

Diagrams for Living

The Bible Unveiled

By

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Preface

THE PRESENT volume fulfills another promise made by Emmet Fox to his students and friends to "unveil" a cross section of the Bible in narrative form; not only to make the Bible come alive for the modern reader

but also to open up to his consciousness the diagrams for living which the Bible has veiled in symbol and allegory.

To quote Dr. Fox: "Some people wonder why the Bible has to be unveiled at all, and the answer is that the Bible is written in symbol and allegory, for many reasons, but chiefly because that is the only method by which the teaching could be made fit for every kind of person at every stage of spiritual development in every age. While the Bible contains much authentic history and biography, it also contains a great mass of parables and allegories. The chief difficulty in modern times which intelligent people have had to meet is that they have not understood that some of the things in the Bible which used to be taught as fact are really allegory, and contain great diagrams of our personal destinies."

This book has been compiled from the hundreds of lectures and class lessons which Emmet Fox delivered to tens of thousands in such vast halls as Albert Hall in London; Carnegie Hall in New York; the old Hippodrome and the Manhattan Opera House, where audiences numbered five to six thousand twice a week; the Biltmore and Astor Hotels; the Palace Hotel in San Francisco; and many others in the United States and abroad.

Your Wrestling Angel

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

GENESIS 32:24

You are an important person with a glorious destiny and you have a wonderful biography

written about you. It is a very different biography from the usual kind because in addition to being a personal history in which both achievements and shortcomings are noted, it shows you how to overcome difficulties and problems, and how to give expression to the deep aspirations that lie hidden in your soul. It outlines diagrams for living so that you can take the necessary steps to make your life worth while and interesting. This biography of you is called the Bible, and, whether you realize it or not, you are on every page from Genesis to Revelation.

The Bible is written in symbol and allegory. Some people know that; yet they continue to read the Bible in the literal way and consequently miss its message of spiritual power. The veil is still over their hearts, as Paul remarked. What do I mean by "symbol"? According to Webster, a symbol is a "sign of . . . an idea." It is not the thing itself but it represents it, as the dove is a symbol of peace, and palms are a symbol of victory. In the parable of the Good Samaritan, a real man did not go down from Jerusalem on a particular day, nor did a certain Levite actually pass by. Jesus told the story to illustrate a point. In like manner, the story of Adam and Eve is an allegory to explain great spiritual Truths. - The reason why many people have given up the Bible is that they have taken it literally, whereas the Bible was meant to be taken spiritually. They say, "the story of Jonah and the whale cannot be true." Of course it is not true, in a literal sense.

It is an allegory. Nor is it true that the Prodigal Son was a certain young man who went into a far country and then came back and was wined and dined by his father.

These things are parables that come to life and reveal diagrams for living when we have the spiritual key.

Everything in the Bible is significant. All the characters, both male and female, illustrate and dramatize certain states of mind that could and do happen to people in this present day, in New York or Paris or Tokyo. The Bible is not just ancient history: it is a living thing for today.

You can find yourself in the Bible, but there is no guarantee you will be pleased when you do! However, if you do not like the picture you see, you can always change from one Bible character to another. In this great play the actors cast themselves. If they do not like the role they find themselves in, they can change to another because the Bible gives us the key to transforming life.

Just as every character in the Bible symbolizes a state of your soul, so does every incident in the Bible signify something which can happen to you. Abraham moving into Canaan; Jesus at the lakeside; Jesus going up to Jerusalem; Paul on the Road to Damascus - all these represent dramatic, powerful, colorful events in your life today, the things that either age you and give you heartbreak, or lift you up to new levels of joy and accomplishment. They are dramatic, symbolic diagrams for living to show you how you can come out of limitation and find real happiness.

Every name in the Bible has a meaning. For that matter, all names have a meaning. Your name represents the idea of you and your life. The life of every man and woman is a parable of the things that have happened to

them since they were born. You were born in Los Angeles or Paris or Berlin, let us say. You went to certain schools and churches. You got such and such a job or entered this or that profession. You married or stayed single. You lived in a particular place and did certain things - good things or bad things, wise or foolish things. Your whole life is a parable which symbolizes the kind of person you are, and your name sums up that parable or represents it. In like manner every name in the Bible has a special meaning, representing certain faculties or conditions of the human soul.

The geography of the Bible is significant, too. Egypt, Palestine, Assyria, Babylon, the Mediterranean - all have symbolical meanings. Every river, mountain, lake, desert, etc. represents certain states of consciousness.

Numbers also are used to convey definite ideas and principles. I should point out that the number six - the six-pointed star of David - represents the Old Testament.

Six means labor. The Old Testament was founded on the commandments of Moses, which means hard work. It is an external thing but better than nothing.

The New Testament expresses seven, and it is the movement from law to grace.

Paul has a good deal to say about grace. When we understand the Jesus Christ teaching we are no longer under the law but are under grace.

And finally, the letters of the Hebrew alphabet are particularly significant and have a symbolic meaning that runs through

the Bible. Jesus makes reference to this when he remarked, "One jot* shall in no wise pass from the law, till all be fulfilled."

** The smallest Hebrew letter or one tittle*

The Bible has a center line, a backbone as it were, which hangs upon two ideas, one in the Old Testament and one in the New. In the Old Testament it is the word ISRAEL. In the New Testament it is the name JESUS CHRIST. Israel in the Old and Christ in the New; one preparing the way for the other, and each complete and negating the other. They are major keys in the dramatic diagrams for living found throughout the Bible.

Israel in the Old Testament means a man and it means a nation, but more importantly is used symbolically to dramatize your life. Israel concerns your health, your job, your family, your finances, and your every personal problem. They are the things which are bound up with the story and the unfoldment of the history of Israel in the Old Testament.

The story of Israel began with Jacob, one of the most interesting characters in the Bible. There is something painfully familiar about Jacob. He is so very much like our own dear selves. He is not the saint or the mystic. He is every man, the man in the street, you and me. He was selfish, made many mistakes, and did some outright sinning. But there is much more to Jacob than that, just as there is more to each one of us. In spite of all his shortcomings and mistakes, Jacob was uneasy in error. He was always yearning for the higher thing. He had a real desire to be better. Isn't that like ourselves? Isn't that the story of the whole human race? We get off the path, we have our problems, but through

it all we know there is something better that we can aspire to.

And so the story of Jacob, as indeed the whole of the Bible, gives real clues to the handling of our life and our problems. We might say they are diagrams for living as we act and react in certain ways. The story of Jacob has all the charm of a fairy tale, yet it deals with cold reality, for Jacob was a real person; and his wrestling with the Angel is a great incident in the history of the human race.

Jacob was uneasy in error and that was his outstanding virtue. There is only one thing that can keep you out of the kingdom of God, out of health, happiness, and true success - and that is lying to yourself and refusing to face up to things. That was not one of Jacob's faults. He had made many mistakes, but he had prayed many times and had overcome them. Indeed, when Jacob was not doing wrong, he was praying!

