could say this of himself.

Moses is one of the great figures of all times, not only because of his worldly achievements, but for the spiritual achievement of the extent of his contact with his God. The intervening centuries between Moses and ourselves make it difficult for us to perceive the magnificence of his physical achievements. Here was a man living in a primitive age, an age that had no means of transportation or sanitation; a man who had to deal with a semi-nomadic, semi-barbaric and undeveloped people whom he brought out of enslavement and into a wilderness. Yet he controlled and managed these people and got them to work together as a unit. He made them aware of their great destiny; and he did all this by himself on the physical plane. But he couldn't have done this magnificent job without the help of his God. We must never forget that he had a contact with his God which is surpassed only by Jesus. These two men, Moses and Jesus, are the greatest figures in the Bible, and I often wonder what would have happened had they been contemporaries. But God is very wise, and never gives the world two such beings at the same time. We are not ready

for them, and so he gives them to us centuries apart. But when we are ready, someone who is great enough to teach us will come, not as a savior, but in the birth of our own Indwelling Christ and we will recollect and recognize It. We see this great spiritual development expressed through the man Moses. He was doomed to die because of an Egyptian Pharaoh's edict against the firstborn of the Jews, but through what we call Karma he was miraculously saved and trained by these same Egyptians so that he was in a position to beat them at their own game. Over and above all this, he made a contact with his God and, although he killed a man, he rose to spiritual heights to which no other human being except Jesus, had ever risen.

The belief has come down (to which I personally ascribe) that Jesus was the reincarnation of Buddha. They were separated by a span of about 500 years. Buddha, who lived later than Moses, was as equally developed as he, but his teaching was very different. Then the person of Jesus carried this spiritual development further than anyone before or after him. When we read closely the biographies of Jesus, or Buddha, or Moses, we find there is a great similarity between the personalities of Buddha and Jesus and that both of them are completely dissimilar from Moses. For instance, while the three of them were to some degree men of action, Moses was the most vehement person, terribly outspoken and extremely frank. Only he had a violent temper which took a lot of self discipline to learn how to control, and he did learn to do so. Jesus did not have any such trait, although he, too, could if the occasion warranted it, be good and angry. Buddha never got angry. In other words, there was a gentleness in Buddha and Jesus which we do not find in Moses. Moses had a mercurial disposition: he could be furious one moment and the next moment say to his God: "If you won't forgive these people, blot out my life." He had that kind of personality. He was far different from Buddha and Jesus. In fact the teaching of these three great spiritual leaders was very different, although Jesus did utilize and advance the two streams of thought of the other two, the tenets of the Jewish law and the pacifism and love of Buddhism. Their love of God and their union with their God is the only real similarity between Buddha Jesus and Moses. However, this is merely

Jews were not at the stage where they could understand this without the art of magic. In spite of the great miracles Moses had done for them, they could only be ruled by fear. So he had to give them a God of Vengeance Who demanded obedience, a God Who warned them that they must abide by these laws if they wanted Him to help them. On this lowest (physical) level, they were literally coerced into right thinking.

Pride

Remember that Leviticus is the book of the Levite priest. The priest symbolically is the mediator between the conscious and the subconscious minds. The mentality that is beginning to be trained needs a guide to inform it. So Leviticus, the book of laws needed to train the mentality, is actually a book of purification. The beginning of Chapter 9 states: "And on the eighth day, Moses called Aaron and his sons..." To a Cabalist this is an important bit of information. The people were told to go to the temple on the eighth day and sacrifice a calf and a ram. In Chapter 10, Aaron's sons, Nadab and Abihu, offered a strange fire before the Lord which he did not command them to do, and "fire went out from the Lord and devoured them, and they died before the Lord." Why? Aaron represents the intellect, Nadab the unbridled impulses and Abihu uncontrolled mental power. This passage symbolizes the desire for power. Eight is the number of power and signifies the particular thing that happens. When we reach a certain stage of soul growth, we can no longer ever use our spiritual power for evil. But until we reach this particular point of development the temptation is always present. Aaron and his sons (the intellect) decided they were as great as I AM (Moses symbolizes I AM). Their sacrifice was rejected and they were destroyed. Actually, this sin of spiritual pride is the only sin we ever commit. Here we are told that a very potent power has developed, and has suddenly come forth and vied with God. This is also the story of Lucifer. Lucifer (Satan) was a son of God who fell from Heaven because he was power mad. He became the Evil One. In Leviticus we are warned that in the last stages of purification (which denote the Great Initiations) spiritual pride and its attendant love of power is disastrous.

The lesson took effect, for Aaron's other sons, Mi-

The Silent Watcher or I AM

The Silent Watcher knows that the outcome of any situation will ultimately result in our growth and work out for our good. But during this period of attainment, our period in the wilderness of Sinai, we experience ups and downs. The Silent Watcher, I AM, watches and waits, for as the Psalmist tells us "a thousand years are as a day in Thy sight." We cannot retard His action because there is a law of growth which we do not understand. I AM understands this and knows that everything in the universe is under this Law of Growth. Eventually, everyone in the universe is going to know that the Presence of God is within him, and have conscious union with Him. The Presence, the Silent Watcher, knows when this will be. It depends on our Karma how long we will take to work it out. Remember, the Presence of God is outside of time and space, but we live in a physical world and measure time in terms of days, months and years. To God there is no time, and our perfection has already been achieved. It is so now, but we are not aware of it. The moment we are, I AM begins to be a living reality for us, and we become what we should be. The Silent Watcher knows this can happen in the twinkling of an eye.

Magic

Some of the rites mentioned in Leviticus; for instance, the rite of the sacrifice, are extremely esoteric and contain a tremendous element of magic. Magic is never completely dead; even in our materialistic age there are black magicians. Black magicians often tamper with and abuse the Laws of metaphysics which can be used for good or for evil, for the *Law is completely impersonal*. The Law works in the same way that electricity does; electricity is one of the greatest things that have ever been discovered, yet it can kill a man if wrongly used. So can the laws of metaphysics. Now the Jews were nomadic, pagan people who inherited a belief in magic and they worshipped it in the form of various gods. Remember, Moses was an initiate and had metaphysical wisdom, esoteric knowledge and the divine understanding of how to use it. He had to control the weird belief in magic and many gods his people had, and channel them into the worship of the one God. But the

my personal opinion, and not a statement of fact.

