

VOLUME 8

THE BIBLE SERIES

A METAPHYSICAL
AND SYMBOLICAL
INTERPRETATION OF

The Bible

by

Mildred Mann

Thank you, and God
bless you.

Mildred Maur

AUTHOR OF

HOW TO FIND YOUR REAL SELF (textbook)
THIS I BELIEVE
LEARN TO LIVE
THE FAMILY OF ADAM AND EVE
THE BIBLE - The Seven Days of Creation.
BECOME WHAT YOU BELIEVE
WHAT IS PRAGMATIC MYSTICISM?

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"The Word is very nigh unto thee, even in thy mouth and in thy heart, that thou mayest do it". Deut 30:14

"I have set before you life and death, blessing and cursing; therefore choose life, that both thee and thy seed may live". Deut 30:19

As we reflect on these words, we know that the Presence within us, who has given us everything we need, has also given us the power of choice.

This power is always with us, free for us to use at any and all times, and in any and all conditions.

M. M.

Seven Steps in Demonstration

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

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

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

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

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

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

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

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

*FORMULA FOR DEMONSTRATION

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

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

Seek And Ye Shall Find,

Knock And It Shall Be

Opened unto you"

- *JESUS*

(*The formula is ASK Mildred Mann)

NOTES

NOTES

power of healing the body. This means we believe we can change the condition which exists in the physical body. If we have the power to heal a sick body and make it healthy, why is it more difficult to conceive that we have the power to take this same physical body — when we have decided it is time to do so — and disintegrate it back into the ether? We know our body is constantly changing; we are constantly building millions of new cells and “fluffing off” millions of old cells. I believe Moses had the power to do this. He just stepped out of his body and gave it back to the elements.

The book of Deuteronomy concludes with a very beautiful tribute to Moses (34:10): “And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.” And there never was. Moses was one of the greatest men who ever lived; and he did one of the most fabulous things in the history of mankind. He showed us the way to the God Who lives within us, and he prepared the way for the only one greater than himself, Jesus.

Look at the world we live in today. Aren't we just as primitive and cruel as the people in Deuteronomy? But we are not studying the history of a primitive people, the Israelites, who believed in a God of Wrath; we are studying the history of the God within trying to express Himself through a people. God can only express Himself through you, through me, through a Moses, through a Jesus, in so far as we are developed enough to accept Him.

But this concept first had to be expressed as a God of Power, of Wrath — it is all the Jews could accept at first and it is all we can accept at first. Only as we grow do we know He is a God of Love. This is what Moses came to teach and did so perfectly that he left his imprint on the mind of the world.

What kind of a God do you have? What kind of a God do you believe in? Do you believe in a God of Wrath, a God of Power or a God of Love Who lives within? The God that you believe in is the kind of God you have.

INTRODUCTION TO DEUTERONOMY

I think you will agree that Deuteronomy is one of the most beautiful books you have ever read, and that it is one of the most awe-inspiring documents that we have inherited. It is a much different book than Leviticus or Numbers, and does not contain their blood and thunder and details of gory sacrifice. It is a summation of the Law — that actually is what the word Deuteronomy means; it is a recapitulation of all we have been told before. But far more than that, Deuteronomy is the climax of the work of a very great man, Moses. We may call this his farewell address (although it really is three addresses) for it brilliantly sums up all that he has done and what he accomplished. Also it gives us an idea of what can happen if God's words are forgotten. But more important than that, the book of Deuteronomy makes us realize that we are at a crossroad of spiritual learning — a crossroad between the first four books of the Bible and the Gospels. The Bible, so far, has told us the story of a people whose history started with the beliefs of its patriarchs: Abraham, Isaac, Jacob, Joseph. We are given the marvelous stories of these men and how each found his God, and it is related how God took the Israelites, brought them out of captivity, and fashioned them according to His own desire. One man was chosen to guide them, a man of great spiritual development. This was the story of Exodus.

Then for a period of forty years these people wandered in the wilderness, undergoing many trials and tribulations; and in spite of the miracles performed for their sake, and in spite of all the things they were taught, and in spite of the fact that they were slowly beginning to realize that God was with them, they relapsed into their old ways. Time and time again they did so — just as you and I often do. So in Leviticus, and particularly in Numbers, the Jews were chided by Moses for their lack of faith and understanding. They often desired to return to the old days and all their old habits, for here they felt on safer ground.

They were very much like us, weren't they? Often we make a marvelous demonstration today, we may have been on the brink of terror the minute before, but the moment we have made the demonstration we see the world as a wonderfully beautiful place. And then next week, we have another problem and we get frightened all over again. Then we flounder around trying desperately to make another demonstration. Each time we have to face another problem, we forget the demonstrations we have made before and we say: "Oh, dear, this is going to throw me, and it's going to throw God, too." We run around like the proverbial chicken with its head chopped off. And so did the Israelites, time and time again, in spite of the influence of the personality of the man who led them. In Deuteronomy we have all the laws he taught them summed up in a kind of legal document—plus a warning of what would happen to them if they went too far astray. These laws are very humane and very civilized, and it is only when we get to the Gospels that we find anything new that may be added to them.

But why should we be surprised at the failure of these people to always understand the Law; remember how the disciples behaved when Jesus was with them? If the Israelites had really followed the Law, they would not have spent forty years in the wilderness. Nor would we. If we know the Truth and constantly apply it, then when we have problems to meet, we can overcome them quickly. But, like the Jews, it is our own failure to live up to the Law that keeps us in the wilderness.

Although Deuteronomy is a record of the words of Moses, we must not forget the fact that Moses did not enter the Promised Land. In 3:27, God says to him: "Thou shalt not go over this Jordan." Joshua is designated as the one who is to lead them. The Jews settled in their promised territory; and then, a few hundred years later, the reality of the dream had lost some of its magic and the Israelites departed from the teachings of Moses. They were taken captive by the Assyrians when Manasseh was the king of Judah. Manasseh had a son named Amon, and from this name we naturally draw the conclusion that Manasseh must have been influenced by the Egyptians. Amon is definitely an Egyptian name, not a Hebrew one.

Amon was assassinated and his son Josiah was put

we say the "Word" we know the Truth about the situation; and the Truth is that in the realm of Spirit there is nothing but perfect harmony. For instance, if you have illness, you "speak the Word" for health. You do this by saying very simply: "God is Life and Life manifests perfect health. I claim that health is mine." Whatever your problem may be, it is spoken for in exactly the same way. As Moses said we always have the choice between life and good, death and evil; for the Word is very nigh us; it is in our mouth and in our heart. But like the Israelites, we, too, don't seem to understand this very well and we stumble an awful lot. That is why he adds in verse 19: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." This is unquestionably one of the most beautiful texts in the Bible. Remember, the choice is always our own.

The first 43 verses of Chapter 32 is the truly magnificent Song of Moses. First there is a re-enumeration of: "Thou shalt and thou shalt not." Any metaphysical teacher has a great sympathy for Moses because even in his farewell speech, so to speak, he felt he had to reiterate his entire philosophy to try and make his people understand him; these verses are a recapitulation of his entire teaching. He is again speaking with the authority of God speaking through him. In verse 39 he says: "See now that I, even I, am He and there is no God with Me. I kill, and I make alive; I wound and I heal; neither is there any that can deliver out of my hand." God is not only a God of Intelligence and of Power, but He is a God of Principle. Moses' teaching has been about the Law of Yahweh; to make his people understand this Moses had to be both a law-giver and a prophet.

The chapter ends with his song of thanks for deliverance and in Chapter 33 Moses blesses the twelve tribes of Israel, just as Jacob did in the book of Genesis.

The last chapter, 34, tells us of the death of Moses and it raises an extremely interesting point. Why is it that no trace of his burial ground has ever been found? I believe, as do most esotericists, that Moses "translated" his body. To most people this is a strange idea but I don't know why. In metaphysics, we believe that we have the

other gods you will be erased from the mind of God and you will perish in oblivion." But in the 30th chapter of Deuteronomy he says: "If you repent and turn back to the Law, God will make you whole again." Here for the first time we are given a concept of a God who is not merely a stern God constantly demanding something from us.

We might ask what happened to Moses? Now that he was nearing the end of his life, do you think he suddenly gained a new spiritual insight? I don't think so.

Moses always knew that God was Infinite Good, but his people had not been ready for such knowledge. He had been with them a long while, he had trained them well, he had instilled in them much of the truth, but now for the first time he felt he could reveal to them that this God he was constantly talking about was also a God of Love. We begin to see these events through Moses' eyes. These Israelites, this very self-willed, stiff-necked people begin to accept a new principle. Moses had ranted against any deviation from the worship of the one God; now, suddenly he says: "If you repent." Now the word repent does not mean a cringing, self-accusation; not at all; it really means to lean against or lean back, to return to the original teaching — minus the sackcloth and ashes. The sackcloth and ashes only pertain to man; God is not interested in this. He is only interested in what we think and feel. So Moses is telling the Jews that if they have sinned; if they have gone astray and have done the things he warned them not to do — if they repent and turn back to the Law, God will make them whole again. Verse 11 of this chapter states: "for this commandment which I command thee this day, it is not hidden from thee, neither is it far off." It is not in heaven, neither is it beyond the sea.