Does that sound like somebody you know? The account begins with Jacob starting back for his own country. He had very much wronged his brother Esau. That sometimes happens in families. One brother takes advantage of another. Jacob, with the connivance of his mother, had stolen the "blessing" which rightfully belonged to Esau. Consequently, as Jacob started back with his family and servants and flocks and herds, he feared reprisals from his brother - the most natural thing in the world. Jacob had a guilty conscience.

Symbolically, Esau and Jacob, who were twins, represent the lower and the higher nature. Esau represents the lower, the animal nature that has to be redeemed and

overcome by Jacob who represents the higher nature.

You may say, "That is very strange. Jacob was a very mean fellow, dishonest, selfish, cowardly. He was the reverse of everything we mean by a gentleman."

That is true. Jacob was all these things and more. The Bible in presenting its characters does not try to cover up or gloss over the bad points just to give a good impression. That may happen with an author writing a biography of a well-known person. But not the Bible. It tells all about its characters, and it uses them to portray states of the human soul.

Esau means "red," the red earth. He stands for material man. But Esau was not really a bad sort. He was rough and materialistic. He might raise his fist and punch you in the nose, but you always knew where you stood. He was a rough, obvious kind of fellow.

We are told that the infant Jacob, as he was being born, grabbed hold of the heel of his brother Esau, the first born. The heel is always symbolic of the weak point in man. Achilles, the hero of The Iliad, had a vulnerable spot in his heel. He was held by the heel by his mother when she dipped him into the river, the waters of which made one invulnerable. A very convenient river to have! Where her hand held his heel, that spot was not affected by the water, and afterward he was conquered by being pounded in that exact place.

In the Bible, too, the heel stands for a weak spot and everybody has one, or two, or perhaps more. The heel is the part of the body that contacts the ground. Esau's weak

spot was his love of material things, his willingness to sacrifice his inheritance for a mess of pottage prepared by his brother, Jacob.

So Esau stands for your material life, for your concept of yourself as a material being before you come into Truth. I didn't say before you come to church. I said "before you come into Truth." It is much easier to come into church than into Truth.

If you identify yourself in a purely human and material way John Smith or Mary Jones, age forty-five, a father who drank and a mother who didn't love you, annual salary of \$10,000; but unending indebtedness, unable to get about too much because of a weak heart, etc. - then you are Esau.

But Jacob, with all his faults, is the spiritual man. That is why Jacob is the Supplanter, which in Hebrew literally means "one who takes the place of another."

This is symbolized in the Bible account by his catching hold of his brother Esau by the heel - Esau's weak spot. The spiritual idea supplants the material. It is a story of spiritual development. The material man, Esau, is supplanted by enlightened man who knows he is fundamentally a Prince of God with great potential spiritual power.

In the beginning, Jacob had great faults; but something happened to him - and that is the whole theme of the story. Jacob was changed more completely than any character in the Bible. In the long line from Adam to Jesus, some characters improved tremendously' some deteriorated terribly, but no one changed like Jacob. This is why he is so constructively important for us. He

shows us the way for the return to God and freedom and harmony.

When we really know and understand Jacob he becomes the most consoling figure in the whole Bible. There is not a fault that you may have that Jacob did not have in the strongest degree. There is not a weakness you would like to overcome nor a mistake you would like to rectify that could not be found in Jacob too.

But then something happened to Jacob. He had been away from his home in a foreign country. He turned and started back home, full of fear and trembling that his brother Esau would retaliate for the wrong Jacob had done to him. He feared not only for his own life, but also that of his family and servants, and the loss of his vast possessions. He knew that everything was at stake.

What did he do? Turn to God first? No. He did as so many of us do. He began to rearrange outer affairs. He divided up his flocks. He put the handmaidens in front - people who he thought did not matter very much. He put them first in the line of danger. Then he took the wife that he did not care for very much, Leah, and she was put in second place. And then the wife he cared for, Rachel, and his favorite child, were put in the ' e safe place. How like ourselves! We try to arrange a cavalcade so that the things that we set store by will be a little safer than the things we think we can spare.

Then he sent servants ahead with presents to appease his brother. He drew up elaborate plans so that all might not be lost. And that is what most people do.

They write letters. They see people. They make inquiries; they run around, wearing themselves out. They do the outer things first.

Finally, Jacob, who deep down had a real longing for God, came to his senses. He decided to turn to God. The Bible says, "And Jacob was left alone." Read Genesis 32:24-32,. There are only nine verses, but it is a literary masterpiece. "Jacob was left alone." A very telling phrase. When the great struggle comes you will always be alone in facing the problem. That is your test. At that time, seemingly encompassed by the terrors of hell, if you turn to God you are going to meet the wrestling Angel. It is something very worth while. You will have taken a great stride forward on the spiritual path, and you will find yourself a new man or woman.

Well, Jacob was left alone that night. Darkness or night is one of the great Bible symbols, meaning trouble and limitation. Struggles always come in the dark night of the soul, in blackness and despair. "And there wrestled a man with him until the breaking of the day." Later on we are told it was an Angel, but it seemed at first like a man. Our problems are never sublime. They always affect life here on the human plane. It is only later on when the thing is over that it takes angelic form, and we can look back upon the problem as a bad dream. The struggle lasted all night, symbolic of the fact that sometimes difficulties take a lot of prayer and treatment, until we see the dawn of a new day.

"And when [the Angel] saw that he prevailed not against him, he touched the

hollow of [Jacob's] thigh." And the Angel said, "Let me go, for the day breaketh."

And Jacob said, "I will not let thee go, except thou bless me." Jacob, with all his faults, had a real faith in the power of God. He would not accept anything less. He was almost exhausted, everything gone but his faith in God, but he would not let go.

When the dark hour comes and we have to struggle, seemingly alone, that is the time if we hold fast to the Truth, if we will wrestle with our idea of God - that is he time when we are going to get our closest link with God and take our greatest step forward.

And the Angel said unto him, "What is thy name?" And he answered, "Jacob." And with that the Angel said, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

The struggle was over; the problem was solved. Esau, his brother, good, generous soul that he was, rough, tough, coarse, crude, honest, forgave him, and Jacob was safe. But Esau could not have done this either if Jacob had not first met the Angel. Jacob's grasping the heel of his brother Esau at birth was prophetic of the fact that when Jacob was redeemed, he also redeemed Esau. The soul which is illumined, the soul which accepts God, redeems the body.

More important than this, Jacob knew he would never have to meet that problem again. As a result of this experience he came to realize the unreality of matter and the allness of God - or as the Bible says in its Oriental phraseology, "Thy name shall be called no more Jacob, but Israel."

Jacob had changed. He had a new name. As soon as you change yourself through prayer, your real inner name changes. Now, it is not simply a matter of changing your name. If you are Bill Brown or Mary Smith, changing your name would only upset the income tax people and the landlord, but it would not change the real you. You do not change the inner man by changing the outer name.

Jacob became Israel, and Israel is one of the most significant names in the Bible.

It is the central idea that runs through all the Bible, beginning at the 11th Chapter of Genesis with the call of Abraham, and ending with the Book of Revelation.