I would like to return to a point which I think should be clarified. The Second Commandment states: "Thou shalt have no other gods before me" and if you bow down and serve them I will "visit the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me." The sins of our fathers have been held over our heads like the sword of Damocles for a long time. I always compare this phrase with the statement that God is Love, God is our Father. If we are told that God is Love, and He is, and that He created the universe and man for His Own joy (and that is why we were created), how can God be so cruel as to punish innocent children for the wrongs of their fathers? It is evident that this phrase "sins of our fathers" has nothing whatsoever to do with our physical family. What it describes is the Law of Karma and its relationship to you or to me. When we speak of the Father, we do not refer to our physical father. If we have a Father in heaven Whom we call God, Who is perfect good, He certainly is not going to be cruel to us when we have done wrong. The phrase "sins of our fathers" means that whatever you or I believe we bring forth. If we have been negative, fearful, resentful or do things that are wrong we set up a chain of circumstances — a chain reaction — that continues indefinitely. In psychological terms this is known as a "habit pattern" — it is a psychological merry-go-round that keeps going round and round; every time we reach a certain point we get the "brass ring" until we change the original idea that generated the whole chain of cause and effect.

Many people think that if their grandparents did something wrong the succeeding generations will be punished for it. That isn't so at all. By our own thinking we ourselves start a chain of circumstances that will continue until we ourselves do something to change it. When we do or think something negative or wrong we are making a false god of it, we are worshipping it. For example, if a person has a fear of poor health, his health will break down in one part of the body after another, nothing very serious unless his belief is very violent. As the years go by the only thing that changes will be the name of his illness, until he changes his thought pattern and is no longer a hypochon-

driac. Then there are people who are always having trouble with other people; in their case the only thing that changes is the name of the person involved. They will pick a fight, be resentful, envious, suspicious — what-have-you; and so on and on it goes. But in the Fifth Commandment we are told to honor the father of our own life; "Honor thy father and thy mother." The father is our mentality, and the mother is our emotions; together they produce whatever we have in our lives today. There is no sense in blaming the outside world, for it is the union of that father and mother, the mentality and the emotions, that produces the children we often do not want, as well as the children we very much want. Never forget that; take care of them by honoring them.

change but our problem remains the same until we look at ourselves objectively and change it. Ignorance of the Law is no excuse.

Sacrifice of the Lamb

The symbolic idea of the sacrifice of the lamb runs through the Bible. Starting in Genesis with Abraham it becomes prominent in Exodus. Moses told his people to take an innocent lamb, the first-born, and sacrifice it on the altar of God. This symbol of the sacrificed lamb culminates in Jesus being spoken of as the Lamb of God. In the Book of Revelation, which is the final drama of the story of the human soul, the Lamb of God sits on the throne. The Lamb symbolizes the Presence of God, and we know that this Presence in you, in me and in every other human being is perfection. It is He Who gives us life and, in time, through our own efforts, we will unfold into a complete knowledge of Him and realize that He is more than a life spark, He is a personality; He is the Presence or I AM. He is spoken of as the Lamb of Sacrifice, the Second Person or the Son of the Trinity, because it is that Presence that has imprisoned Himself in the flesh in us.

But in the eyes of God it is no imprisonment and there is no question of sacrifice, but merely a question of experience. The Presence of God (what I call the "Silent Watcher") lives within us, waiting and watching, untouched by anything that happens in our outer world. The Presence knows and is aware of whatever may happen to us. The Presence is completely aware of everything we think and do and knows exactly how things will work out for us. The Presence knows that even if it takes us ten incarnations to manifest Him in consciousness, the day will come when we will do so. We symbolize this Presence as a Lamb, sacrificed for our sakes. We must realize that Jesus did not sacrifice Himself for us. He did what he did because he wanted to do it, knowing what was going to be and how it was going to work out. Of course, to us such things are inconceivable. We have not yet reached a point of growth where we can see anything except in terms of what it is going to cost us. The symbol of the Lamb tells us that Jesus' action was no sacrifice. The Lamb is perennial youth, beauty and purity, and is never touched by anything in the outer world. The time will come when we will know Him as He really is.

man – if the sin of a man be thus and so, he must do this and that. Later we read of the sins of the priest, and the sacrifices he, too, must make. We also learn about the sins of the soul.

Why this distinction of sins? The reason is that symbolically man is the physical, the priest the mental and the soul the emotional life. Here again we have the development of the human being on every level. The oblations made correspond to the kind of sin committed. The sin of a man is what we call a physical sin; for instance, when a man defrauds or lies to his neighbor. The sins of the priest symbolize sins on the level of the mentality. If the priest, the lawgiver, puts forth his own views rather than those of the priesthood, he must atone for it. Different kinds of sacrifices are mentioned. For the sin of the man, a ram or a bullock had to be sacrificed; for the sin of the priest a turtle dove or pigeon; for the sin of the soul the blood of an animal. We are being told symbolically that Moses (this is his story as well as the history of his people) understood that each person lives at a different level of evolution. Some people live on a purely physical level; others on an emotional, mental or spiritual level. According to his own level of evolution, each person is responsible for his actions.

Another sin is the sin of ignorance. This sin seems to be worse than all the others. As we have been told: "Ignorance of the Law is no excuse." If we have done something wrong but don't know we have done so, we are going to pay for it anyway. If even the most wonderful human being in the world picks up a live wire when his hands are wet, he is going to get an electric shock. He didn't know a basic law of science and so he has to suffer. This is what the Bible tells us – ignorance on all levels of being brings its own punishment. We know that no one who has ever lived has been free from problems. But there are different approaches to their solution. When you no longer fear them but consider them a challenge, problems become a means of growth. When you overcome a problem you will know a lot more than you did before, and will never have to meet it again. It is up to you whether you are going to do this in one lifetime or a series of lifetimes. Remember, God never punishes us; we punish ourselves by repeating the same problems over and over again. Our outer conditions may

EXODUS, CHAPTERS 26-32 - continued

Let us continue our study of Exodus. Chapters 24 and 25 concerns the Ark of the Covenant, and the how, why and what of its construction are very explicit. The succeeding chapters are also full of strange and weird directions of how to make altars and robes and how to prepare sacrifices. In order to understand these peculiar chapters we must try to picture people living in 1300 – 1400 B.C. and visualize what their backgrounds were. They were nomads, tinged with the culture of neighboring pagan-worshipping tribes and inevitably some of these pagan customs crept into the culture of the Hebrews. For example, the Bible speaks of the sacrifice of the calf, and describes how its blood must be put on the tip of the ear, on the hand and the dress of the Levite, and on the door. This barbaric ritual was certainly imported by the Jews from some other tribe. The Canaanites, their neighbors with whom they very often intermingled and intermarried, believed in nature worship and nature mysticism. They sacrificed animals to gods that they believed lived in trees and covered themselves with their blood, for to them this was a symbol of purification. Moses was aware that these customs were pagan elements added to the Hebrew worship, but he also knew that his peoples' beliefs could not be changed overnight, and so he allowed them to indulge in some of these outlandish ideas.