Then come the words familiar to every metaphysical student (verses 14-15): "But the Word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, death and evil." This is the crux of the entire metaphysical teaching; it is what Moses and Jesus both came to teach. Now what is the Word so near to us? The Word is the Presence which is within us, which animates us, the Presence of God which is Life itself. If there is a situation we find unpleasant we may "speak the Word." This means that when

on the throne, although he was only eight years old. Josiah was instructed by the priests and it was during his childhood that the Assyrians were overthrown and their empire entirely demolished. The Jews, to some degree, got back their sovereignty, and they decided (probably at the behest of the priests) that their temple had to be restored. This temple had been in Jerusalem and was completely torn down. While rebuilding it, they found the book of Deuteronomy in an old collect box. This was about 621 B.C. When it was read to Josiah he realized that this was the Law, and that his people had to live by this Law. So, all of the altars and shrines that had been erected during the preceding centuries were torn down; the only place where one could worship was in the temple at Jerusalem.

From that time on, on the Holy Days, New Year and the Day of Atonement, all of the Israelites had to make a pilgrimage to the temple at Jerusalem. But when Josiah died, his authority died with him, and so did the teachings of the book of Deuteronomy. We saw this happen in Egypt under the rule of a wonderful man, Ahmenhotep IV. He discovered the idea of the one God and changed his name to Iknahton. During his reign the worship of the one God was the true religion of Egypt; worship of any other god or gods was forbidden. But with his death, Egypt once again reverted to a belief in polytheistic worship.

The Jews, of course, never went that far; but they lost the spirit of the Law and substituted the letter of the Law in its place. This is fatal for any religion. And so we find Judaism immersed, not in the spiritual teaching of the Law which Moses gave, but in innumerable ritualistic duties that had to fill the day of the "good" man. The Jews "could not see the forest for the trees." They lost their spiritual center, and this is indeed a tragic thing. There is an amazing prophecy in this book. It says that if the Jews do not obey the laws of Deuteronomy, they will be scattered among the nations of the earth. Knowing the history of the world, isn't this a fantastic statement?

Moses was, indeed, the first of the real prophets, and combined this gift with his genius as a law giver. And as we read Deuteronomy and other parts of the Bible — for instance Ezekiel and Isaiah — we will find some amazing prophecies that have since come to pass. Prophecy is one

of those subjects about which we can argue interminably. There is a section of this book, Chapter 18, that is a devastating indictment of anything that has to do with prediction or any other phase of occult science. Moses knew them all. He graphically tells what happens to people who follow soothsayers and seers. Now, prophecy is a strange thing. Why was Moses against it; why is practically every metaphysician against it? For the very simple reason that there are two kinds of prophecy. The one emanates from the subconscious mind and is inevitably wrong; it is terribly dangerous and very foolish to follow. The other kind emanates from the God within you – but there are few of us who have made that contact with God. Only by this kind of contact, with the God within, can we really know, and really see, and really say: "This is so and will happen in this way."

You must realize that no one – except our own I AM – can predict for us, because each one of us has free will; each one of us is an individual with certain aptitudes and propensities and a free will to execute them. For instance, if I decide to walk down 58th Street rather than 59th Street, nobody is going to be able to decide this for me. And I can change my mind and walk down Broadway if I should suddenly want to. So can you. This is an act of our free will. Then, too, most prophecy and prediction are a meeting of two subconscious minds, influenced by conscious desire. It is the ability of a person to focus on the subconscious of another and instinctively or psychically get the "feel" of what is going on in the subconscious mind of the other person. Then the person who had his subconscious mind read is told what is going to happen. But no one really knows what is going to happen, for while the subconscious mind knows all there is to know of the past and the present, it has little or no idea of what the future has in store for us. If the subconscious mind could foretell the future, there would be no reason for anyone of us to be in metaphysics; why try to make a demonstration when all we have to do is ask our subconscious mind what is going to happen and leave things in its charge. The subconscious mind only knows that if such and such a thing happened in the past, it could happen in the future. I stress the *could*. But there is no guarantee that it will – for don't forget our free will.

thing. The remaining verses (15-28) of this long chapter concern the curses that apply to those who do not obey the Law. (You can't imagine how many unpleasant things can happen to you until you read it.)

But, we must remember that Moses was really only trying to make the Israelites realize that the only way that they could achieve a full and happy life was to obey the Law. He wanted them to remember that they were taken out of Egypt and given a brand new life, and brought to the Promised Land so that they could live this new life; and he wanted them to keep it and not violate the Law of God. So he warned them, in every way he could, what would happen if they did not live up to the beliefs and obligations of this new life.

He also probably knew it would not be too long before they would fall back to their old ways, for in Chapter 29 they are warned not to forsake the covenant; "That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: That he may establish thee today for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob." (29:12-13) Then at the end of the chapter, after Moses again emphasizes the laws that must be obeyed to bring about peace and harmony, we find a text that is most interesting: "The secret things belong unto the Lord our God; but those things which are revealed belong to us and to our children forever that we may do all the words of this law." (verse 29) What do you think are "the secret things that belong unto the Lord"? They are the spiritual powers and the inner knowledge given to us when we obey and live by the Law – they are the things that grow with the soul as it develops and are here called "the secret things." Moses is saying: "I have given you all these laws; I have told you how to use these laws; they have been revealed to you. If you live by these laws, you will some day be ready for others – the laws of the spirit, the laws of the inner knowledge. But first you must obey all the laws I have given you in preparation for the other deeper laws you will then learn."

Moses repeatedly tells the Israelites: "If you worship

and Ebal, symbolize the right-hand path and the left-hand path of inner development. We are also being told that Moses had complete power of the Word, for when you bless a thing you multiply it, and when you curse a thing you diminish it. In metaphysics, when we bless a thing we are making a demonstration, we are claiming our rightful power; and when we curse a thing, we are denying the power of the Word. This section is telling us symbolically that Moses had the power to choose – the power to claim (bless) or to deny (curse). Also, according to the Cabala the number six means service. In other words, Moses had the power of the Word which he used to serve his fellowman. The twelve tribes symbolize the power he had to mold his own life.

At the end of this chapter we are told, among other things, not to give false judgment. What does this mean? Simply that we are not to criticize anyone, and are not to jump at conclusions; we are supposed to weigh everything that is said and done and try to remain unbiased in our viewpoint. Verses 20-23 concern the idea of incest. In the preceding chapters we have learned that when a man dies, his brother must cohabit with his wife so that the family name may be perpetuated. But he may not have sexual relations with any other member of the family. The reason Moses stressed this fact is that incestuous relationships were very prevalent in the civilizations that lived near the Israelites, particularly the Egyptians. As you know, practically all the Egyptian dynasties were carried on by brothers and sisters who married each other so that the family strain would be kept completely pure. The Israelites took the same idea and refined it. The brother-sister relationship of the Egyptians was forbidden, but Moses gave them the laws to follow so that the family name could be preserved, for the family was the bulwark of Israel. These laws had to be strictly followed; it was an order of God.

Chapter 28 deals with the blessings that shall be given to those who obey the Law. Here we are shown the results of the Law in Action. You and I know that if we use the Law properly, if we obey the Law diligently, we are going to have perfect health and happiness; we are going to achieve fulfillment; we are going to find perfect peace and prosperity. The first fourteen verses of Chapter 28 spell out for us what will happen when we do and think the right

But on the other hand, that which we call the Presence of God not only knows the past but knows the present and the future as well. However, it isn't going to tell us before hand every little step of our life. Only when it is necessary for us to know, we will be told. And when our I AM tells us we find that no matter what the outer picture looks like, its prophecy will come true. But nobody outside ourselves can tell us such things – only the Presence that lives within. This is the only prophet, the only foreteller. And in this section at the end of Deuteronomy 18, Moses instructs us how to tell a real prophet from a false one. It is a very lovely passage. A few centuries later, Jesus said it perhaps more simply: "by their fruits ye shall know them." But here Moses, the law giver and the prophet, gave an outline of what was going to happen to his people if they discarded his teachings and followed the advice of false prophets. He spoke of captivity, and misery and of being scattered over the face of the earth. And we have seen these things come to pass. Remember Moses followed no voice but the voice of the God within him.

Moses had attained that degree of spiritual development known as the Third Initiation or the Transfiguration. This is why he could combine the role of authority and the role of prophet. He established for his people laws that came from God. They knew from past experience, after the years he had been their leader, that when he said something was going to happen, it did. Because Moses never told his people anything that was not true. A few times they didn't believe him, and they found themselves in serious trouble. Not because Moses was unkind or that he took pleasure in punishing them (I think Moses suffered more when he punished the Israelites than they did) but because they were a stubborn and rebellious people. But they eventually learned that this man had a particular gift and that it was given him by God. They knew he was the voice of God. He was and he gave his life for them for they all entered Canaan except Moses.