The Balanced Soul

And God said unto him . . . thy name shall not be called any more Jacob, but Is- ra- el shall be thy name. ... And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins. *GENESIS 3 5: 10, 11*

UNLESS one knows the meaning of the word Is-ra-el and what an Israelite is, he does not understand the Bible at all. In the Bible an Israelite is anyone who is seeking God. It is not the same thing as being a Hebrew. A Hebrew is a member of a certain race, perhaps the oldest race. In the Biblical sense, anyone who is seeking God is an Israelite whether he is Christian, Hebrew, Mohammedan, Buddhist, or of any other religion. If one is not seeking God, he is not an Israelite whether he is a Hebrew or not.

If you are seeking God, if you believe in God and in prayer, you are an Israelite.

You may make all sorts of mistakes, but if you are trying your best to find God, you are an Israelite in the Biblical sense.

This is important because the Bible is full of promises to Israel and things that will happen to Israel. We are told, "Be fruitful and multiply.... kings shall come out of thy loins." Elsewhere it says, "Thy seed shall possess the gate of his enemies."

People used to think these were material promises to the Jews, but obviously they are not, because it is now getting on to over four thousand years, and the Jews have never been a powerful nation in the material sense. Since the taking of Jerusalem in Old Testament times, they have nearly always been persecuted as a people.

In other words, these promises did not apply to Israel as a race of people. They are studies in consciousness and apply to all people who are seeking God. If you are really seeking God, not pretending to yourself or others, but really seeking God, then your seed, as the Bible promises, will possess the gate of your enemies.

You will get your health, freedom, understanding, and true place.

The gate is the strategic point. This was especially true in the old world where they had walled cities. Those who had possession of the gate, had possession of the city.

It is relatively true in this age. For instance, the gates of New York City are the bridges and tunnels leading into the city. There are

also gates to the world such as the Suez and Panama Canals, the English Channel, and the Dardanelles, and that is why nations go to war over them.

In your personal life, the gates are the strongholds of consciousness. These are the sentinels we set up which allow certain ideas and beliefs to enter our minds.

The Bible, in giving a kind of overall diagram for living, promises that if we will really put God first we will triumph over our enemies - those negative thoughts and conditions that come into our lives. God does not have to be the only thing in your life but He must be first. If you are honestly putting God first, then you are promised triumph. That is the covenant or agreement between God and man.

Jacob becomes Israel

Names are significant and this word Israel is one of the most important of all because the name Israel tells the story of the nature of God and man. That is why Jacob becomes Israel. He was the third in line: Abraham, Isaac, Jacob - body, soul, and spirit, soma, psyche, and pneuma.

Israel is made up of three syllables Is-ra-el. First of all, Is means the feminine principle. Is came into the Bible from Egypt, from the goddess Isis. Isis was the mother goddess, the wife of Osiris. We must remember that the Hebrews had been in Egypt for several hundred years, and the Egyptians were the cultured people of their day. The more intellectual of the Hebrews, Moses among them, drank up all the education they could get. They learned from the Egyptians and naturally they used the Egyptian

terminology.

So Is came from the name Isis. Isis has appeared in many guises. She was the Ishtar of the Babylonians, and then she appeared in Greece as Aphrodite, and later in Rome as Venus. The ancient Egyptians pictured Isis as a woman standing with the moon under her feet and the infant Horns in her arms. It was a kind of preview, an earlier expression of the picture we have of the Madonna and child.

We also get Is in Isaac. He too represents the feminine principle, and the feminine principle is always representative of the soul or mind. Isaac was receptive, reflective, introspective, a thoughtful type. In the Bible he is associated with wells. He was always digging wells. Wells and springs symbolize a contact with God, and represent the ever new thoughts and ideas bubbling up into consciousness.

The syllable Ra in Israel comes from the name of the Egyptian sun god. He is that very much needed two-letter word we find so useful in modern crossword puzzles.

Ra represents the masculine principle and is typified in real life by Abraham who is the man of action. Isaac represents the receptive state of mind while Abraham represents the executive state of mind, and we need them both.

When you are learning, studying, getting instruction from God, you must be receptive. You must be Isaac. You must be doing creative listening. But when you want to achieve something or do some healing for yourself or someone else, you must be Abraham. You must go forward in faith. You

must be forceful and vigorous. When you are treating or making statements of truth you must be cocksure. It is no good saying, "God is the only Power - I guess!" That heals nothing. But if you say, "God IS the only Power," and you mean it, that is what heals. When Jesus said to himself, "God is the only Power," he meant it, and he opened the eyes of the blind and unstopped the ears of the deaf. We say it and hope for the best. That is hope; but it is not faith.

We need the two states of mind: the receptive when we are learning and meditating and getting inspiration, the executive when we are going out to do and dare and accomplish.

El, the third syllable of Israel, was the favorite suffix of the Hebrews for God. It comes from the Hebrew word Elohim - God Almighty, God in greatness and fullness. El means the union of the Father and Mother principles making the third.

El always means God, in completeness, the trinity. When you go through the Old Testament, notice how many words end in el. For example, Bethel, which means the house of God, and El-Bethel, meaning God in the house of God.

It is interesting that the names given to the angels end in el. There are three of them mentioned, Gabriel, Michael, and Raphael. Raphael is not mentioned in the Bible proper, but is found in the Apocrypha. Gabriel means man of God. When you get an inspiration, that is Gabriel. Even if it is only a flash, or a good idea, or a hunch, it means that you have gotten a sense of the presence of God. Gabriel comes to you from God. Michael means "What is of God? Who

is of God?" We weigh the problem and realize that it is not of God. We deny the evil, giving no power to it. Michael contends for the Truth, just as Satan and Michael contended for the body of Moses. We use the denial when fear comes to us or bad news arrives. We say, "What of this? Is this from God?" And when we realize that it is not, we deny it. We deny that it has any power over us. We deny that it can frighten us. We deny that there is any Truth in it. When we use the denial in that way, that is Michael in the Bible sense. The third angel is Raphael, which means God is helping me. Raphael is always associated with healing. The poet Milton makes Raphael one of the central figures in Paradise Lost. The Hebrews always associated Raphael with healing; and tradition says that it was the angel Raphael that came down to trouble the waters at the pool of Bethesda where Jesus healed the paralytic. And I believe it was the angel Raphael with whom Jacob wrestled, the angel that blessed Jacob and saved his life - who changed his name from Jacob to Israel. After you have denied the power of evil or sickness or limitation of any kind, and you have gotten some sense of the presence of God, then you will have the conviction, "God is healing me; God is blessing this situation." That is Raphael.

El represents the spiritual side of our nature, and is typified by the regenerated Jacob. Jacob, the son of Isaac, started out as a very unpleasant person in a very unsatisfactory manner, but he finished up as Israel, a prince of God. That is the story of every human being who is on the spiritual path. Like so many people Jacob started out badly, but when he found himself, he united, as Israel, the Abraham and Isaac qualities. That is the balanced soul, the soul that has the

understanding, the receptivity, and the faith to apply it to his life. God blesses such a man. All goes well with him and with those he loves.

Water, Women, and the Moon

THE word "Bible" means "the books." It is physically a collection of books, but metaphysically it is far more. It is a great vortex through which flows wonderful spiritual power into the individual soul who reads it with understanding.