For the idea of Jehovah, or Yahweh, as Moses understood it, and the idea of God as Abraham or Jacob, or Isaac understood it, was a personal belief. It was not a concept that a people believed en masse. The people knew they were Jews, and superficially believed in One God, but they

had as much respect for the beliefs of their neighbors as they did for the beliefs of an Abraham. The Jews never had a universal leader until, out of nowhere it seemed, Moses came and literally pulled them out of Egypt and set them in the wilderness and said: "Here is the God you are going to worship." You honestly can't expect a people who had gone through such an experience to suddenly discard every belief they had known. Consequently, we find a number of pagan rituals incorporated in the early building of the temple, and the Ark. But over it all, Moses, with his tremendous occult and esoteric knowledge, gave them a form of symbolism by which they could live, and as they matured and grew able to understand it, some of them understood its real meaning. They later became known as the Cabalists, and throughout the Bible we have such individuals as David, and Joshua, and Isaiah who had this inner knowledge of the meaning of the Ark; and others like Aaron and Ezekiel who did not.

Moses gave these people the Ark of the Covenant. And what does this symbolize? In the days of Noah an ark symbolized a life-saving boat: in the time of Moses it symbolized a vehicle which saved the life of the soul. This vehicle is the physical body, and the Ark of the Covenant is another way of expressing what Paul said many centuries later: "Your body is the temple of the Living God." The Jews dressed and adorned the Ark, not as a symbol of worship but as a symbol of what in time it would become, a vehicle fine enough to consciously house that God which dwells in each of us. Great attention has always been paid to the Ark of the Covenant, for it was by the covenant with Abraham that God promised that this body is to be preserved. As Job said later: "Yet in my flesh shall I see God." We will find many sections throughout the Bible that gently touch on this subject. And the secret of union with God is the secret of the regeneration of our physical body. I do not mean a regeneration that will enable you to live as long as Methuselah, but a regeneration that will develop your body, your emotional nature and your mentality to their finest points. None of us has even begun to do this yet. We can all greatly profit by paying tremendous attention to the Ark of the Covenant, and what it really means.

down. The Shekinah is the Hebrew word for the Power and Presence of God and means "God abides with me." In the last chapter of Exodus we have a dramatic climax. The people are gathered in front of the tent of meeting in which the Ark of the Covenant was placed. God has kept His covenant with His children. The promise made in Exodus 25:8, "Let them make me a sanctuary that I may dwell among them," has been fulfilled.

The Meaning of Leviticus

The Book of Leviticus is named for the Levites, the priests. Notice that in Exodus Aaron, the brother and helper of Moses, was the high priest; in Leviticus it is Aaron, his sons and their descendents who are called the high priests — the Levites.

This book is difficult to understand without a knowledge of esotericism. We in metaphysics know that God is Love, that God has given us everything that we shall ever need in our lives, that His great interest is in seeing us use these abilities, faculties and powers. But how can we reconcile this with a God Who does nothing but demand animal sacrifice as atonement, Who constantly threatens us with dire things if we go astray, and Who kills the sons of a man for no apparent reason? In a very amazing way, when you have the key to it you will see that this strange Book of Leviticus is, along with the Book of Revelation, one of the most esoteric books in the Bible. It is a book of purification and initiation.

Sin

No one could obey all the laws and remember all the instructions given in this book, but do not forget the situation as it was at that time. Some 600,000 people were living in a wilderness under the most primitive living conditions; and Moses gave them laws primarily designed to keep them healthy. (Some of these laws are still practiced by orthodox Jews but there is no reason for them to do so now.) However, Leviticus has a much greater and deeper meaning; it is not only a manual of health for a people encamped in a wilderness, but it is a book of the purification of the mind and soul of the human being. In this respect the first nine chapters are interesting. Chapter I speaks of the sin of a

LEVITICUS - Section One

The format we will use in Leviticus will be different from that of Genesis and Exodus. We will not discuss the chapters in their numerical order, for Leviticus is not a history of the Jews, but a collection of laws and codes of behavior. I think it best that we discuss the material in this book according to subject matter, under various headings, such as Sacrifices, Sin, etc. This will be an easier way to help you understand it.

Reading the Bible

Before we discuss this book, I would like to mention that Leviticus brings to the fore an interesting but sad commentary on Bible reading. Most people who read the Bible feel they should, but know they don't, understand it. They read it only because they expect it to do them some good. I think this is the wrong reason; and one of my purposes in writing this Bible series is to make people realize that the Bible is written on many levels: historical, psychological, Cabalistic, symbolic, intellectual, emotional, etc. The characters in it symbolize the various states of consciousness we all must experience, from the most primitive to the greatest developed human being the world has ever known, Jesus.

Last Chapter of Exodus

The last chapter of Exodus deals with the dedication of the Ark of the Covenant. Moses built the first Ark when he was in the wilderness and placed it in a tent. At the end of this magnificent book Moses led his people out of Egypt into a wilderness and gave them an ethical code to live by, the Ten Commandments. He built them a tent of meeting in which they could worship their God and placed the Ark of the Covenant in it. The Ark symbolizes the physical body and it is interesting to notice the decorations that were put on it. (See Exodus, 38, 39, and 40.) Then the Shekinah came

Today the Ark of the Covenant is the most sacred part of the Jewish temple. In all of them, orthodox or reformed, it is hidden behind curtains, and behind the curtains are the scrolls of the Law, the Torah, that Moses gave to the Jews. I often wonder how many Jewish people, with the exception of the Cabalists, know the real meaning of it. Incidentally, it was the Cabalists, who through their study of this inner knowledge, revealed one of the most esoteric of all the sciences, the Tree of Life. The Tree of Life is not the tree that grew in the Garden of Eden; it is the spinal column of the human body. As we begin the process of regeneration mentioned above, as we begin our union with God, our body changes and is "charged" with life; our spine becomes more than just a column of bone that enables us to walk erect or to sit down. It becomes the passageway through which the basic substance of life moves upward from our generative center to the top of the head and enables us to become one with our God. We become fully developed spiritually and in complete consciousness. The Easterners call this the Kundalini and its study is one of the most esoteric of all occult subjects. This is the true meaning of the Ark.

The other subject matter in this section - the adornment of the tabernacle, the various items utilized in constructing the Ark, the costumes to be worn by the priests, the purification rites, and the conglomeration of cultist practices the Jews borrowed from the neighboring tribes - we will discuss at length in the next lecture. But it does make us wonder how Moses, with his brilliant background and his belief, could have voluntarily put up with all this. How many people do you think he could really talk to? I think it is one of the reasons why he was driven to find his God: for God was the only one who could understand him, and he was the only one who could understand God. Often he must have been sick at heart and terribly disappointed and lonely; even Aaron was unaware of the truth of the soul. The episode of the golden calf certainly shows that.

But there is another angle from which we can approach this episode. Symbolically, Moses represents the Presence of God in the individual, and Aaron the mentality of the individual. Now let me show you that in our everyday life we worship the golden calf. Don't we all make wonderful

demonstrations and get terribly thrilled about them? Then, don't we all become a little blasé at times, a little bit used to the idea and then isn't the thrill gone? Don't we all take life for granted until, suddenly, something goes wrong in our life again and our first impulse is to run and do the self same thing we did before we got into metaphysics - run home to mother, rush to the doctor or what have you? We all slip back once in a while; we do not believe in God but in the golden calf.