Now, the book of Deuteronomy really contains three speeches of Moses. The first speech comprises Chapters 1-4:43; the second Chapters 4:44-28:68, and the last, Chapters 29-30:20. The death of Moses takes place in Chapter

34:1-12. No one understands where Chapter 27 in the second section (Chapters 4:44 to 28:68) comes from. It certainly is a random addition just as Chapter 35 in Isaiah has absolutely no connection with the chapter preceding it, (although it is one of the most beautiful chapters in Isaiah.) But this second section of Deuteronomy was actually the first book of the Bible that was taken to be the word of God. And it is this book that is the foundation of all Bible teaching; and it is this book that Jesus studied and quoted more than any other book of the Old Testament, including the Psalms. There are some 83 references to Deuteronomy in the New Testament.

Have you ever asked yourself why God did not allow Moses to enter the Promised Land? The Bible tells us that it was because he was being punished by God for what seems to be a very slight omission when he struck a rock for water. I think that is an old wife's tale. Theologians believe, and it isn't difficult to see where they got the idea, that a great leader is always sacrificed as a vicarious atonement for his people. So to them Moses is pictured as the vicarious atonement for the Israelites, just as Jesus is believed to be the vicarious atonement for the entire human race. One of the ideas I think we ought to clearly understand is this concept of the vicarious atonement. I know this statement may shock some of you, but do you realize the ambiguities of formal religions are due, primarily, to their lack of inner spiritual experience? Anyone on the path of spiritual development – call it the life of the soul or an understanding of God, not only the Infinite God, but the God in you – knows it is utterly impossible for this God to select one human being to be punished for the sins of all the rest of us. Now why do I say this? Well, suppose I murdered a man and one of my friends decided to atone for the crime that I committed. He could not do so; physically or spiritually it would be an impossibility. Yet we are asked by formal religions to believe this is so.

Theology does not explain how this could happen; it does not explain how any human being could attain a greatness that no one else has achieved. The only so-called rational explanation given us has been the idea that there has always been a theory of sacrifice to God, and the Great Sacrifice means that the leader gives his life for his people.

by means of martyrdom and self-mutilation.

The 16th verse of Deuteronomy 24 is extremely interesting. It says: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." On the surface this seems to refute what we had been told in Exodus – "the sins of the fathers shall be visited on the children unto the third and fourth generations." How can we reconcile these two seemingly different texts? It is not difficult to do so if we understand that the book of Exodus is written on a more esoteric level than Deuteronomy – in fact, most (not all) of Deuteronomy is quite pragmatic. In the "sins of the fathers" text, the father is the symbol of the mentality and the children are the ideas, deeds and words that the mentality brings forth. If we are negative in our thinking, then the children we bring forth – our ideas – are going to be negative and unpleasant. This negative result (the sins) will continue to have unpleasant results – unto the third and fourth generations – until we do something positive to alter our situation. This is the metaphysical idea symbolically expressed in Exodus. But in Deuteronomy Moses says very definitely that each man is responsible for himself. Here the same idea is given to us in a language that each individual can readily understand. It is the same message given in another form. You see, the two texts are really quite compatible.

Chapter 27 is also quite remarkable. The Israelites are once more advised to obey the Commandments, and in verse 9 Moses says: "Take heed and hearken, O Israel; this day (the day the Jews crossed over Jordan) thou art become the people of the Lord thy God." Then Moses gives orders to the twelve tribes of Israel. Six tribes are directed to stand upon Mount Gerizim and bless the people; and six tribes are to stand upon Mount Ebal and curse the people. Now this is one of the few esoteric places in Deuteronomy and symbolizes the progress of Moses. If you recall, the fact was stressed that Moses had come to the point in his spiritual development where he had the choice of whether or not he wanted to go on with his soul growth – that is, whether he wanted to go on at this particular time. He was, as we know, at the stage of the Third Major Initiation. After you have completed this Initiation, you can no longer use your spiritual power for evil. The two mountains, Gerizim

takes, it is usually due to a lack of understanding rather than willfulness; usually their motivation is correct. I am very much in favor of "Honor thy father and thy mother." I don't think it is an old-fashioned idea but a very new one; in fact, I think disrespect toward parents is one of the basic ills of our times.

Moses also taught us to be courteous and kind, not only to our parents but, as he put it, to the stranger within our gates. Every problem of human relationship can be handled with kindness. There is no excuse for rudeness. It takes little to be considerate and well-mannered. I have very little use for the person who is not; it is something we can all cultivate. Moses stresses the necessity for being honest and helpful to our fellowman.

In Chapter 22 he discusses the penalty of homosexuality for the first time. Homosexuality was practiced by the primitive peoples who were neighbors of the Israelites. It was indulged in during the sexual orgies that were prevalent in most social cultures of that era – in fact, it was practiced long before the time of Moses. (In the first chapter of Paul's letter to the Romans, he minces no words concerning it.) Moses was concerned that this perversion would spread to Israel. He warned his people that this practice is very definitely "an abomination to the Lord, your God." It cannot be tolerated. He then enumerates the rules of chastity and the necessity of leading a normal healthy sex life.

In Chapter 23:1-2 there is another point which shows Moses' use and knowledge of the ritual of magic. The primitive religions of that time believed in castration, and Moses very definitely says that eunuchs are not allowed in the congregation of the Lord. The human body is not meant to be defiled in any way. Moses being a real occultist knew that as we approach the stage of development known as the Great Initiations, the first requirement is a completely healthy and perfect physical body. Countless people down through the ages have practiced many forms of mutilation in the name of religion. This is an appalling thing. But Moses makes it very clear that we are unable to worship the Lord our God in His holy temple if our body is mutilated in any degree. It is sad to realize that for hundreds of years the churches have been influenced by well-meaning but sick people who thought that love of God could only be expressed

I think that sacrifice and bravery are wonderful things. I believe people have done fantastic heroic deeds, but I do not believe this has anything to do with the idea of salvation. Jesus could not – and *would* not – change the Karma of one human being. Nor would Moses.

Do you think Moses sacrificed himself for his people by not going into the Promised Land? What good did he do his people by not doing so? I don't think he could do any good by such a sacrifice and I don't believe this is what happened. Moses had reached that stage of spiritual development called the Third Initiation. When you reach that stage you have the choice of remaining where you are on the spiritual path for a while. Mount Pisgah is the place where Moses left this world and Pisgah is a symbol of the elevated consciousness. Now before Moses could have entered the Promised Land, in a symbolic sense he would have had to undergo the Crucifixion. The Crucifixion (the Fourth Initiation) is the valley between the Third Initiation (known as the Transfiguration) and the Resurrection (the Fifth Initiation). The Initiate, when he gets to that stage of the Third Initiation, knows what is coming and he has a choice whether or not he wants to take it at that time.

Perhaps I can make this clearer to you by a simple comparison. You and I, being adults, can make certain choices in our lives; a child cannot do so because he is incapable of understanding, he is unable to realize all the implications of such a choice. Therefore, the child has to be directed by an adult who instructs him. But when we get to the stage of the Initiations, we are mature spiritual beings and we can make our own choice. God does not sit on a throne and direct us or punish us or reward us. No, God does not work in that way. God is Mind, all-embracing, all-compassionate Mind. Now against this we have in this section of the Bible a picture of a Yahweh who at times seems to be a God of Love and at times a God of Wrath, a God who is very definite about what he wants from His people. His intermediary, Moses, was the only human being at that time spiritually developed enough to contact the Presence of God within himself. But Moses certainly knew his people and he realized that they were incapable of understanding a God of Love; he had to portray this God within him as a God they could understand, a God of Power and of Wrath.

Some Bible authorities say the Jews could not live up to the Mosaic Code because it was much too idealistic and that human beings, either then or now, are just not developed enough to do so. Writers say the same thing about the Sermon on the Mount. They call it a wonderful philosophy but impossible and impractical for people to live up to. I don't think many people have tried. Certainly not the Israelites during the Exile; they would never have understood a God of Love. Their God had to be a God of Power. And yet, this God that Moses talked about constantly showed flashes of a great love for his people. But the Jews misunderstood this God, even as we still misunderstand; they thought the Love of God was given only to the person of Moses, just as we think that the Love of God was given only to the person of Jesus. We too seem to be incapable of realizing that God has just as great a Love for you or me – and He has, you know. But we don't realize it anymore than the early Israelites realized that God's Love wasn't the sole property of Moses.

Nor did the Jews understand the true significance of Moses' life. It was not a simple thing to lead three thousand people out of Egypt into the wilderness, give them a moral code to live by, and guide them for forty years – and do all this with a minimum of antagonism. But now he knew his work was done; he knew it was time for him to go on, and he did. We are told that he did not die but that he was "translated." Only a man of tremendous spiritual power can become "translated" – only a few human beings have been able to take this physical body and dissolve it back into the elements. Moses is not a symbol of vicarious atonement anymore than Jesus is. Moses had finished his mission and passed the reins on to Joshua. Incidentally, I think that one reason for his decision not to go into the Promised Land was the fact that he had killed a man. And even though Moses had killed in a fit of rage for a just cause, that does not justify the act. He had to pay Karmically for his act and he did not have the power to quite reach the ultimate good that say Jesus did. At least not in the lifetime recorded in this book of the Bible.