It is interesting to know how it came to be called the Bible. The name goes back to the early days of the Christian Era, but it had its origin long before that. It takes its name indirectly from the ancient town of Byblos. Slumbering peacefully in the warm sun of the eastern shore of the Mediterranean, Byblos is one of the world's oldest continuously inhabited cities. It prospered through the changing political structure of the ancient world by maintaining a neutrality in which it served as middleman in the vast Mediterranean trade. The Greeks, who purchased Egyptian papyrus from Byblos, immortalized the city's name by giving the diminutive *biblion* to the paperlike product imported from it. In time the term was applied to any book written on papyrus, and early in the Christian Era the name was reserved for the Christian's most important book - the Bible. *

** Gleaned from "Byblos, Middleman of History" by John Ballantine, published in Aramco World.*

The Bible contains a wealth of pure history, but primarily it deals with spiritual things which cannot be fully stated in limited

language. So it uses symbols, parables, and allegories, all of which were well understood by the men who wrote the Bible.

They obviously expected the reader to see beyond the literal meaning to the real heart of the Bible.

In the Bible there are three basic meanings to every passage, meanings which are not contradictory but which are supplementary and complementary. The first meaning is the historical fact or bare statement. The same is true of the parables and allegories. For example, Jesus' parable of the Ten Talents, or the Pearl of Great Price, or any of the others; all have a more or less obvious surface meaning.

Behind that meaning is a secondary meaning which lies imprisoned in the statement. And there is a third meaning which is the change brought about in the soul when the spiritual significance is really obtained and understood.

It is the secondary meaning with which we are concerned, and it is because this inner meaning cannot be put directly into ordinary language that the Bible uses symbol and allegory. It is in this inner meaning that we find great diagrams for living.

So, whether it be parable or actual historical fact, there lie behind these accounts great spiritual truths. It should be re-emphasized that the lives of such real persons as Abraham, Moses, Mary, and Jesus are all grand parables of what can and does happen to the human soul. Consequently, the Bible is full of spiritual symbols which, when understood, unlock the doors to the more abundant life.

One of the most important symbols, which runs all through the Bible from Genesis to Revelation, is the symbol represented by Woman. The Bible is full of women, good women and the other kind; pleasant women and rather unpleasant ones; wise women and foolish women; rich women and poor women; simple women and learned women; all kinds of women.

Woman is a continuing symbol throughout the Bible for this reason: Woman stands for the human soul. From a metaphysical point of view the Woman is not just Eve, or Mary, or Jezebel, or any particular person. Woman signifies the human soul – your soul - or as psychology expresses it, the psyche or mind. That is represented by Woman, and the history of Woman in the Bible is the history of your soul, and one of the keys to your destiny.

The soul is not the divine part of you. This divine part is the "I AM," "Pneuma," which we will consider later. Your soul expresses itself as your personality, and that includes everything in the conscious and subconscious mind. So it is the changing personality, the psyche, which is represented by Woman in the Bible.

The whole of history is really the story of the human soul, always changing, either getting better or getting worse. It is a receptive thing - this constant change in your thought - as you either allow the spiritual power, the "I AM," to govern, or you let the lower self have sway. So, **WOMAN IS THE SOUL.**

Another important symbol for the human soul is Water, and Water and Woman are

closely connected. Water in the Bible, from beginning to end, means the human soul - another facet of the human mind - representing mental movement. For instance, the Israelites had to cross water - first the Red Sea and later the Jordan - to get into the Promised Land. In other words, there had to be mental movement, a change in consciousness, before they could make their demonstration.

A third symbol for the soul is the Moon. The Moon represents the human personality with emphasis on the subconscious mentality which is the power behind the mental "throne." In Romeo and Juliet, Juliet says to Romeo: "O, swear not by the moon, the inconstant moon." But they do. And of course the Bible says, "swear not at all." Woman, Water, and the Moon are all interrelated. The moon governs the water. Every drop of liquid on this planet answers to the moon twice a day. The ocean, the lakes, the coffee in your cup, and even every drop of blood in your body responds to the moon twice a day. If you should let a cup of tea or coffee stand for twenty-four hours, there would be a tide in it just as there is a tide in the Atlantic Ocean. Of course, it is too small to be observed or measured, but it is there nevertheless.

So this gives us an inkling of the nature of the relationship which exists between the cosmos and man. These three things, Woman, Water, and the Moon, mean the soul.

Eve, who appears in the allegory about Adam and Eve in the Garden of Eden, is the first expression of the soul in the Bible. The word "Eve" means life, or being, and your soul is your life or being here. It is derived

from the word "Isis," the moon-goddess of Egypt. There is a wonderful old picture, found in many museums, of a woman with a child in her arms, and with the twelve stars around her head and the moon under her feet. It represents the goddess Isis whom the Egyptians called the Queen of Heaven.

It is an idea far older than Christianity, teaching the truth about God and man, and the soul which has sought God and come through discouragement.

Discouragement is one of the most powerful of "devils." It keeps the soul back almost more than anything else.

It was Eve who ate of the forbidden fruit, and as a result she and Adam got into difficulties and were driven out of Paradise. Adam in this parable represents the physical body. The word "Adam" means "red earth" or clay - the dust-to-dust idea.

Now, the soul is the source of all your troubles. Nothing ever happens to your body that does not first happen in your soul or mind. If you are sick, that sickness was first in your mind, either because you accepted a prevalent belief with your conscious mind, or because it was lodged in your subconscious mind through previous negative thinking. Whatever appears in the body is first in the soul. The woman - the soul - eats of the forbidden fruit and then the trouble appears in the body and outer conditions.

So the first woman we hear about in the Bible is Eve. Then there is a whole procession of women in the Old Testament: Sarah, the wife of Abraham; Rachel and Leah, the wives of Jacob; Miriam, the sister

of Moses; Deborah, the prophetess and "Judge" of Israel; Jezebel, wife of King Ahab; and many more.

Then in the New Testament we come to the Virgin Mary, the soul who gives birth to the Christ child. That is a much different state of consciousness from the Eve state. Eve represents the soul in the ignorant or "not knowing" condition, the experimental condition. It tries this and it tries that, and because it tries evil as well as good, it gets into trouble. It is the mixed fruit that causes difficulty. If we are to avoid going from pillar to post, we must steadfastly abstain from evil, from the lower or negative thought, no matter how tempting the "fruit" may be, and cleave only to good.

The serpent which beguiled Eve is an old and complicated symbol which stands for limitation, enticement into limitation, the "easy" way. On the lower level it means difficulty, restriction, frustration, according to the many things occurring to the soul. The serpent comes to tempt the soul in some shape or form, and the Bible represents God as dramatically saying, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." As we noted with Jacob, the heel represents the vulnerable spot in one's thinking, one's emotions, one's body, one's character. But of course, the heel is also the part that comes in contact with the ground and signifies that ultimately we shall crush the head of the serpent. The soul crushes the head of the serpent when you realize your spiritual character and refuse to be beguiled into seeking or taking the lower path with its temptations and deceptions.

Now, in the beginning the man is Adam, the red earth, because he believes what he experiences is the real thing. He thinks, "I am John Smith. I am forty years of age. I am a lawyer. I live in such a place. I have two children. I am a Methodist."