When Moses had disappeared and spent some days in contemplation, the people became very worried that he would not come back. We see here that their belief was in Moses, not in God. I can sympathize with Moses, (so can any other metaphysical teacher). Many students tell me they believe in God, but I know they really have more faith in me because they can *see* me and *talk* to me face to face. I'm sure the Jews felt the same way about Moses, for when he didn't return they said: "We must have another leader. Get us one." So Aaron promptly capitulated to the old ideas of pagan, animistic worship and a golden calf was made. It is interesting that they did not ask for another god, they only asked for another leader. Moses had managed to imbue them, to some extent at least, with the fact that there was only one Power. When he came down from Mount Sinai and saw what had happened his beautiful temper blossomed again. I'm glad I wasn't around when he lost it - but I can't say that I blame him.

We also learn in Exodus that Moses; whose concept of God had been a God of Law, a God of Action and, to some degree, a God of Judgment, now for the first time, no longer calls Him Yahweh, but calls Him Adenoi. Yahweh is Jehovah and Jehovah is power in action. But Adenoi in Hebrew means "The Lord God." By the transition of Yahweh to Adenoi we are told that something happens to Moses, resulting in a deeper understanding and realization that God was not only a God of Power and Action, but a God of Love. This realization did a strange thing to Moses, this powerful man, this dynamic and dominating personality became softer and more gentle.

His sudden realization that his God is a God of Love as well as a God of Action is particularly interesting from the point of view of what we know of the development of

The great experiences of the soul
await all of us - somewhere - some
time. Only the Presence within you
and me decides when that time
shall be.

However, the more diligently we
apply ourselves to the study and
constant practice of metaphys-
ical thought, the more we change,
and the faster we grow.

And we do this, not for the re-
wards we hope to reap, but
for the joy of living life as
we intended it all along.

A. A.

mendous figure. When we study the next book, Leviticus, we are going to meet Moses again, and we will see more of the poise, surety, the power and knowledge that he begins to bring forth after the spiritual experience of his Third Initiation. The increase of these qualities in a human being always results from this experience. Moses is never uncertain, he knows where he is going, and how he will get there - he knows that God is guiding him. His contact with God is so close that they work together as a unit. The Presence of God in him meant more to him than anything in the world, so he was able to lead his people and weld them into a great nation. This nation has given the world a very magnificent religion, and a culture which is unequalled. When we read the Song of Songs, when we read the Psalms of David, when we read Isaiah, we realize that no one has ever touched the magnificence of their ideas or their literature. This magnificence is expressed in music, painting, and every other form of artistic expression. The great concepts of religion and philosophy developed because one man, a man of great intellect and great belief, was inspired by his God and acted in accordance with his belief. That man was Moses.

the soul. We know that Moses was a trained occultist, and that the concept of occultism is the worship of God as Power. But he took a further step and went from occultism to mysticism and we know that the concept of mysticism is the worship of God as Love. Moses came to the realization that, in our terms, "God is the One Power and the One Presence."

It was a beautiful realization. For Moses walked with God and talked with God just as we talk to each other; we are all supposed to talk with our God in this way, and will one day.

And let us never forget that Moses had his hands full with his people. God Himself said: "They are a stiff-necked people". They were, indeed, and they gave Moses plenty of trouble, but in spite of it all he managed to keep them in line. He imposed laws on them for their own good; remember that most of the strict dietary laws he enforced were for the protection of the health of a nomadic people living in a wilderness. These transmitted laws are obeyed literally by the orthodox Jew of today. I think they are rather foolish, for in a civilization of refrigerators and frozen foods they are no longer necessary. But in the days of Moses all these laws were terribly necessary and he must have been heartsick when he returned from the mountain and saw his people return to their old ways.

When he came down from the mountain with the tablets of stone and saw what they had done in his absence, he smashed the stone tablets. Do you have any idea why he smashed them? Was it because he was so furious with his people? In Exodus 32 and 34 Moses talked with his God and discovered He was a God of Love. God threatened to disown the Jews but Moses pleaded with Him to change His mind. He reminded God of His covenant with Abraham, and God said: "I will destroy this people and make a new nation from your seed." He was going to set Moses apart from his people, but Moses said: "I do not want that. You have given these people to me, these children of Israel." It is only after this argument, when he tried to convince God to alter His path - when he told God he would have no part of Israel for himself if God would not forgive these people and do what He has promised to do for them - it is only after this argument, and almost in sheer defiance of

God that he smashed the tablets containing the Ten Commandments.

Moses had come to that point of his spiritual development where he was, as we say in metaphysics, a co-creator with his God. He was no longer afraid of a God of vengeance; he realized that God and he were a majority. He could accomplish his mission and he knew now that God was a God of Love; he took his own props, the two tablets of stone, and destroyed them. It was a blasphemous act to the Jews who saw him do it. In their horror they were sure they would be struck dead, but of course they weren't. Actually this seemingly "blasphemous" act showed the growth of Moses' soul; it was a mark of his maturity as a man.

This is an important point and I would like to discuss it at greater length for we will all reach this stage of maturity at some time or other. It is not a question of alienating ourselves from God, for we can never do that. But when we reach this point of development, for the first time in our life we will be consciously aware that God has helped us to stand on our own two feet: we will be a co-creator with Him and through Him.

Let us look at it symbolically for a moment, for this is what happened to Moses. When he came down from the mountain and saw what had taken place, he was furious. He called for those Levites who believed in his concept of God to stand by him and he said: "Let every man take his sword and kill all those who have profaned", and, says the Bible, "there fell of the people that day about 3000 men." Think of Moses as a human being with the Levites symbolizing a part of his own being, symbolizing his idea of the priesthood (what we might call sanctification). The rebellious and stiff-necked children of Israel signify those same little thoughts and situations we all have in our own lives that scare us, and cause us to lose our tempers and get fussed and frustrated. They have to be "killed off", don't they? I do not believe that Moses actually demanded that the priests go out and kill thousands of human beings. For Moses knew that God is Love and Love does not work that way. The very fact that the number 3000 is given gives us the clue. The number 3 represents an idea, not the physical manifestation. The rebellious

If you want a "magic formula", here it is, and it is the same as the formula for love. Love and tithing work by the same principle. The moment you love someone and are possessive about him, or expect to get something in return for that love, you are denying yourself the love you expect to be returned and you are cutting yourself off from everything that you want. The same law is true of money. The moment you give because you want to give; the moment you do so without any thought of what you will gain, but give purely for the pleasure of giving and of the privilege to give, that moment you will become prosperous. And this applies to love, money, or any other thing in life. This is a law of the universe. It is the meaning behind the bringing of the gifts to the temple. Look at your own life on this earth. Do you see anything that God did not give you? Do you see anything you could ever need that isn't already here? There is only one requirement. Use it and use it generously, but *use it*.