We find in Deuteronomy something that is quite different from the other four books of the Pentateuch. In the

are emotional conductors and contain the essence of the person. The hair and the nails are used in the black magic rituals that are practiced to maim or destroy the enemy. Moses, by shaving the head and paring the nails, purified those who came under the influence of the Israelites; this act has the same meaning as the sacrifice of the heifer. Both are acts of purification.

Another point that Moses stressed is very important – in fact, it is far more important than we realize – and that is that rebellious sons should be stoned to death. We have constantly read that children are told to: "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." (It would be a good idea if we took a little of that advice to heart.) There is no doubt that it is a perfectly horrible thing to stone children – no matter how disobedient they may be. But let us try to analyze what this commandment of Moses really meant. First of all, as a people dedicated to God, every individual, regardless of his years, had to carry out the commandments of God. This included the Fifth Commandment. But, in addition to the literal meaning of this commandment, there is also the esoteric one. "Honor thy father and thy mother" refers to the mentality (the father) and the emotional nature (the mother). We are being told that if we don't take care of our minds and our emotions, we will be in the symbolic position of petrifying our souls and becoming like stones, which will lead to our destruction. But more important is the fact that it is necessary for the person who is truly searching to find his God to honor his father and his mother – both in a physical and a symbolic sense.

We still do not realize that when we are negligent, unkind or inconsiderate to our parents (no matter how we try to deceive ourselves about it) we develop that very unhealthy thing, a guilt complex. It manifests itself in many ways; sometimes as a frustration, sometimes as a violent discontent; but most often as a feeling of misery which we try to forget. But the more we try not to think about it, the more we rehearse in our minds episodes when we know we have been wrong. None of us have been perfect children. Moses shows us the ultimate result of disobedience to our parents. I do not think most people warrant such a drastic punishment. Most people live up to the highest they know. They do the best they know how, and while they make mis-

some degree involved, even though we never heard of any of the people in the case. Again we find that Jesus taught the very same thing when he said in the New Testament: "Inasmuch as ye have done it unto one of the least of these my brethren, you have done it unto me." (Matt. 25:40) You must never forget that we are all part of the race mind. For instance, at a lecture during the war I said that each and everyone of us, to some degree, contributed to the conflict. We were not quite as responsible as Germany, of course, but we all did our share by allowing the Germans to continue their horrible acts, etc. In fact, nothing good happens to which we don't contribute and nothing evil happens in which we don't participate to some degree also.

Moses knew these laws and instilled in his people the idea that spiritual immunity could be obtained by an act of sacrifice. Since blood contained a vital quality, the loss of it resulted in the death of a human being. This loss of blood could be compensated for by the death of the animal. That is why animals were sacrificed – their sacrifice, symbolically, atoned for the guilt of those who had committed a violent act.

On the other hand, in Chapter 22:6 Moses said to the Israelites: "Be very careful that you don't disturb a bird in the nest." This statement is quite different in tone, isn't it? Furthermore, in 21:10-14 this primitive people (don't forget this was thirteen centuries before Jesus) were taught how to treat the women they had taken captive in war. If any man fell in love with a captive woman, he must give her a month to recover from the grief of her separation from her home. Are we as humane today? In these chapters of Deuteronomy we see a tremendous edifice of strong and vital human relationships being built.

There is also another interesting reference to captive women in this section. The law is imposed that before a man can take a captive to wife, she must shave her head and pare her nails. The reason for this is very interesting and goes back to magic. The people who were taken prisoner were worshippers of magic and the Israelites who were their neighbors also knew a lot about it. They believed that power is resident in the hair and the nails (remember the story of Samson). In Haiti and North Africa where voodoo is still practiced, people steal the combings of hair and the parings of nails of their enemies; they believe that these

other books God had to be obeyed, for He had made a covenant with his children. Now a covenant is an agreement between two parties. The party of the first part said: I will be your God and you will be My people, if you obey My law; and the party of the second part said: You will be our God, we will be Your people, and we will obey Your law. And they signed and sealed it. But the Israelites did not live up to their end of the bargain and finally they lost their close contact with their God. Even their leaders failed them. When it was finally restored to them through their prophets, Amos, Hosea, Micah, and Isaiah, these prophets were only voices crying in the wilderness. And then when their deliverer came, a man for whom they had been waiting for centuries, they had so lost touch with the spirit of the Law that the only thing that they looked to this man for was the restoration of the physical kingdom of Israel. When He said: "My kingdom is not of this world," they accused Him of being a false Messiah. And they disowned Him. This is one of the great tragedies of mankind.

For you see the purpose of the Bible is to show us that there is no Yahweh who is going to punish us. God never punishes anyone; we punish ourselves. But in everyone of us there is an Indwelling Presence Who is Love and Understanding; a Presence Who knows everything there is to know about you, about me and every other human being. This Presence waits for us to invite Him to become a part of us. *But* He will never force Himself on anyone. God has perfect manners; He always waits until He is invited; He will never come unbidden. And until we really seek Him, no matter what we say, or what we do or what we think, we will never find Him. This is what Deuteronomy is telling us; it has a different tone from the first four books we have studied. In Deuteronomy it is not the rituals or the sacrifices that bring you close to your God; it is the motivation of your heart that interests the Lord your God Who is within you.

In this book we discover that Moses, at the end of his life, finally felt he could tell his people a little bit of the truth about God. He could tell them that God was Love, and that Love should motivate the action of every human being. And he added: "He will be to you a God, and you will

be to Him a people, provided you love Him, and you act in accordance with His Law." But in the time of Moses (and a long time afterwards) what people could only understand was the fear of the Law. They had to obey it or else they would be punished. When they became a little more mature they realized that knowledge and power came from this Law. And as they learned to use it they began to love the Law. They began to understand that it was not the Law that ruled them but it was the love of God which encompassed that Law, and by following the Law they could live gracious and fulfilled lives. The Law did not punish, the Law instructed them and guided them in ways to make life the thing they wanted it to be. And with that knowledge came wisdom.

Deuteronomy is not a book of violence but a book of faith. It tells us very simply that the Law is given to us by the grace of God. Without this Law there would be no universe. Obey this Law, fulfill this Law, and your lives will be fulfilled. This is what we are told in these opening chapters of Deuteronomy.

DEUTERONOMY, CHAPTERS 21-34

In Chapter 21 of Deuteronomy we see the beginning of the judicial system as we know it today. The priests have now become the judges of the misdemeanors and the crimes of the Israelites. Their verdicts are final and must be carried out. A heifer is sacrificed if an innocent man is found murdered (21:1-9) and there are several reasons for it. First of all, a heifer represents the body and is that which has to be cleansed. You will notice that the whole community is summoned to participate. Blood has always symbolized the vehicle of the spirit and it is considered to have a particular energy. The Hebrew word for it is *Nephesh*. We are told that the people involved bathed their hands in the blood of the heifer and in doing this absolved themselves before their God of any guilt of the murder – they thought they were escaping the Karmic result of their act. To them this was the way of expiation; this was the way of atonement.

This symbolic act was one of the old pagan customs. The early Hebrews, particularly those who had come in contact with the occult teaching of the Egyptians, understood the symbology of the energy that is in the blood. This symbology is also inherent in the statement in the New Testament at the Last Supper; "This is my blood; this is my body." The wine and the bread are also the symbols of it. Blood is indicative of the emotional nature and has a certain vital spirit; it was that vital spirit which was liberated in the sacrifice of the heifer. The blood of the animal represented the blood of the slain man.

Another thing that the Jews believed in (though probably only Moses and a few other knew why) was that when a crime is committed in a certain locality, the whole community is, to some degree, tainted by it. Even today nobody likes to live in a house where a crime has been committed. It gives one an unpleasant feeling, not exactly a feeling of fear, but there is an aura in the atmosphere with which we don't like to be associated. We feel contaminated and, to

I wonder how many of us realize that each of us has a "personal contract" with God? We do, you know. It is called a "covenant" in the Bible. And do we realize how frequently each of us has broken that contract?

Do we further realize that God has never broken His part - nor will He ever do so. He holds it forth for us to sign countless times, and He patiently waits for us to mature spiritually, for when that time comes, He knows it will then be a permanent contract.

That day dawns, when each of us says, "I will arise and go to my Father."

M. M.

The outstanding book of the Old Testament is Deuteronomy. It is not only the summation of the life of Moses, but it contains the teaching that Moses himself really believed in, - and that was that God had already given us everything we needed.

It was now up to us to use it properly, in accordance with His Law, and if we do that, all will be well with us.

The saying, "to be as meek as Moses" does not mean to be a door-mat. It means to respect yourself and your fellow-men - and to put God first in all things.