But that is not the real man. That is Adam, the limited expression; while the true self is Divine Spirit. Always man is first the physical body; but later he recognizes that he is basically and fundamentally spiritual. Adam becomes the Christ. As Paul later says, "The first man is of the earth, earthy; the second man is the Lord from heaven." You must "be renewed in the spirit of your mind" by putting off the old man and putting "on the new man, which after God is created in righteousness and true holiness." When the soul and the spirit become one with God, that is the mystical marriage, and any infidelity to that union is adultery, not marriage. The Virgin Mary symbolizes the virgin soul, but this does not necessarily mean an unmarried person. A married person can be just as spiritual as an unmarried person. You can have a pure mind no matter what state you are in. The virgin soul is the soul which has put God first and is completely concentrated on God dutiful to family, friends, neighbors, business, etc.- but dutiful to God first. The virgin soul is first the bride and then becomes the wife.

Sometimes it happens that the soul feels it has fallen away from God. For days, weeks, months, or perhaps years it has been filled with peace and beauty, and then for some reason that fades out and is lost for awhile. The Bible says, "left a widow," and a widow's state was a hard one in the Orient. Mystics call that "the dark night of the soul." That is a testing time when you

wrestle with the Angel all night long, or perhaps night after night, until light comes again.

The most important thing in the long run is belief in the union with God. Infidelity really means lack of faith in God. It does not mean that you do not believe in the teaching of a particular church, or that you do not believe in the Thirty-nine Articles or the Westminster Catechism. It means you do not have faith in God to help you and teach you. In the Bible, adultery, infidelity, and idolatry are interchangeable terms. For this reason it is not in reference to the physical but in connection with the soul as "the bride of the spirit" that the terms are used. Do you see the symbolism? Jesus was the first of the great teachers to put women on equality with men - the woman just as good as the man, her soul just as important - and she could do just as much right or wrong. The people around him in the area where he was brought up had regarded woman as simply an appendage of man. If he went to heaven, she went with him as part of his luggage! Jesus came forward and said no - woman had a soul of her own. He was the first to really teach that, although, unfortunately, his teaching was not carried out until very recent years. Even Paul had his reservations concerning women.

It has been a long and sometimes bitter struggle, but through the years women have found increasing freedom and equality with men. And it is because woman fundamentally represents the human soul that wherever and whenever women have been emancipated, both the standard of living and the spiritual welfare of the entire population has advanced.

The Bible handles its women characters in a complete and thorough manner. It speaks of a virgin prominently and frequently in the prophecies and throughout the story of Israel - the virgin daughter of Israel, etc. It speaks of women as wife and spouse. It says that when you are really sincere in finding God, you will be no longer to me a servant but a wife, for "Thy Maker is thine husband." God will not be your master but your husband. It speaks of the true wife and the woman not the true wife throughout the Old Testament. For instance, Abraham wed Hagar, the bond-servant of his wife Sarai. But Hagar was by no means the equal of Sarai, and their sons were not equal either.

There are many, many instances, then, of the wife, the spouse, the bride, and the mother, and sometimes as already stated, a widow. It even speaks of the soul as an adulteress. All these terms have a real and significant meaning.

Remember, when you read the Bible, you are reading an ancient, Oriental book, compiled for a population living under different conditions and needs, and above all, for a population which could neither read nor write. Consequently, many of its symbols are perhaps not in perfect accord with modern taste. We must take the Bible as we find it, and seek for the underlying meanings.

The Bible presents another condition of the soul in the person of Jezebel, a lady with a reputation. Jezebel was the daughter of Ethbaal, the King of Tyre. She married Ahab, King of Israel, and for many years wielded her evil power. She did everything she could to promote pagan rites and religion and to destroy the worship of the

one true God. The Bible says, "There was none like unto [King] Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." In her personal life she constantly entertained the heathen prophets of Baal and others, until it was common gossip of her "whoredoms" and "witchcrafts." In the exercise of her lust for power and her remorseless brushing aside of anything and everything that interfered with the carrying out of her evil designs, she was the veritable prototype of Catherine de Médicis.

Jezebel represents the soul which is completely given up to selfishness, sensuality, and material things. She came to quite an unpleasant end. She was thrown down from a high place. When one gets up on a high horse he finds himself in one of the most dangerous spots in the world.

A new king, Jehu by name, came to town to wipe out the wickedness in the palace. Jezebel went out on an upper balcony and shouted to him. He ordered that she be thrown down to the ground, and her body lay there until the dogs devoured it, which was considered a very bad end. Dogs in the Bible refer to pariah or scavenger dogs which are repulsive in every way. The story tells us that the dogs devoured Jezebel, leaving only her skull, the palms of her hands, and the soles of her feet. The skull symbolizes the intellect. The palms of the hands are diagrams of destiny, and the soles of the feet represent previous lives. In other words, Jezebel did not escape her destiny by dying. She would have to meet the consequences of her wrongdoing elsewhere.

The left hand, in a manner, represents the

"cards" you start life with, and the way you handle them, the way you play the game of life, is represented in the right hand. People in the Truth movement usually find that the right hand is better than the left because they make a consistent effort to elevate their consciousness and thus spiritually improve their lives.

You cannot dodge your problems. You cannot dodge the consequences of your thoughts and deeds. You have to meet them, work them out and wipe them out by prayer, realizing God sufficiently to clear them away; or like Jezebel, you will be destroyed and will have to tackle them in some other incarnation.

In contrast to Jezebel and all that she stands for, we have the Virgin Mary. Mary represents the soul which is centered upon God. It is the soul which is definitely saying, "Now, I am going to put God first and everything else in my life is going to be secondary. I shall do my duty but outside things will have to take second place.

From now onward, the thing that really matters is finding God and developing my soul." The Bible calls that "the second birth" in some places, and that state is represented by the Virgin Mary. She came from Nazareth.

All of these geographical names signify certain conditions which the soul may find itself in. These symbols are not fanciful. They are definite codes, just as an engineer finds certain symbols in a book dealing with engineering problems. Of course, you will find the Bible symbols appearing not only in the Bible but also in the old Occult literature, in old folk stories, fables, and

fairy tales. These symbols are repeated in literature, art, and architecture everywhere. Some of the New York buildings have them - at Rockefeller Center, for example. Go to the Metropolitan Opera and listen to any of Wagner's operas. Though he may not have been consciously aware of it, he was using this sort of symbolism in every one of his operas.

Nazareth has a meaning. It means "set apart." It does not mean going away into the desert and taking oneself out of the world. It means being in the world but not of the world. The Virgin Mary came out of Nazareth and the world of that day said, "Can any good thing come out of Nazareth?" Mary coming out of Nazareth means you must set your soul apart or the Christ child cannot be born.

The human soul finds itself in the condition where it is seeking for God because it is never really happy without God. And when the soul really becomes centered upon God, that is Mary.

The word "Mary" has two meanings. We have it in the form of the Hebrew word "Miriam," the sister of Moses, and we have it as "Mary," the mother of Jesus. One means "rebellion" or "insurrection," the rebellion of the soul against present limited conditions. The other meaning comes from "Marah" meaning "bitter," a struggle to escape from the limitation of self but not without bitter experience.