Also in these fascinating chapters laws of ritual are given to a people to follow. For centuries they lived by these laws, and as long as they did so they prospered. When they deviated from them, they got into difficulty. This is equally true of all of us. People often cry: "Why don't we have a Moses today? or a Jesus?" These people have never learned the lesson Moses taught - that they have an unlimited capacity within themselves which they are supposed to develop. How many times must we repeat the same experience? How many years do you want to remain in kindergarten or high school or college? Yet spiritually that is exactly what we do, repeat the same pattern over and over again. Moses in the Old Testament and Jesus in the New Testament gave us a way of life and said very simply, "This is it. Live by it. I can't do it for you, but I can show you, teach you, and help you when you get into difficulties." Moses gave us a code to live by, the Ten Commandments, a code of laws that will help us in every circumstance of our lives from the most mundane to the spiritual. But we must apply the law ourselves. He cannot do this for us, this is our own job.

It is easy to understand why the Jews began to almost deify Moses. Although they did not do so to the extent that the Christians later deified Jesus. For Moses was a tre-

something, how can you be afraid of it? If you know there is such a thing as electricity, you are not afraid to switch on the light. But if you were an aborigine who had just entered a dark room and someone turned on the switch, you would probably jump sky high. When you are familiar with something, you are not afraid of it.

This was true of Moses, he had no fear, for he knew his God was with him. He knew very well that he could handle Pharaoh, but he was not so sure he could manage the people of Israel. The people of Israel were afraid that Pharaoh was going to exterminate them. Yet, in spite of their so-called miraculous escape, when they were living in the wilderness, and things became a bit difficult, what did they do? They blamed Moses. "You brought us here to perish", they cried. Regardless of their accusation, Moses had amazing patience and taught them to have faith in their God. As we come to the end of the book of Exodus, the Jews are beginning to have that faith, they are beginning to really understand.

There is the very beautiful passage where he tells his people to bring him their offerings of gold, silver and brass. He says: "Only do so if your heart is willing". This statement is repeated several times. He was saying to them: "Don't do it because I ask you, don't do it because you think you should, don't do it because you are afraid not to, but *do it because you want to.*" This was the origin of tithing. Before this, levies had been imposed on the people, both Israelites and Egyptians. But now for the first time a people was told to bring their offerings only if in their heart they wanted to; and they came forward with their offerings. Tithing is one of the mainstays of Judaism to this very day, and it has been adapted by some Christian sects, particularly the Methodists. The real reason for the financial prosperity which the Jews have had to a great degree, in any country where they have been allowed to settle long enough, is that they tithe because they want to, and not because they think they are going to get something in return. Moses instilled this concept in them, and he was so generously flooded with gifts that he had to say: "We don't need anymore, we have too much." This started one of the greatest magnets for prosperity the world has ever known.

thoughts must be destroyed before love can become manifest.

In Moses' argument with God a very subtle question arises. Jehovah, Yahweh, says: "I will kill these people"; Moses, the intercessor, the priest, pleads for them, prays for them and offers his own life as sacrifice for them. The question which arises is this: Yahweh is God in action, He is the Law: is the Law ever set aside by the Presence? Does the Presence ever supersede the Law? We say we believe that the One Power that is manifest as Law and sustains all the universe and keeps us going is unchangeable: but can the Presence change it? In this incident it does. We saw a similar thing occur when we studied the story of Sodom and Gomorrah. Do you remember that Abraham asked God: "If there are 50 good people will You spare the city? If there are 40, 30, even 10?" And God said: "Yes, if you can find them." But they could not be found and the Law was carried out strictly, without the temperance of Love. In Exodus we are merely given a statement: "I will destroy these people: I will make a new nation of your seed." But, Moses pleads with God and offers himself in sacrifice saying: "This cannot be, You have made a covenant with Abraham, Isaac and Jacob. You must keep that covenant." Moses is reminding God of His vow. Do you think such a thing is possible, that the Presence can alter the Law? Is it only a perfectly magnificent Biblical passage, or is it symbolic of the power of Love (the Presence) to transcend a condition thought to be unchangeable because of the Law? Dr. Emmet Fox said it so simply: "Love is the Lord of Karma". And although we are only able to conjecture about the Biblical episodes of this nature, I believe this to be an actual conversation between Moses and his God.

Moses, being human, was perfectly furious at what Aaron and the people had done. He suddenly realized what he had gone through for these people: the life of comfort and ease he had given up, and the deprivation and solitude he had suffered: the discipline he had instilled in them and the concept of God and laws to live by he had given them - and "now look at them". I am perfectly sure, when he turned to God his prayer, at first, was tinged with a feeling of anger, and his impression of God was that God was

going to punish them. Then suddenly he was horrified at this thought; he knew too much about the real nature of God. And he controlled his own reactions and realized they were circumscribed by his nature as a human being: he looked to the nature of God and said: "No, no, this could not be." I have an idea that is probably what took place because the same realization and change of consciousness occurred centuries later when Jesus said: "Father, forgive them, for they know not what they do." For Jesus on the cross the crushing blow was not the physical pain; he could control that. The cause of his feeling forsaken for a moment was the ingratitude of those he had come to help, and their repudiation of him. There isn't any doubt that the Bible is a book of amazing continuity, is there?

I personally think it is deeply moving to watch this growth of understanding, and the comprehension involved in the realization of this man as he turns to his God. There are very few of us who have not had to some degree a similar experience in our meditative life. We start our meditation with a certain idea, and suddenly we find this idea begins to change as our thought plays with it until we finally get to the point — the point all mystics endeavor to reach — where the Presence within us takes over. We become the audience, and God does the thinking: "The thought and the thinker are one." Here, in Moses' argument with God, we are being given a beautiful and graphic description of what transpires in a man's mind and soul when he turns to the God within him and he begins to react to the effect of his God on him.

Remember, Moses actually symbolizes the individual Presence within, as does Jesus. Both of them were human beings who, in their particular era, the Egypt of the Pharaohs and the Jerusalem of Herod, demonstrated the Presence of God within more clearly than any other human beings had before. No one has ever reached the stature of a Jesus, and only a few have reached the stature of a Moses in demonstrating that Presence. However, we must not forget they each represented a different aspect of that Presence: Moses symbolizes God in Action, the Law, the Law in Motion. Jesus symbolizes Love. Moses and Jesus, in themselves, also signify that the next step in spiritual development which follows after our demonstration and realization

grow intellectually and spiritually as a result of that exploration. A dog is never transfigured, nor is a flower. The only specie that has the *possibility* of transfiguration is the human being. Only the human specie has self-consciousness, the power of choice and discrimination. Man is the only creation on earth who can say: "I will - or I won't - live in a certain way." Moses decided long before his great experience that he would live his life according to God's will, and throughout the history of this very amazing man that is how he acted. Before he made a move he asked God's advice, and when he did move he never forgot that God had guided him. No matter what the outer situation was, God was foremost in his mind, and he came through every experience of his life magnificently.