M. M.

DEUTERONOMY, CHAPTERS 1-12

In the book of Deuteronomy we are given a different picture of Moses — not Moses, the law giver, or Moses the intermediary between a stiff-necked people and their God, but Moses the man, a powerful and warm human being. The time has now come when he no longer feels it necessary to be firm with his people, to make them behave. His work is done and he knows it. And as we read this resumé of the ideas he has given us, we begin to understand the terrific love this man had, not only for his God, but for his people. There is a great pathos at the end of his story, a touch of regret that he is not going to enter the Promised Land. But just a touch of regret, for Moses completely believed in and followed the commands of the God within him. He has told us the story very simply and beautifully, and we cannot help but love him for it.

Remember that Deuteronomy is the second teaching of the Law. Here we are not given the Law from the point of view of "thou shalt" and "thou shalt not"; we are given the Law as instruction in a way of life. This is what Moses devoted his life to giving and as he talks to his people in this book he emphasizes each point of the Law very succinctly. Often in the books of Exodus, Leviticus and Numbers the Law was obscure because of the complexity of ritual, of symbols and the thousand and one other details Moses had to devise for this wandering people.

But we often overlook what I think is the most important point of the whole Judaic teaching (and it is given to us very clearly in this section). This book very graphically tells what happened to the Jews — the adventures, the miracles, the liberation of a people, the saga of a God who took these people and shaped their destiny. But concerning all this Moses says: "I had nothing to do with it. I was only the intermediary between you and your God. Do not worship me; worship your God." We all forget this fact, but it should be something that we never should forget. This is

who shaped the belief of the Christian Church. It seems to me that if some of these people had really listened — and don't forget most of them were students of the disciples who had been with Jesus — if they had really listened they would never have formulated the ideas of sex they did. But they did not listen. Their ideas were not the ideas that Jesus taught nor his disciples. The idea that sex is an indecent act was not taught by Moses or Jesus anymore than the idea that human life is to be martyred. From the beginning of Christianity the concept of sex was distorted.

Moses took life as he found it and to him it was very beautiful, every aspect of it; and he did a magnificent job in teaching his people how to live it. In his love of both his God and his people, he worked out a fantastic way of life, and if we followed it — not all the rituals but the high points of it — we would make continual progress in our upward climb towards spiritual development. And if we followed the Beatitudes our lives would be completely changed in a week; but we read the Beatitudes as we read the Old Testament and say: "In this day and age, we really can't live that way." The truth of the matter is, we've never tried it.

For instance, the Ten Commandments are very simple: once you master the first one, the others will not be too difficult. None of us will commit murder or steal or commit adultery and we all try to honor our father and our mother. The stumbling block for all of us is that first commandment: "I am the Lord thy God, thou shalt have no other gods before me." Of course we say: "I don't worship any false gods; I only worship God." Yes, but the point is we don't worship God. We worship our own particular God on our own peculiar Sabbath. When things are going well we remember to say "Thank you, God," but if we have a pain or an ache what do we say? "I wonder if it is cancer?" If we are short of money we cry: "Got to be very careful; I can't buy that new dress I want." Whenever someone does something we don't like, we spend all of our time thinking about how we are going to get even with him. All such thinking is false worship. If you really want to remake your life, study and try to live up to the teachings of the Ten Commandments.

sex and then have man torture himself because he is not supposed to use it. Moses knew this and so he strengthened the idea always held by the Israelites – that sex was a perfectly normal relationship between a man and a woman in the state of marriage; that people were meant to be married and to have children; and that people were not to abuse the sexual function. This was an idea unique in any religion before that time. Sex was not prohibited by the Levites, the high priests – they also married. And you will recall that Moses was married twice. What is more, both times he married outside his own religion. His teachings gave the Israelites a healthy attitude toward sex, an attitude no other religion has advocated. To this day the Jews still have it.

Moses made the family the center of group existence; it was the cornerstone of Jewish culture. Moses instilled the idea that a man should marry and have children, and that these children should carry on the family name. The Jews have been prolific from earliest times – for a man like Jacob to have twelve sons was not unusual. Isaac who had only two sons was unusual. (I'm sure you remember the story of his great love for his wife Rachael.) The idea of family, the idea of sex as it pertains to married life, should be perfectly normal and healthy. But in the two thousand years that have passed since Jesus, sex has become degraded. There is nothing unclean about it: the thing that is unclean is our attitude toward it. We have become ashamed of it because we have been badly conditioned about it. But when we return to the Old Testament we find a perfectly healthy approach to sex. The Israelites were quite right, this is the way God created us; if we were not to have children through sexual relationship, God would have created another way for us to have them.

I always ask people who believe in the practice of celibacy: "How do you think we're going to continue the procreation of the race? Speak the Word and have the Idea give birth to a child?" Sex is a perfectly simple, straightforward proclamation of life and is to be no more or no less important than diet or the ritual of worship. All these things have their place in the continuity of our life. Moses made this very clear. Unfortunately, too many of us have forgotten it. So did many early Christians, especially those

the great truth that the Jews have given us. Jesus said this also, but only in Judaism is this idea actually the basis of a religious ethic.

In every other religion symbols are worshipped. (Look what has been done to Jesus.) But Moses said, very simply, that the Lord your God has done all the things you attribute to me. He reminds them that when they were gathered at Mount Horeb, they had heard the voice of God. They had heard this sound and it was transmitted into words. But they saw no corporeal substance. He then gives the most magnificent description of Spirit – the meaning of the phrase "God is Spirit" – in the Bible. What Moses heard and what the Israelites heard was not actually a voice. It was a communication between the God within them and the God within Moses that made it real. Moses, because of his great development, was able to do this. It is called clairaudience. This communication only lasted a moment, but at that time the Jews were developed enough to be able to receive it. Moses had this ability all the time; he always walked and talked with his God.

But he also made it very clear that he was not to be worshipped, that he was not the one who did these things; he only acted upon the advice of his God – and his God was also their God. He taught them that it was God who brought them out of Egypt, through the wilderness, to the borders of the Promised Land. Never once did Moses take credit for anything. How many people, with the exception of Jesus, were able to be so humble? Even Paul was reminding people of the infirmities he was not letting bother him. But the very fact that Paul mentioned his infirmities shows that he unconsciously wanted sympathy. And I am sure that if Paul, the great psychologist, was really pressed on that point he would have admitted it. But not Moses; Moses never complained. Moses accomplished a super-human task and then renounced all credit for his actions. All this is told in the first thirteen chapters of Deuteronomy. It is one of the great explanations of what God as Principle really means.

These chapters also answer a lot of questions that people have asked from time immemorial, and probably always will. The Jews thought they were the chosen people of Yahweh, Jehovah, but to them Jehovah has assumed a

most personal aspect; He is a powerful God who wields the power of life or death over them, and Who seems to frown as often as He smiles and performs miracles. If He is pleased, He does wonderful things for them; if He is displeased He punishes them brutally. At times Jehovah, Yahweh, has even told them to kill people of other tribes. In 7:6-8 Moses explains that Yahweh chose them because he loved them – loved them even though they were not a strong people nor a particularly good people. In fact, they were a weak people, very weak. But in spite of this something was done for them (even though what they did was actually done by themselves). And so they will inherit the land of Canaan and possess it. They are told to kill other people, not because Yahweh is displeased and the other people must be punished – not at all. These other people who have broken the Law and have erred must be punished because they have gone against the concept of God.

Here in Deuteronomy we have an interesting bit of ancient history. We are watching a race that had found God supplant a people who worshipped false gods and have fallen away from the Law. This is the Law of Karma, the action of God as Principle, taking place on a grand scale. Moses explains what is happening and tells them that if they keep the concepts of the Lord, things will go well with them. Wonderful things are promised in 7:12-26. But those who do not keep the Law will meet with death and destruction. However, Moses was dealing with an ignorant people, a people with little spiritual knowledge, and he had to make it appear that a personalized God (Yahweh, Jehovah) was talking to them directly.

Of course, there is the Presence of God Who lives within each and everyone of us. He is a personal God; and there is the Power which controls everything within us, without us and around us. Moses explained to them as we would to a child that God had not chosen them because they were good, but because they were weak and had suffered enough. (Some religious sects teach the "way of suffering.") But the time had come when they were to reap good fortune, and the peoples who had caused the Jews to suffer – the Egyptians, the Assyrians and the Babylonians – now had to suffer. Again we see the working out of the Law of Karma –

In this section there are several things this man instilled in his people that we should consider. We know he was an initiate. Not only did he have a tremendous spiritual relationship with his God, but he was able to make that relationship a part of everyday life. It was not something to which he retreated because the world overwhelmed him, it was something that he lived day by day; he acted upon it to the utmost in his physical, daily living. He was a real mystic – not a sick one who spends his life in martyrdom.

Some people think that what he taught was crude and bloody – the sacrifice of animals, the stoning to death for certain crimes, the mutilation of a person. How can this be the teaching of a highly spiritual person? Remember that the Jews lived among civilizations that were steeped in worship of idols and worship of magic. All kinds of weird rites were practiced. Don't forget, these people came from Egypt, which was a hot-bed of idol worship and magic; they were the neighbors of various tribes that completely believed in idol worship and all kinds of occultism. The Israelites, Moses said, were chosen to be the people of the One God. Actually, God did not choose them; Moses, who was so highly developed that he experienced this One God, knew that he had to say this in order to teach people how this God was to be worshipped. He gathered these people and made them his own. And he taught them by instilling in them the idea (but in terms that they could understand, although they seem crude to us today) of spiritual as well as physical cleanliness.