Distrust any teacher who tells you the way of salvation is an easy one. It is never a rosy path or anything of the kind. Salvation is difficult, but not too difficult.

People in the Bible have walked that path, and millions of men and women have done so since. You and I can, too, but there will be bitterness. You will not get your salvation through a few Pollyanna affirmations but by a definite transformation in the soul. The reward, however, is great, and to such a soul is born the Christ child and all which that implies.

"Man the Builder"

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 CORINTHIANS 5:1

WE have considered several important Bible symbols that give clues to our destiny. There is another outstanding symbol that runs throughout the Bible, and that symbol is the builder and buildings. The Bible speaks of man in many different occupations. Sometimes he is a fisherman, sometimes a farmer, a husbandman, a soldier. But always he is the builder because he is building his own soul.

The Bible is full of builders, and it also has a number of the most interesting buildings which are symbols of the human soul and the human body-psyche and soma. This is where we get our word psychosomatic medicine, which deals with the influence of the mind over the body in illness. Over the years the medical profession has gradually assigned a greater and greater role to the mind as the cause of disease. Someday it will understand that everything we find in the body, whether health or disease, is always the expression of something already in the mind or soul.

Your real identity, your real self, the Christ man, builds through your psyche or soul. Actually you are constantly building a new soul. As Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

This body is not eternal at all. You get a new body about once a year; not exactly on your birthday, but your body is being renewed gradually all the time. The hair grows; a cut in the skin gradually heals, and various parts of the entire body are constantly being renewed. It was once thought that the body was completely renewed every seven years, but we now know that it is about every twelve months. The building materials are our thoughts. We build our lives all day long by the thoughts we think, the beliefs we accept, the feelings we entertain. Thought and feeling are the materials, and we are the builders. We build as individuals and we build as a race, and the thing we build manifests as our bodies and our world.

You have built your present body. If you want to know what sort of job you have made of it, just look in a mirror. That is what you have built. If you have poor lungs, they have been broken down by your thought and your emotions. Your home and occupation have been built by your thought. Indeed, all the conditions of your life have been built by the thoughts and feelings you consistently entertain.

Collectively as a race we have built the present conditions of the earth. The conditions and circumstances on this globe we live on are the outpicturing of the

thoughts of mankind. Beautiful scenery is the outpicturing of man's understanding of beauty, while the squalor and meanness in other places is the outpicturing of man's belief in lack and limitation. Fire, flood, and famine are the outpicturing of the race consciousness. Tornados, cyclones, and earthquakes, are all the expression of man's hatreds and fears, resentments and apprehensions. When these negative attitudes pass away from the human heart, the negative conditions will disappear too. For they are but the outpicturing of man's soul - not of the particular people who live in the regions affected, but of the whole human race.

Jesus was asked, on one occasion, a hard question concerning this. There had been several public calamities, and he was asked the question, "Why did this happen?" He answered, Do you suppose the Galileans who were killed by Herod were Any worse than the other Galileans? I tell you, No. Do you think that those upon whom the tower of Siloam fell, were worse than the others? I tell you, No.

But unless you repent, you are all going to have trouble of one kind or another., To repent means to change your beliefs. Unless you change your beliefs, there will be difficulty.

What you believe is what you really expect to happen. You may say, "Oh no, I don't expect it to happen to me." But, as an example, if you have a strong belief in disease and think that there are ever so many diseases in the world and that any one of them could attack you and lay you low, then it is likely to happen to you at some time or another. When there is a strong

belief that "there is a virus going around," there is also a strong possibility you will catch it. Why is the "common cold" so common? Because it is such a commonly held belief.

Thus, our conditions are "brought" to us by the kind of thoughts and feelings we build into our subconscious mentality, and our conditions are overcome or changed, by changing that mentality, by realizing that we are actually the builders. Thus do we build not only our individual consciousness, but we contribute our share to the race consciousness. Man is the builder.

There are a number of buildings in the Bible and they are exceedingly interesting when we realize that the Bible is the story of our unfoldment, containing diagrams for living. One of the very first building projects was Noah's Ark, the importance of which we will discuss later. Then there is the Tower of Babel, which I have discussed at length in my book, *Alter Your Life*. [Harper & Row, p. 84.] And there is that little ark in Egypt in which Moses was found floating on the Nile. This ark was a building of the simplest type in which the child was saved - the child who as a man led his people out of Egypt.

In this teaching you build an ark, or someone builds it for you, spiritually of course, in order that Moses - the Moses of your own consciousness - may bring you out of Egypt, out of your bondage. Moses got his people away from the oppression of Pharaoh, out of Egypt, parted the waters of the Red Sea, and got to the other side. These things may appear strange and unbelievable. But a new teaching is quite likely to sound strange. If you cannot accept it all at first, then accept as much of it as you can, and as

you get spiritual understanding, you will accept more and more.

After the Israelites crossed the Red Sea, they did not at once enter Palestine, but they spent forty years wandering around in the "wilderness." In the Bible "forty" does not mean a specific number, such as four times ten. It is a symbol meaning an indefinite time. This is the Bible's way of saying that the Israelites wandered about in the wilderness for an indefinite time before they could get to their Promised Land.

Why didn't they go straight to Palestine? It seems stupid of them that they did not immediately go to their objective. But what about ourselves? We know the Presence of God is there. We know that we have only to enter "the inner chamber" and trust God completely. Yet, do we do it? No, we do not. Instead of going straight into the Promised Land, we wander in the wilderness for an indefinite time.

This is where we are today, in the wilderness wandering about, and always with a ready excuse. "I need a little more time, or a little more treatment . . . When I have more understanding . . . Well, I'll start next week," and that sort of thing.

There is always the willingness to postpone, instead of seizing the presence of God. That is our wilderness stage.

During their wanderings, the Israelites, because they basically believed in God and in prayer, created a tabernacle. It was not built of brick or stone, but it was a carefully built but movable tent or marquee. It could be taken up and carried away. It had been precisely built upon instructions which

Moses received in the Mount. The tabernacle is the early concept of the "temple of the living God," which is the body temple. The pattern Moses received on the Mount was the divine diagram of man as God sees him. It is God's idea of man, God's perfect creation, and any departure from that pattern gives rise to sickness and lack of one kind or another.

This tabernacle was the first temple in which the Israelites held their services. On the march they folded it up and carried it about with them. It was intended to be only temporary until they settled down. In the Promised Land they expected to build a permanent tabernacle, which they did, the Temple of Solomon.

This is our present condition as a race, wandering about in the wilderness, not yet having built the new consciousness - the permanent tabernacle. Some people have had occasional demonstrations, instances of turning to God when fears and troubles have disappeared and things have gone right. But for the most part these demonstrations have been all too infrequent. As conditions change from time to time, we take the tabernacle with us because we too basically believe in God. (just as many people would not be without a Bible in the house; yet they never take it off the shelf to look at it!) So in all our wanderings our tabernacle goes with us, not permanent but temporary. On the "march" the tent is taken down and folded up, and when the tent is folded up we cannot get into it to commune with God.