He brought a people to God, gave them a law and taught them how to live. It's easy to understand their predicament when they saw him and his "skin shone". They became afraid of Moses, he probably scared them half to death, for people are always afraid of what they think is supernatural. But nothing is "supernatural" (anymore than there are any "miracles"). If we don't understand a thing that seems strange to us we say: "It is supernatural". Many of the things that took place in Exodus are strange to countless people only because they have never grown spiritually, and what they don't know by personal experience they are afraid of and it becomes "supernatural" or "miraculous". It is true of us all to some degree, isn't it?

When we formerly lived in ancient Egypt and Greece, some of us probably took the tests of initiation that were required of students studying in the temples. It took a great deal of courage to undergo these physical tests, and one was judged by one's psychological reaction to them. If we were to take these same tests today I don't think many of us would be initiates. No one has that kind of courage anymore. But we are developing another kind of courage — spiritual courage. When the spiritual initiate reaches this stage of his major development, it is not necessarily to his credit that he has no fear, for it is his own realization and his own knowledge of his experience with God that tells him there is actually nothing to fear. Once we have a real spiritual experience, we have no fear. That is why metaphysical teachers constantly stress two things - the overcoming of fear and contact with God. If you understand

or read a book, but we always know who we are. If we would remember God as constantly and as effortlessly as we remember ourselves we would find miracles, no matter what problem might confront us. This is the goal we all must work to achieve, and that is the goal that Moses accomplished. You probably will say: "Well, that's fine, but I am not a Moses." No, you are not a Moses - yet - but you are going to be; so you might as well start training for it now. Do you know any reason why you shouldn't?

Moses not only kept his mind on God, but was always aware that it was God Who was working through him, and he knew he had to keep himself receptive to that guidance. This must have been extremely hard for Moses to do - more than it would have been for most of us - for he was a stubborn man, sure of himself, and very definite about what he was going to accomplish. It must have been an extremely difficult thing for a man with a dominant personality to train himself and become subservient to his God, subservient to a God Whom he first experienced (the episode of the burning bush) only a few years previous. Against that brief experience, lay the background of his own abilities, the acquisition of knowledge, of power and prestige he had made by his own efforts. After all, he was a prince in the house of Pharaoh, and all that had suddenly to be put aside.

There are only two things that any of us, even Jesus, can ever do to truly demonstrate the Presence of God, and they are the hardest things for us to do. The first thing is to take our physical body, emotional nature, and mentality, and voluntarily lay them on the altar of Spirit. That is the Pascal Lamb, the Sacrifice. But it is a thing we must all do, a step that we must take by ourselves - no one can do it for us. Then when we have done so, we must learn to master the ability of letting God work through us. But you cannot do this until you have taken the first voluntary step. Moses did both these things. We see it clearly in every chapter of Exodus. From the time he experienced his realization, whatever he did was done with the knowledge that it was: "Thy will, not my will be done". He lived by this knowledge and that is how we must live. You might ask: "Where does the mentality come in? Why were we given a brain?" We must realize that our mentality was given us to explore the meaning of God's will and to enable us to

of the Law is the demonstration and realization of Love. We see this development take place as Moses begins to refer to his God as Adenoi, rather than Yahweh. Yahweh is a God of Power and a God of Wrath, but Adenoi is "The Lord God". Jesus always knew that God is Love; he didn't have to learn it as did Moses.

The final step in this communion between Moses and his God is described in Exodus 33:21-23 where Moses hides in the cleft of the rock. (Incidentally, this episode is the basis of the famous hymn "Rock of Ages cleft for me"). As a result of the tremendous growth of his spiritual consciousness, Moses had the experience that very rarely happens, and only to highly developed mystics. This experiencing of God's Power is so tremendous that for a few minutes you seem to be on the verge of leaving your body. Actually this never happens, for you are always fully conscious. You have this feeling of being "above", so to speak, because you are not yet capable of realizing and completely reflecting the Power and Glory of the Presence of God. As greatly developed as Moses was, he only achieved this experience after years of discipline and growth. Only one human being was capable of achieving and sustaining this rapport with God at all times. This person was Jesus.

If we learn anything from this section, it is one thing - and that is to put God first in our lives.

To put Him first not only means daily meditation, and living up to the highest we know, but to train ourselves to be always completely aware of Him.

This, in the beginning means training ourselves to always be aware of Him - of His love, His wisdom, His Power, - and that He is always within us.

In the beginning, this is done with conscious effort. Soon you will find that you are a constantly aware of Him as you are of yourself.

scrolls and writings that have also been added to it through the ages. But the point to remember is that this is not primarily the story of Moses, but the story of God in action. Here we see, for the first time, God in action through a person, Moses. Up to this time people such as Abraham, Isaac and Joseph had made contact with God only in a personal and individual way. But Moses gave his knowledge of that contact with God to the people; he was a world teacher. Moreover, his tremendous mentality made him able to impose a judicial system based on this contact upon these people; a judicial system under which we, to a very great extent, still live. Moses is always conscious that it is God working through him and never pretends that it is he himself who is the originator of his ideas or actions. And, as he developed he found God to be not only a God of warfare and activity, but a God of Love. Yahweh finally became Adonai to him. This change in concept is shown by the covenant of forgiveness of the Jews that God makes with Moses. At first Moses says: "If you are going to destroy them, sacrifice me also." Then he pleads with God: "Do not visit their iniquity on them; forgive them." Through his own growing consciousness he finally discovers that God does forgive his people, and he feels that God has a vital interest in them. He sees Him no longer as a God that punishes, but as a God of Love. Now God says to him: "I will do more marvels than I ever have done before," and He proceeds to do so. The thing to remember is that the spiritual growth of Moses was due to the fact that, with all the problems, troubles, and almost insurmountable obstacles he had to overcome, never once did he forget that his God was always with him.

If we could keep our mental eye on God for one week regardless of what happened in this outer world, miracles would happen, miracles as great as any that are mentioned in the Bible. But we forget God when life goes along smoothly. It is only when things don't go so well that we scurry like mad and try to get back in His good graces. But to keep the idea of God in mind does not mean we must remain in a state of perpetual worship, nobody can do that, and it would be worse than perpetual motion if we could. However it does mean that we should always be aware of the realization of that Presence within us in the same way we are aware of our own identity. We can listen to a lecture

tells of the rebuilding of an ark, the rebuilding of the human body, the rebuilding of a people and the growth of a new religion. And this is described by means of the colors, metals and numbers. The points of the compass with which we are familiar (Volume I of the Bible Series, p. 26: Genesis 2:8) are used here for further explanation: North represents the mentality; south, the emotions; west, the physical body; east, the spiritual nature. You will notice that the directions given in the building of the tabernacle completely follow this symbolic pattern. I personally think the Bible is the most fascinating book in the world. Once you get the clue to its symbolism, which is not too difficult to understand, it becomes quite a different story than it appears to be. It becomes quite a familiar story in many ways, for you find, as you go from chapter to chapter, and experience to experience, that the same ideas are repeated over and over again, but always on a different scale. We go up the scale to the transfiguration of a Moses, or we descend the scale to the beginning of Jacob's development as a spiritual being and his transformation. The pattern of the Bible is that of a spiral, for all life moves and evolves upward in this way. The higher we evolve the closer we get to becoming one with That which holds the spiral together. Inevitably we reach the place where "I and my Father are one." And we must never forget that we achieve this oneness right here on the earth plane in *perfect consciousness*, not in trance or on another plane, or on any other planet.