Other religions of that period indulged in sexual orgies (read Fraser's *The Golden Bough*) as well as magical rites and extreme forms of occultism and black magic. Sex, and unfortunately it is still true today, has always been treated as an experience unique in itself. In many ancient civilizations, and in some peculiar cults today, sex is worshipped instead of God. Some Eastern cults believe that they are wiser than God and say that there should be no sexual activity. People who insist upon such taboos always amuse me. We know that God is Perfect Good, that He has given us everything we need for our life; but we are also to use everything, not abuse it. I do not believe in a God who would give man, His own creation, a thing like

In the world in which we live money is our greatest false god. In some way or other, we are all afraid of it and we constantly limit ourselves by our fear. We say: "I can't do this, I've got a very small income; I can't do that, I must budget myself; I can't do this...." We forget that the body and the life are the temple of the living God, and to live in fear is no way for God to live. Money – rather the fear of the lack of it – should not rule our lives. If we believe in the Law of Supply, the Law of Tithing, we need have no fear. But we must really believe to truly understand.

In this section of Deuteronomy we are better able to see what Moses was capable of – there was not one phase of life that he did not encompass in his advice and instruction to the Israelites. He gave them a tremendous spiritual knowledge which most of them were not able to understand, but they accepted this knowledge because they revered him and feared Yahweh. You might say: "Do you think that's good?" I think that it is better than nothing at all. If we are restrained from committing a murder because we fear the punishment we will suffer if we are caught, at least that fear has some positive value. True we had no moral reason for *not* committing the murder, but at least we did not kill. In the same way the Israelites were being indoctrinated slowly but surely with a pattern of what we know as Law. Moses not only taught them the spiritual law but he devised a complete ethical and judicial code.

He evolved a dietary law that was necessary because in those days there had to be some means of sanitation in a hot climate and a primitive country where hundreds of thousands of people lived. In Deuteronomy 26 and 27 he gives the sanitation laws which were to be followed during the time of war. It is interesting to notice that he said: "If you do this, you are clean, because the Lord thy God wants you to be clean." He did not tell them the reason for the sanitary measures was that they would probably be taken violently ill or that there would probably be an epidemic of some disease. Instead he instructed them and deliberately instilled fear in them so that they would obey the Law and learn to use it. But it is sad to see, as we progress in our reading, that not even Moses was able to keep that spiritual flame alive; a few hundred years later, the Israelites fell by the wayside.

God as Principle in Action. We should not forget that the Law works in the same way in the twentieth century as it did in the time of Moses, and it always will. Moses explained that misfortune does not occur because God wants to punish his people, it occurs because a people have misused the Law of God. And inevitably anyone who "sins" must pay for it. "Sin" is a word I dislike intensely; it has too many theological and moralistic overtones. I use it in its original sense meaning to miss the goal, to not fulfill the Law of God.

So now we can realize that this new idea given us in Deuteronomy is that Moses revealed the existence of the Presence that lived within him and his people – the Presence that had given them the Ten Commandments. The details of setting up a social, ethical, moral and economic system were devised by Moses. But the Decalogue itself was a gift of God; it is God's word. Before this a covenant had been made, the God within Moses had told him this is so. In Exodus (Chapter 3) Moses agreed to take his people out of Egypt, but the covenant was that God would liberate them and help them if they obeyed His Law. If they did so, Principle would work for them. To show the Jews how to live up to the demands of the Law, laws were devised as we saw in Exodus and Leviticus. They are particularly emphasized in Deuteronomy: "Thou shalt have no other gods before me." "Thou shalt love the Lord thy God with all thy soul, with all thy might, with all thy strength." And finally we have the great commandment of Judaism and Christianity: "Here O Israel, the Lord our God is one Lord." "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." If you obey this law, the people are told, and really put God above anything else in your life, then your life will be what it should be.

And then Moses, the man who taught them how to perform a ritual, and told them its meaning, also told them how to pray, how to sacrifice, how to settle debts, how to do this, how to do that – this man makes it emphatically clear that all these things are secondary; the only thing that really matters is what you have in your heart. "Love the Lord thy God with all thy might, with all thy heart, with all thy strength." This is what the whole book of Deuteronomy is about; its Great Commandment, "Hear O Israel" reverberates through its pages like a bell. When the scribes

asked Jesus what was the greatest commandment, He answered: "The Lord thy God is one God and thou shalt have Love to one another." This is the cornerstone of belief: never worship a human being, any human being. Never worship anything that you can physically see.

You should worship God as Spirit, for only Spirit is God; you worship Him in Spirit and in Truth, just as Moses taught the children of Israel. Did they do it? Only for a short while. When difficulties arose they left the path and wondered why this should happen to them. When you and I get into trouble, we also wonder why. We make all sorts of excuses for ourselves, but actually whatever happens to any of us happens because we have, even momentarily, strayed a bit off the path. Until we return to it things do not go right. The moment we divide our allegiance between God and something else, no matter what, that moment we are in difficulty, and we begin to have trouble. As Moses made extremely clear, only God is to be worshipped, and He is invisible for He is Spirit.

Only by doing what we know we should, in accordance with His Law can we worship Him, and if we do, the covenant that was made in Exodus applies to you and me. People think that the covenant only concerned the Israelites who escaped from Egypt, and their offspring; they do not realize that it concerns every human being who wants to be party to the agreement. The covenant is — *not was* — an agreement between God and man, and this agreement applies to all of us if we are willing to live up to it. The moment we put our signature to it, we are bound to God. God always lives up to His contracts. Do we? Until we do, we will find ourselves in difficulty. Chapter 13 is devoted to the warning Moses gave the Jews concerning the prophets, men he called "dreamers of dreams." These prophets would tell them to worship other Gods. But beware! The moment you do worship these false gods, you have broken your contract with your God. In no uncertain terms he said these prophets would be put to death.

The interpretation of the symbology of this passage is most interesting. It means we will have to undergo a test. What kind of test? Never forget that only the metaphysical schools that teach (no matter what their approach might be) the availability of the Presence of God within you are the

to get back but because we want to. If we tithe with the desire of appreciation to God for our physical needs, and with no thought of recompense we find our supply is increased as if by magic. For the law is: like attracts like. But if we say: "Dear God, I'll give to you if you give to me," then you defeat yourself and insult your God. Tithe only because you want to, and because you recognize that God is the source of your supply. Tithing should be as normal a gesture on your part as daily meditation, and you should never count the cost. I don't mean that you should tithe beyond your means or anything of that sort, but tithing should become a normal activity. This is one of God's laws that Moses repeated over and over again. The Jews obeyed Moses, at least in this respect, and financially they have, for the most part, always prospered. But unless you tithe spontaneously, it will boomerang; for your attitude toward it symbolizes your belief in the fact that "God is the source of my supply." It is amazing what fear most people have about money, and tithing to us is always symbolized by money.

People will gladly tithe their time, but only very rarely tithe their money. I never suggest that anyone should start tithing until he understands the principle of it and fully wants to give. Any other reason is just as foolish as the thinking of people who believe that they must love God because if they don't, He is going to dislike them and punish them. Don't tithe until you grow into the understanding of it. When you do — that is when you get into the rhythm of tithing — when you are in need of something in your life, it will be supplied. Then you know that God is your only Source. It does not matter what the source is that brings it to you (God has many ways) but you will get what you need. This is the Law and nothing can change it. But we must learn to believe in it. How many people do you think — forgetting the Old Testament for a moment — believed Jesus when he said: "Sufficient unto the day is the evil thereof." "Take no thought for the morrow, look at the lilies of the field, not even Solomon in all his glory was arrayed such as these." Did they believe him? Not very many did. Yet he demonstrated these very statements time and time again.

elites away from the idea of pagan worship until they accepted and began to follow his teaching. Today we read our Bible and say: "Weren't they crude, weren't they primitive?" Are we so much better? Don't most of us believe in the false god of materialism, the almighty dollar? There is nothing wrong with money, of course, but it is our attitude toward it that is wrong. Deuteronomy in the section under discussion deals with this very subject.

Probably the most misquoted text of the statements of Paul is "Money is the root of all evil." Paul never said this. What he did say was: "The *love* of money is the root of all evil." Notice he did not say money was evil. Now in these chapters of Deuteronomy a great deal is said about tithing. This was first mentioned in Exodus and very much elucidated in Leviticus. A tenth was chosen as the tithing offering. One is the number that represents the individual and 0 is the number that symbolizes the Infinite – in other words, 10 symbolizes the individual's participation with his God. Perhaps you have read the letter Diagnetus, a Greek converted to Christianity, wrote to his friend explaining why he had changed his belief. He wrote (I paraphrase): "I know it's very difficult for you to believe in an Invisible God, as I now do, you being a Greek worshipper of many gods; your gods are of gold, and silver, tin, brass and wood. But wood decays, the brass and tin rust, the gold and silver must be hidden in a safe place. What kind of gods are these? Not much wiser than you are the Jews who, while believing in the Invisible God, feel they must constantly give Him the things He gave to them, otherwise He would be displeased because He needed them." This portrays a very beautiful picture of tithing as most people understand it.