However, if you want to contact God, you positively must pause in the rush of things, in the wilderness of confusing thoughts and distressing ideas. You must come to rest,

pitch your tent, and give attention to God. Many people will not do that. Like the Israelites, they remain in the wilderness and are knocked about considerably before they decide to make a bold move on the Promised Land.

That is what the Israelites did, and in the story some wonderful details are given.

It is interesting and significant that Moses did not enter the Promised Land. He had done his job well, a truly herculean task. He had led the multitude of people across the wilderness. He had given them a body of law to help them regulate their lives.

He had set down sanitary regulations to insure good health in that desert region.

He had settled their disputes, which was no mean task in itself. He had brought them to where the Promised Land was in sight. His work was done. As a reward for all this, he was translated and lifted out of the picture. Moses was one of the handful of men who did not die but made his translation direct.

Moses was the "law-giver." Knowledge of divine law is absolutely imperative in our unfoldment. However, to enter into our Promised Land, we require Joshua to lead us. Joshua symbolizes the unfolding realization of the I AM, the Christ indwelling.

So the Israelites were led into the Promised Land by Joshua, whose name means "leader," "savior." And in order to get into the Promised Land, the Israelites had to cross water. In other words, they had to rise to a higher state of consciousness.

"Water" always means the human psyche, and we have to transmute the human psyche or soul - not to destroy it but to redeem it.

Elijah had a similar experience. Toward the end of the career of this great prophet he was training Elisha to be his successor. He wanted to give Elisha a final lesson.

They had gone to Bethel (house of God) and Jericho (intellect) and they finally got to the Jordan. Elijah took his mantle and smote the waters with it. The waters parted and they crossed over on dry land to the other side. "To strike with his mantle" meant to hold a strong conviction of Truth. There is no use taking off your overcoat and hitting whatever or whoever is in front of you. It was Elijah's conviction that God would open the way for him. That is "striking the water."

Crossing water is a demonstration over yourself, a victory for yourself. If you overcome a difficulty or someone does it for you, you have crossed the Jordan.

The Book of Revelation prophesies that the time will come when there is "no more sea." That will be when the human soul will have been entirely transmuted. So the Israelites "crossed water" in that they crossed the River Jordan. "River" means purpose, and the chief thing about rivers is that they are always going somewhere. A lake or pond just stands there. The ocean simply is. But a river is always moving. It says, "Excuse me, I can't stop now." So the River Jordan stands for a particular purpose, and that purpose has to be transcended and the Jordan crossed. The Israelites crossed it and entered the Promised Land.

Now the chief city of Palestine has always been Jerusalem. Jerusalem means "city of peace," and it stands upon a hill. In the Bible the hill or mountain means the uplifted consciousness. It is a symbol of spiritual power, and it means prayer.

"Valley," on the other hand, stands for fear, sin, and limitation. Moses, Elijah, Jesus, and other leaders in the Bible were often going up into the mountains for contemplation and spiritual renewal. In the middle of Jerusalem was a great rock - on top of Mt. Moriah. This is the place where, according to tradition, Abraham was going to sacrifice his son Isaac, his first born. The common belief was that if a man had a son, he had a better chance of getting to heaven. So Isaac meant everything to Abraham both here and in the hereafter. Even so he was ready to sacrifice him. And you will have to be prepared to go up on Mt. Moriah and sacrifice, or be willing to sacrifice, some of your most cherished beliefs before getting your contact with God.

The rock was the Rock of Zion, and when the Israelites settled down there, they proceeded to build a great building on that rock, the Temple of Solomon - the central building of the Bible. There were three temples eventually built on that spot. First, the Temple of Solomon, second, the Temple built under Zerubbabel, and the third, the Temple of Herod, where the apostles went. It is significant that the Temple was built on a rock, for a rock does not shift or change.

The Bible is a book of desert people. [See "The Garden of Allah" in *Power Through Constructive Thinking* (Harper & Row).] The desert of the Bible is sandy, and one thing about that kind of desert is that

nothing permanent can be built upon it. The sand is always shifting. If a building were erected, it would soon disappear. That is why these people used tents in the desert. When a permanent building was required, they traveled about until they found a rock. This is the symbol of the Christ Truth, changeless and eternal. So the Temple of Solomon stands for the regenerated soul, spiritual consciousness - that which is built upon a rock. All through the Psalms, for example, there is reference to God as the rock of salvation.

It is significant that David, whose name stands for Divine Love, was not allowed to build the temple. God had revealed to David that it was not he who should build the temple but his son Solomon, the man of peace. As long as you have to fight troubles - and you must fight them with divine love - you cannot build the temple.

Before you can build the temple, the fight must be over and you must get some peace of mind. When you are in difficulty, spend much time treating yourself for peace of mind. Solomon has to build the temple, and he has to build it on a rock, the Christ Truth.

At the entrance to the temple two pillars were set up in the porch. Everyone going into the temple had to pass between them. The one on the right was called Jachin and the one on the left, Boaz. These names have great significance as diagrams for living. Jachin means "the One" and represents the mathematical unity of the cosmos, Universal Mind, God. There is an old expression, older than Pythagoras who used it, that God geometrizes. In the Middle Ages when the mystics had to hide much of their teaching from persecution, they often used the word

"geometry" for what we call metaphysics. Boaz, the other pillar, means voice and represents the creative Word, the Logos, which is what gives man power to change his conditions through recognition of the One Universal Principle - God.

There is another interesting thing about the temple. It was built in silence. Some of our modern skyscrapers are the most beautiful buildings in the world, but one could not say they are built in silence. But the Temple of Solomon, the great temple of spiritual consciousness, has to be built in silence - not in boasting, not in telling people how advanced one is - but in quietness and in confidence. It is built in the "secret place," in that change of consciousness which comes with contemplating God. That is when the temple goes up.

In the Bible, materials have a meaning aside from their literal designation. The noble material is stone, marble being the most refined kind of stone. Base material is brick. It is made of slime and clay, the red earth. The noble materials always mean the spiritual self, while the base materials stand for the human man, the lower self. The Tower of Babel, symbolizing confusion, is made of brick, but the Temple of Solomon is made of stone. Bricks are artificially made by man, but stone is "given" to us - dug out of the quarry, squared and made up with a great deal of painstaking work. When you get a stone building up, it stands, whereas the brick building is apt to crumble away, particularly the brick of Biblical times which was pretty soft. So the Temple is made of stone, and it must be built by spiritual thought and not by will power or by sitting down and planning the arrangements.

A collection of buildings becomes a town or city, and in the Bible a city means the whole consciousness. Jesus used this simile when he said, "A city that is set on an hill cannot be hid." In other words, an outstanding consciousness is felt and recognized by everyone.

Your consciousness is made up of various "buildings." For instance, your physical body, your home, your job, your investments, your friends, your hobby, your church - all these different departments of your life are symbolized in the Bible as the buildings in a city. They are the outpicturing of the buildings which you have built in your "city," your consciousness.