Another bit of symbolism I would like to point out to you is that of the number 7 used in the description of the candlesticks (Exodus 37:17-24). This is a reference to the Second Initiation, known as the Baptism, which is always symbolized by inverted candlesticks. They signify the spiritual power coming down from God to man.

The most important thing for you to understand is the general outline of the several stories gathered together in Exodus. They form the story of the evolution of a man who became co-creator with his God. First there is the story of the history of a people, a nomadic tribe that slowly but surely molded itself into a people of God, and then there is the esoteric story of the evolution of the soul. These two strands are woven together into a story that becomes a bit involved, and sometimes quite repetitive due to the various

EXODUS, CHAPTERS 33-40

The story of Moses as told in Exodus is extremely fascinating, isn't it? But although we have ended this book, we have not reached the end of the story, more is to follow; but we have reached the end of the description of his religious experiences. That in itself is a very beautiful story. As you know from your reading, most of the remaining chapters of Exodus describe the tabernacle and the materials used in its construction.

Let us first pay attention to the description of the making of the tabernacle. (Those of you who know the Cabala will be interested in the numbers mentioned in the Biblical text.) It is interesting that much of the ornate work pictured here is an exact replica of the early Egyptian temples. And if you attend a Catholic or a high Episcopalian service today and are at all familiar with Judaism, you will see a tremendous similarity in the architecture of the churches themselves and the ritual of the church services. But this is not surprising because the Catholics got it from the Jews, and the Jews got it from the Egyptians. "Isn't there anything new under the sun?" you might ask. No, there really isn't. The manner of the setting up of the tabernacle, and the decorating of the Ark of the Covenant and the Mercy Seat are all derived from the Egyptian temple. For instance, the color scheme of silver, gold and brass (we will discuss its symbology later) is completely reminiscent of Egypt, although this color scheme did not originate there. I believe the Egyptians carried it over from Atlantis, and the Atlanteans probably took it from Lemuria. Nobody has any idea of what happened beyond Lemuria. The fact remains that these descriptions which are very lovely indeed, are based on the plan of a pre-Egyptian temple.

Before we discuss the symbolism of color, it is important for us, in order to understand that symbolism and its use here, to discover what more we can learn from Moses' life. We know that on Mount Sinai he reached the point of

his greatest spiritual experience. We must understand that he began at the same point that each one of us begins from in each life. We are all born into a particular incarnation and we are trained by our family in whatever their religious attitude (or lack of it) may be. But no matter what our religious training may have been, the outer experience of our life seems to push us on to our own belief. Half-formulated ideas and half-formulated desires prod us in a certain direction until finally something in the outer picture changes. We think it happens out of the blue, but it actually is the result of what is mostly an unconscious inner growth; something in the outer picture has brought a climax to our striving, our desire and need of fulfillment, and has resulted in a spiritual experience. This is true of you and of me, and every human being who has ever lived. The only difference between us and a Moses is that *the more highly evolved a person is, the more intense the spiritual experience.* The spiritual experience is the same, and it is the same sort of inner pressure that will bring it. When this happened to Moses in the episode of the burning bush, he knew what it meant for he had been trained by the Egyptian priests, and he obeyed the call of his God. He took command of the situation with the aid of his God. But, although he had known about it intellectually, as we all know it, for the first time in this incarnation, *he experienced God.*

We all have had realizations. In order to make a demonstration we know we must sit perfectly still, take our mind off our problem and concentrate on God. It is simple, but not easy. If we can really do this, suddenly a feeling of peace will flood our consciousness, a complete inner peace that nothing in the outer picture can ever disturb or destroy. This is a realization, and every time we make a demonstration that experience precedes it. It is the sign that the demonstration will take place, but if we are upset and not quite sure we are going to demonstrate, we don't.

Intensify the realization of this peace that has occasionally happened to you to the point where there is a complete knowing of what God is, and you will have some idea of what Moses experienced. As a result of it he attempted what seemed to be the impossible, he set forth and freed the children of Israel, and he certainly had his hands full.

the body, is the pledge, or contract, between God and his child — each of us. It is a pledge that the body will witness the perfection of His Being. It is important for us to know what certain colors which are described in this section signify; there is much mention of gold and silver and brass. Remember we are not only dealing with an ark, or a temple, but with the symbols of the human body. Gold represents the spiritual part of man; silver the emotional part, and brass the physical part. You see we are given again the three component parts of the human being. First the Hebrews brought all the gold to the temple, then the silver, and finally the brass. This represents the spirit, soul and body, the three governing forms of all matter on the physical plane. The three colors specifically mentioned, blue, purple and red, are three of the colors of the cosmic rays. (These also will be discussed in detail in the book of Revelation.) Red represents the physical ray; blue signifies the inspirational ray (the ray of philosophy, wisdom), and purple, or indigo, the ray of mysticism. These three rays represent life, wisdom and love (mysticism is love), and the entire tabernacle was built with these three colors. In Exodus 39 the color gold was added to the colors of the garments used in the service in the holy place. Gold represents the Presence of God, and thus we are told that God was in this work (the physical body). In this section a great deal of reference is made to shittim wood. Do you know what it is? It is an old English word for the acacia tree, and is a symbol of the resurrection. Thus we have a very beautiful picture of the tabernacle that came into being, and the symbols used represent Life, Wisdom and Love, the Hand of God, and the Resurrection.

If we analyze the numbers mentioned in this section we get further clarification of the meaning of the tabernacle. Let us examine those numbers given for the money that poured in from the number of men who were counted (Exodus 38:26). Cabalistically they reduce to 1. We are being told that this is a completely new beginning in the formation of the history of Israel, as well as a new beginning for Moses himself. "Old things have passed away, behold I make all things new." Although it is a rather involved section, you have been given enough symbolism to be able to read it through and trace the story, which is perfectly beautiful. It

they have to a small degree this spiritual power which the Bible is here concerned with.

Moses evidently didn't realize that the radiation would be sustained. In the New Testament Paul said he thought the reason Moses wore the veil was that he was afraid the people would be unable to see the light all the time and that they would therefore have doubts about God. So he always wore the veil for fear that the light wouldn't be visible. However, he took off the veil whenever he went into the temple, and apparently didn't realize that the radiation was about him all the time. This is, to me, another indication that the Third Initiation was new to Moses, but that to Jesus it was an old story. It indicates the difference in their degree of evolution. It is also one of the reasons why I believe that when Jesus reincarnated he knew all spiritual truth. He had been through these spiritual experiences in previous lives and merely recapitulated them this time for our enlightenment. Incidentally, the word for that spiritual light is a very beautiful one in Hebrew. It is called the Shekinah, and it is the light of God which radiates from the human being, very often called the Divine Wisdom. Moses completely radiated it.