Actually tithing is one of the most important spiritual laws that we have and Moses discussed it at great length, for tithing should make us realize that God is the source of all our supply. He said God is our life, and we should give back to Him one tenth of what we have. Now every seven years was a year of release for the Jews; at that time, all unpaid debts were cancelled; but Moses insisted that unless we were really sincere in our helping and giving, it didn't mean anything. This is true, for we should not practice the principle of tithing for what we are going

ones that will never get you into any trouble. The schools that can get you into trouble are the ones that claim there is a spiritual hierarchy on the next plane. This is what is meant by "having other gods before me" – these are the false prophets. There is no reason for us to believe otherwise. The Bible tells us on every page that we have direct access to our God. Any religion or any teacher that teaches the necessity of an intermediary between you and your God – whether it be a minister, a priest, a master or a guru – wants us to worship a false prophet.

Certainly everyone should study and try to live in accordance with metaphysical principles, but only *you* can bring your God into your life. No one else can do it for you. We can gather together and discuss what we know; we can meditate together, but nobody can do more than that for you. Certainly a healer can help you solve a particular problem; but no healer, not even Jesus, can live your life, nor should he want to. The Ten Commandments tell us how to live. They are your Commandments, they are my Commandments. These words were meant for you and me, not only for tribes of wandering Israelites who lived thirteen hundred years before Jesus. These words were given to them when they were on the verge of the Promised Land. This applies to us in exactly the same way. If you have problems that do not clear up quickly, sit down quietly and meditate on the Ten Commandments and you will soon see where you have gotten off the path. None of us are anywhere near sainthood yet, and when we have a problem that does not respond to treatment, there must be something in us that is wrong. Let us put the blame where it belongs and look for the difficulty in ourselves. When we do we will find it. That is just what Moses is telling his people.

Moses makes it emphatic that the Jews prospered in the wilderness because they were a holy people and reminded them what God did for them (Chapter 11). In spite of all the difficulties and the hardships, the forty years of exile were the golden age of Judaism. This was when they found the one God and gave this belief to the world. "Now you have prospered," said Moses, "and you are going to receive the wonderful land of Canaan. Unlike the land of Egypt where you had to dig ditches to get water from the ground, this will be a land of hills and valleys and it is watered by

your God." And then in 11:13: "And it shall come to pass, if ye shall hearken diligently until my Commandments." Doesn't this also apply to us? We always remember God when we have difficulties but the moment things get a bit smoother, we no longer have time for meditation. Moses warns them that if they forget the source of their supply, they are going to get into difficulty. This is exactly what happened.

In Chapter 8 when he was recounting the miracles God had done for the Israelites, he told how they were fed when they were in the wilderness. Then he added: "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live." (8:3) This is a very metaphysical statement about Speaking the Word. And in 10:16-17 he said: "Circumcise therefore the foreskin of your heart, and be no more stiffnecked. For the Lord your God is God of gods and Lord of lords, a great God, a mighty and a terrible, which regardeth not persons, nor taketh reward." This is a very beautiful description of God as Power. We are to put God before everything else, not only verbally but emotionally. A little bit further on (10:20-22) he says that fear is not fear in the sense that we understand it, for God does not want anyone to fear Him. The word "fear" originally meant reverence and love. Of course, in the beginning of this saga, Moses presented a God who is to be feared. If his people did not obey the Law fearful things would happen to them. But as they grew a bit, the Israelites began to have reverence for the Law and finally they reached a mature knowledge, understanding and love of the Law. In the beginning, when they were held by fear they did not even know what to love God meant. They worshipped an idol, not because they loved it but because they were afraid not to. If they didn't propitiate this God, whoever he was, bad things would happen to them; and it took Moses a long time to make them realize that Yahweh was not a God who was going to punish them if they committed a misdemeanor but a God who was a God of Love. This is what he says time and time again in Deuteronomy.

It's quite a different teaching than we have been given in Exodus, Leviticus and Numbers. In those books we certainly did not hear too much about Love, but now that Moses is preparing to leave them, he freely talks about the God he

temple. We don't believe that we have to take various sacraments to incur the pleasure of God, for the only sacrament we can offer is our life and the manner in which we live it. This is our sacrament. We don't believe that we must perform innumerable rituals to appease and propitiate God, for we believe that the ritual lies in putting God first in our life and keeping our thought positive. Yes, we believe these things *but* – some of us believe we are going to be killed by an H bomb, some of us believe that if we don't dress properly we are going to get sick, some of us believe in the power of money, etc. These are our gods and we fully believe in them. Aren't these false gods? We should know that if things go wrong in our lives, it is our own fault. We should know that we have the power to change our lives. We should know that we must keep our thought positive, yet we still give power to this, that and the other thing. Each of us has our own false god in whom we avidly believe.

Whatever we believe in we give power to and it becomes a god to you or me. If we believe in a Great Intelligence whom we cannot see and never will and that each one of us is a part of this invisible Intelligence, if we have complete faith in this Intelligence and know that we have to live up to Its precepts – then nothing in the outside world can touch us, because this God is more powerful than anything else in the universe. Saint Augustine said "Love God and do as you please." That is all we have to do. Whenever we find a weakness in ourselves, an Achilles' heel, we should do something about it and rectify it. When we have done this we should find another weakness and rectify that. We should do this all our life. Yes, it is difficult to do but there is only one way to do it – keep trying. Anger, jealousy, criticism, hatred or any of the things that we must contend with daily and are the offspring of fear, must be rooted out. Let's not fool ourselves about them. We are worshipping false gods. The Bible says this from Genesis to Revelation. The Bhagavad Gita says it, Laotse says it, Buddha says it, the Upanishads say it – yet none of us have really learned to listen.

This is what Moses is saying very graphically in Deuteronomy. What's more, he claims the penalty for disobedience is death itself, and gradually weaned the Isra-

will." The higher we evolve in spiritual consciousness, the more our will becomes one with the Presence within, so that then "I and My Father are one." The only way we can do this is by constantly seeking the Truth, not the truth of soothsayers, but the truth of what God says to us. This is the only way we can evolve.

The great teachers and prophets of the Bible knew this, and they also knew that they were dealing with a superstitious people who were living in close proximity with pagan worshippers. Remember that at first the Jews worshipped a God only because this God had done things for them. (The Israelites did nothing until God, through Moses, made them do it.) It was only gradually, after they received their demonstration, that they started to believe in the One God. Each time a "miracle" occurred, their enthusiasm mounted; yet, as we know, this was not enough to make them believe completely. They were human just as we are. We can see "miracles" occur in our lives, and for a short time we are terribly thrilled; then, gradually we take things for granted and fall into our old routine. This is what the book of Deuteronomy is warning us against. "Thou shalt love the Lord thy God with all thy heart, with all thy might, with all thy strength." Worship no other gods before me, no false idols. We don't worship false idols today, but if you attend one of the ritualistic services of some organized religions, you would think we did. Many people believe that if they light a candle and say a prayer, the candle is an aid to making the prayer come true. Others believe that if they fast for a certain period of time that God will hear them and make them holy. We are all guilty of such and similar beliefs. "Thou shalt have no other gods before me." It is true that most of us in metaphysics have outgrown the religion in which we were raised. If we had been satisfied with that religion we would have continued to follow it. There must have been some dissatisfaction, consciously or unconsciously felt, that made us look for something else.

So we smugly look at other people who worship in other ways and say: "How very strange." We don't believe that the "House of God" is only in a church or temple, for we know that our God is within us, and the body is His

really worships. This God is not yet the God of the Israelites; this God of Love is the God of Moses. We are given a beautiful picture of a man who had a fantastic mind. What he accomplished no one has ever duplicated; and when one considers the circumstances in which he lived, one realizes the superhuman obstacles he had to overcome. But he did it, and finally of his own free will (not God's will) he decided that he had had enough of this life and would not enter the Promised Land. So he put his people in the hands of Joshua and Caleb and told them what was expected of them. And I am perfectly sure he knew because he warned them enough, what was going to happen; and I don't even think he was disappointed when they fell from grace, because next to Jesus he knew more about the human heart than anyone who ever lived.

It is important for us to study the things he thought most important for the Jews to remember. First of all, there is to be no paganism, no worship of anything but God. Man is not to be self-righteous; remember that whatever good things happened were the work of God, not man — or as we say today, we should have no spiritual pride. There is to be no self-exaltation. Be careful of your ego. And finally he pointed out that we should not think we are so all-important that the universe cannot go on without us, for it certainly can. He cautions against our tendency to overestimate ourselves. To do that is fatal. Moses showed us the true relationship between God and man. God is the Source of all, but God expresses Himself through man. Man desperately needs God, but God also needs man. If that were not so, God could not work out his Divine Plan on earth.

Moses states this beautifully, but at the same time he warns the Jews. They were surrounded by people who believed in the worship of magic; and, as the Israelites advanced further and further into the Promised Land, they came into contact with these people. The Israelites became fascinated with psychism. (We are just as much interested in it today — human nature hasn't changed much, has it?) The thing that Moses warned about took place, and the downfall of the Israelites began. It was not their interest in the occult that brought this about, for from the point of view of research a study of the occult is very valuable. But the Jews made the error of worshipping such knowledge (false idols).

And when that happened the pure idea of God, the One Presence, the One Power, became completely adulterated; all contact with this One God was lost and their difficulties began.

The great tragedy of this particular segment of the human race is that since the days of the Old Testament only a few men have appeared in the Hebrew race to guide them – men with the vision of Moses, Isaiah, Joshua and Ezekiel. This vision has been replaced by the dry letter of the law. The mysticism of Moses and Isaiah; the mysticism of the prophets, David (the most worldly of them all) and Solomon, has vanished. Only here and there do you find a glimmer of the old teaching. Today the main conflict between the various branches of Judaism revolves around the Torah, the Law, and the Talmud, the commentary on the Law. Most people follow the teachings of the Talmud. What we should do, no matter what our belief may be, whether Jewish or Christian, is to return to the original source of our belief, the Bible. And if we were to make a list of what Moses actually said (particularly in Deuteronomy) and what Jesus actually said and compare them, we would find an amazing similarity. Jesus often repeated what Moses had taught, proving that Jesus studied and revered this book. Deuteronomy was his Bible.

I am sure as you study the Bible, you often think of the Israelites as a primitive people. But, really, are we so very different? Aren't we just as primitive in our ways – except for a veneer of intellectuality – as the early Israelites? Recently I was reading *A Treasury of Early Christianity* by Anne Freemantle. The first part of the book concerns Clement of Rome who was born in the year 30 B.C. and died about seventy years later. In a letter written to some of his student followers, he asked them to pray that he be sent to the arena and be torn to pieces by wild beasts so that he too, could enjoy the martyrdom of his Lord, Jesus Christ. Here we have a man born in the era of Jesus, a man who was acquainted with Peter or Paul and possibly even John, and yet he completely misunderstood the teaching of Christ. To him the only way one could attain holiness was to be martyred. Clement is not alone in his belief, many of the early Church fathers believed that to be crucified or dismembered by wild beasts or to suffer untold indignities was the height of religious development and made one holy.

the lower part of our own nature.

That is the danger, and that is why Moses drastically removed everything he could from the path of the Israelites that would in any way lead them into temptation; he knew the fascination the subject has for most human beings and the many dangers that can result from such an interest. He made the Israelites believe in the One God: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage; thou shalt have no other gods before Me" (Exodus 20:2-3 – The First and Second Commandments).

In Chapter 18:10-14 every form of occultism is enumerated from forcing children to walk through fire in order to propitiate the gods to astrology. Moses warned the Jews not to indulge in such practices and to follow no false prophets. However, although Moses ranted against "false prophets" it does not mean that he did not believe in the existence of the true prophet. Chapter 18:15-22 gives a description of the true prophet, and Moses admits he is one of them, for he says (verse 15): "The Lord thy God will raise up unto thee a prophet like unto me." Actually, Moses was the first of a long line of magnificent prophets. He said there was only one way to tell a true prophet from a false one; that was if what he said would happen came to pass. Jesus said the same thing; "By their fruits ye shall know them."

One must admit, however, that some predictions of "ordinary" people do come true, for there are people who have a genuine "psychic" gift. But the greater percentage does not, and I suggest you stay away from so-called fortune tellers, "psychics" and "mediums." I admit we all are a little curious about such things and sometimes ask ourselves should we or should we not go to a clairvoyant? It is a choice between our free will and Divine Will. If we ignore Divine Will we are apt to get into trouble, for Divine Will is always right; it's our free will that causes the difficulty. That is another reason why Moses, and later Isaiah, Jesus and Paul tried to prevent people from having any interest in occult things; the only thing we should be interested in, the only God we should have, is "the Lord thy God." The Hindus have a wonderful statement: "In submitting to Thy will, I make it possible for Thee to do my

with him. Pagan societies practiced such form of mutilation because they believed that doing so would enable them to have contact with those who had died. Today we do the same thing in a more refined way; we call it spiritualism. It plays an important part in the lives of many people. Moses warned against it. It was absolutely forbidden by law that anyone should be involved with such things. Jesus also castigated such a belief in Mark 3:28-30 where he says "Verily, I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies, wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, 'he hath an unclean spirit.'" So you see the sin of idolatry was considered a terrible sin, worse than adultery or murder. Moses emphasized it time and again because civilization at that time was completely enamoured of it and there were, and there still are, many different forms of it.

What is the unclean spirit that Jesus referred to in the quotation given above? An "unclean spirit" could be an entity from the next plane who has made contact with a person on this plane. Such things are possible. This unclean spirit can possess a person who becomes psychologically weak through the use of alcohol or drugs. It can ruin the life of such a person until this unfortunate individual is afraid to make a move unless the entity allows him to.

The other meaning of "the unclean spirit" is that you have failed to keep yourself pure. This is the sin against the Holy Ghost – The Holy Ghost is a symbol of manifesting the spirit of God – because if you sin you cannot attain integration until you have completely erased it from your conscious and subconscious minds. From the esoteric point of view we may call "the unclean spirit" metaphysical schizophrenia. Moses and Jesus were completely against seeking contact with discarnate entities through mediumistic means. And you remember when Jesus chased the devils out of the man, he had contact with them; he saw the entities. There is no doubt of that. The thing to remember is that such a horrible thing can never happen to any of us unless we allow it. If we indulge ourselves, we can become so weak that we have no protection from either entities or

I believe that the people who followed Moses in their fumbling way were nearer the truth of God, and were far ahead of us in solving the problem of finding ourselves. For I am afraid that most of us feel as did the early Church fathers – the only way to glory is through the path of suffering and self-pity. But this is not the religion taught in the book of Deuteronomy. Chapter 19:13 says: "Thou shalt be perfect with the Lord thy God," and Jesus also said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) I don't think self-destruction is the way to achieve this.

But let us return to Deuteronomy. The main theme of this section is that ritual is important, but only as a discipline. Another theme that dominates this book of the Second Law is: "I am the Lord thy God, thou shalt have no other gods before Me." We begin to understand that Divine Mind formed this nation, but we should not think that God Himself came down from heaven to do so. That is mere anthropomorphic daydreaming. But what did happen was that a man of great spiritual understanding realized what had to be done to bring this people to a belief in the One God, and he did it. His methods and ideas from the judicial to the esoteric, were completely sound and completely normal. Unlike the early Church fathers, there was no martyrdom and self-pity involved in it. Today, the Mosaic Code is still the basis of our legal procedure and his ethical code is still unparalleled in the history of religious writing. This man stood at the helm and guided the Israelites and taught them and led them until they were a powerful nation. And they were for a few hundred years, until they stumbled and fell, even as we still do today.

Put God first — This is the gist of this section — and it is as important for us to understand and follow, as it was for the early Israelites.

We all have "secret rooms" in our hearts where we do not let God enter. These "secret rooms" contain our fears and doubts to which we give power by believing in them. Whenever we find ourselves worrying about a problem, — or fearful of a person or thing — stop. Then remind yourself that you really believe that God is in you. Remind yourself that you are His child, and that all your needs are in His keeping. Decree your good, as the child of God, and give thanks for seeing it manifest now.

M. M.

DEUTERONOMY, CHAPTERS 13-20

We do not realize what the power and influence of the belief in magic dominant in other nations had upon the Israelites. Moses, who was highly trained in occultism, knew how dangerous this belief could be. In Chapter 13:10 we find that whoever worshipped false gods, such as the sun, the moon or the stars, was put to death by being stoned. This seems particularly harsh and cruel, but it was a necessary decree, for the Canaanites, the Amalekites, all close neighbors of the Jews, were worshippers of magic. And their beliefs were often preferred by the Jews rather than the moral code of the One God as taught by Moses. In Chapter 19 the people are forbidden to tear down a tree or to plant one. Symbolically this is extremely interesting. Do you remember in Leviticus and Numbers we read that it was forbidden to build more than one central altar; and that the altars were always to be made of wood? Now the Canaanites worshipped the goddess Ashtera and her symbol was the tree. Whenever a tree was planted or whenever a tree was taken down, it was for the express purpose of worshipping that tree as God. In order to eradicate this belief, Moses made it a law that to destroy or plant a tree was punishable by death. Fraser got the title of his book *The Golden Bough* from this cult of tree worship and readers of his book know that such worship was prevalent throughout the beginning of mankind's history. So this became a great sin. But the real sin for which those thousands of encamped people were really accountable was not tree worship — although it was put in that form — but the sin of idolatry.

And then we find in Chapter 14:1 it says: Ye are the children of the Lord your God; ye shall not cut yourselves, nor make any baldness between your eyes for the dead." This also was a pagan custom, in the same way as in some parts of India it is still the custom that when a husband dies, his widow is placed on the funeral pyre and burnt