The experience of the Third Initiation also brings back memories of past lives, and at this time the initiate is a co-creator with his God. It is a stage we will all reach some time in our spiritual evolution. Evelyn Underhill in "The Mystic Way" (p. 54) quotes from the Sufis who call this stage the "tavern of the soul". If we so desire, we can remain at this stage of development for a number of lifetimes. It is entirely up to us whether or not we want to go on. Of course, there comes a time when we choose to go on, but most people prefer to remain for a while at this stage for they have been through quite a few ordeals before they reached it, and the next step — the Crucifixion — is not too pleasant. We shall find as we go further that Moses spent the rest of his life at this stage and took no further initiations in his lifetime. They were to come in his future reincarnations.

Now let us return to the tabernacle and the Ark of the Covenant, and discuss them in more detail. As we know, the tabernacle was terribly important to the people of Israel; and the Ark of the Covenant, which is the symbol of

When he came down from the mountain with the Ten Commandments and saw the golden calf, he was extremely disgusted and he lost no time in telling them so. But they mended their ways. And then in Exodus 34 he again speaks to his God, and then begins the crowning experience of his life.

We speak of these experiences as Initiations, although that is a misleading term. They are Initiations only in the sense that they start us off in a completely new direction. With each experience there is an increase in power, but each time an individual gets to the stage where he goes through such an experience he takes on an added responsibility. I am always amused when people say "If only I could have an Initiation." They think they will have "pie in the sky" when it occurs, and be able to say: "I am an Initiate, you know." They never realize the terrific responsibility that accompanies it. Be careful of anyone who says he is an initiate; you can rest assured he is not.

The climax of Moses' Third Initiation occurs in Exodus 34-35. We are given the clue that it was the Third Initiation when the Bible states that "his skin shone so that the people of Israel were afraid to look at him". Prior to this experience, Moses went up into Mt. Sinai (which symbolizes the uplifted consciousness) and God spoke to him.

I think we should go into the symbolism of this section a little more fully because it is very lovely and very rewarding. We are told that God told Moses to hew two tablets of stone and to bring them with him. Then we are told that "God descended on him". In every Initiation (and when you practice a meditative rhythm by meditating every day of your life) psychological changes take place within you so that you clear up your emotional conflicts, and certain physiological changes begin to take place. People are very often startled at this idea. They believe the mind can definitely change its thought patterns, but they do not believe that the body must change also in conformity with that change. Remember that your body is nothing but the clothing of your mind, and if you start a spiritual vortex, which you do when you meditate, then the change it effects must manifest in every part of your physical and mental being.

But to return to Moses, he understood all the spiritual and physical manifestations of meditation, and he knew

what physiological changes would take place when he came to the point of undertaking the Third Initiation. (In the New Testament, this event in the life of Jesus is called the "Transfiguration".) This initiation is the focal point of the Hindu religion, and is called the "raising of the Kundalini". "Kundalini" is an intriguing word. It is the Hindu term that describes the etheric power – that is the spiritual power – that is concealed, or sealed in, at the base of the spine. When we reach this high peak of spiritual development it is released and ascends the spinal column. It is an etheric force, and it is one of the reasons why a metaphysician will tell you to avoid a spinal anaesthetic if you can. In Hinduism the two channels or valves which carry this fluid up the spine to the brain are called Ida and Pingala. They are not used until the spiritual experience takes place. And when we read that Moses brought the two tablets of stone to God, the two tablets symbolize the two channels that carry the etheric fluid.

These two channels connect the base of the spine to the base of the brain. As the etheric fluid rises through them in the course of spiritual development (we will study this in more detail when we reach the book of Revelation) it awakens all the glands of the endocrine chain to spiritual use, until they reach the pituitary gland situated at the base of the skull. The pituitary gland, in turn, activates the pineal gland and at this point a union occurs between the pituitary and pineal glands. This is known symbolically in mystical literature by the beautiful expression "the Mystic Marriage". The Mystic Marriage takes place as the result of the raising of the Kundalini. This is the actual spiritual experience of Moses which climaxed his discussion with God and when he returned to his people his face shone. When this experience occurs, other things happen as well. Tremendous power is given to you, and this is our turning point for good and evil. Once we have reached this stage of development we can no longer use our power for evil purposes. Up to this time the first, second or third degree initiate, until this climax occurs, could use his psychic powers for evil as well as good. If he wanted to use his power for his own aggrandizement, fine. If he wanted to use it only for selfless purposes, fine. But once you reach the climax of the Third Initiation, the die is cast and you will no longer be tempted to use your power for your own selfish

ends. Up to that experience you are a *very* human being; after that experience you are a very real co-creator with your God.

For instance, the Moses of the second chapter of Exodus killed a man in a rage; for the Moses of the 34th chapter this would be impossible. And though it is an impossibility, if he wanted to kill anyone he would not need to strangle him, for his power is so great he could do so by psychic ability.

But to continue with this very beautiful description of the Third Initiation – Moses returned from the mountain and the skin of his face shone. There is an interesting little clue here which indicates the difference between this account of Moses and the account of Jesus relating to the Transfiguration. Jesus knew that his appearance would change, and when John, Peter and James looked at him and were terrified, he said: "You don't have to be afraid". Jesus knew all the details of the experience. Moses had no idea that he radiated a glow and this indicates that this experience had occurred to Jesus before, but that to Moses it was very much a new experience. (The duration of the Third Initiation has been known to extend for many years.) What was it that shone forth? Did his skin really shine? It is very true that when you attain this experience the Superconscious unmistakably radiates forth. But the derivation from the ancient Hebrew of the word "to shine" is very interesting. To the Hebrew that word also meant "horned", and horns were things that radiated light. Don't forget also that in paintings the disciples and medieval saints were depicted with a halo of light around them. What the Bible is saying so beautifully here is that a light shone around Moses and he radiated it, and that he was completely unconscious of it. That light is the power of the astral, and when the astral power is extremely high one can see its radiation around a human being. It is not too unusual to see this radiation for everyone has an astral outline; it is the radiation of the inner glow that is within all of us. If you are perfectly relaxed and looking rather fixedly at a person you can see it. However, when a person reaches the particular stage that Moses did it is not only an outline, but a fixed glow that is around him and it widens as we look at it. This is what happened here. Moses, transported by his spiritual experience, radiated this experience and people saw it. Sometimes you meet people and feel uplifted just by being in their presence; you are responding to this feeling of the light of their spiritual development. They may not have it to the degree of Moses, because few people have reached that point yet, but