The Bible has much to say about cities. The main city is of course Jerusalem, the Holy City, and Jerusalem, as we have seen, means the city of peace, the habitation of peace. Jerusalem represents the consciousness which has found the peace of God. Jericho is another city mentioned prominently in the Bible. It was there that Joshua came upon what to human thinking seemed an insurmountable obstacle. It was a completely walled city. A walled city represents the consciousness that is closed to spiritual ideas. However, the Israelites always put God first. They were a praying people and so was their leader. Under divine guidance Joshua found a way that someone on the strictly material level of consciousness would not have thought of. He was told to have his army along with the priests bearing the tabernacle - march around the city every day for six days.

"Six" symbolizes labor - the six days of creation - the six steps to Solomon's

throne - the six "steps" to demonstration. On the seventh day they marched around seven times, and seven always represents spiritual fulfillment, mission accomplished, demonstration made. The Israelites shouted and the priests blew on their rams' horns, and the walls came tumbling down.

Jericho means "moon town," and as we have seen, the moon stands for the subconscious mind. The subconscious mind has to be "Subdued," to be redeemed by being spiritualized.

Two other towns in the Bible that are well known are Sodom and Gomorrah, which are particularly noted for their wickedness. Fire and brimstone were rained down on the cities destroying the inhabitants. And of course this is an apt description of what happens to the consciousness given over completely to sensuality.

And then there is the little town of Bethlehem where Jesus was born. Bethlehem means "the house of bread," which in the Bible represents divine substance. This is the coming into consciousness of the Wonder Child. [See "The Wonder Child" in Power Through Constructive Thinking] There are many other cities in the Bible representing various facets of the human consciousness. But ultimately there will be the new Jerusalem which is not built out of clay from the ground or stone from the quarry, but comes down from heaven complete and perfect. That city is described in Chapter 21 of the Book of Revelation. This is one of the supreme diagrams for living. It is a wonderful description of spiritual consciousness.

The Book of Revelation is a most exciting and amazing book, and as the years go on, it reveals more and more of its treasures, as the human consciousness expands and understands more. Revelation is intended to show the progress of the human soul as it climbs the spiritual ladder, and in that sense it is prophetic. It tells us what will happen if we do certain things. We foolishly make all kinds of trouble for ourselves, and for the other fellow, but that was not God's intention.

We have to love life. We have to be interested in ourselves - and anyone who is not, has lost the savor of life. This is not the same thing as being selfish. If we love' life and are interested in ourselves in a spiritual sense, we are interested in the quality of our thinking. We are interested in bringing it into harmony with Divine Love. We want conscious union with God so that we have a greater awareness of good in our lives. Chapter 21 of Revelation tells us a good deal about doing this by describing in the symbolical language of the Bible a wonderful city, the celestial city, a principality in which you are the prince, for this is your very own consciousness.

People who have taken the Bible literally have thought that it is describing a real city, like one might describe New York or London. But the Bible writer never intended that his description should be taken literally. For instance it says, "The city lieth foursquare, and . . . the length and the breadth and the height of it are equal." There never was and never will be a city that could be as high as it is wide or Ion . This is purely symbolic.

The writer gives us another clue in the next

verse. He says that the angel "measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man." And of course that means a woman too. It is the measure of the spiritualized consciousness, and each one's measurement will be different, depending upon how much he has advanced mentally and spiritually. John is expressing the idea that as you merge the mental and spiritual, things begin to change in your life, until at last you find spiritual union with God, the mystical marriage.

In this sense, the angel is always measuring the walls of your city, but in the beginning the measurement will not add up to one hundred and forty-four cubits because that is the ultimate, the city foursquare, the perfect thing. Twelve times twelve equals one hundred and forty-four. Twelve in the Bible and in all occult literature stands for corporate completeness, the thing the human race is striving toward, whether it knows it or not. But it is incumbent upon those who know it to work toward that goal.

In the beginning, people think and act on a minimum level, just getting by, having their ups and downs - probably more downs than ups. Then things begin to change when they fill their minds with great ideas from the Bible and from other uplifting literature. They meditate more and more on spiritual things. They let new ideas and inspiration flow in. They definitely seek divine guidance. They develop new attitudes and approaches to their problems, and they find their lives becoming more fruitful and meaningful.

The Bible account symbolizes all this by saying, "I saw a new heaven and a new earth

. . . and there was no more sea." The sea represents the mental aspect of your nature, the subconscious, and as you begin to people your celestial city with new, vibrant, dynamic ideas, you are redeeming the subconscious - a thing that psychiatrists and psychoanalysts strive for in their patients. People often spend hours on the psychoanalytic couch trying to release deep down negative ideas, mental blocks, repressions, and conflicts. But each one can do this spiritually and with less effort if he will make it a habit to accept only constructive and positive ideas and deny the power of anything negative.

Little by little we are building a new heaven and a new earth. And the Bible makes certain promises about that process. It says that "God shall wipe away all tears."

That is good news, is it not? God will take away all grief, all suffering, all regret.

God will wipe out old hurts and scars of the past. Many people have been hurt or disappointed in the past, and although they may not be actively grieving today, there is a scar and that scar prevents their getting complete peace of mind. Again it is a question of redeeming the subconscious.

The account goes on to affirm, "There shall be no more death." When you get right down to it, how many of us believe that? The Bible is not only speaking of physical death which Jesus overcame. It is alluding to the death of hope and courage and faith and desire. To emphasize the point it continues, "neither sorrow, nor crying, neither shall there be any more pain." And that of course includes mental pain, sorrow, bereavement, deep remorse for some

mistake, deep depression, melancholia. No more pain of any kind, "for the former things are passed away."

The Bible is saying that as you take into consciousness the constructive ideas, God will wipe away the negative thing. God will break down the barriers of doubt, defeat, frustration, and conflict. The greatest mistake man makes is fear, which of course is a lack of faith. Fear prevents us from taking that next important step. Fear makes us distrust our fellow man. Fear sets group against group and nation against nation. When fear creeps in and takes possession, as we give the right of way to doubts and anxieties, we have begun to wreck the celestial city. When fear creeps in, faith flies out the window. Yet faith is the very cornerstone of all enterprise. Faith is the factor which gives the impetus of conviction to a thought and thus impresses the thought upon our subconscious as a conclusion which must be manifested in the material world. It sets up a blueprint for accomplishment, as it were. But when you begin to lose your faith, you are really saying to your subconscious, "I have now placed my faith in the negative. I have placed my faith in failure." Your subconscious takes it for an order and you begin to reap negative results. You have stopped building the celestial city.

Another great human mistake is a reluctance to let go of yesterday. That is why this chapter stresses, "Behold, I make all things new." There is probably not a more important text in the whole Bible. Without newness of ideas, without newness of thought, there can be no progress either in the individual or in the race of mankind.

We have to let go of yesterday. Experience is only something to learn from, something to capitalize on, to lead us into a greater awareness of good. You may say, "There was a lot of good in yesterday. I found a lot of happiness in some of the things I did." Of course there was a lot of good in yesterday. But you cannot really hold on to the past, unless you want to miss your good today. Let go of the past, good or bad, and you will find something ten times as good will come into your experience.

"Behold, I make all things new." And this means you, no matter who you are. It matters not what you are or what mistakes you have made, God looks to the heart and this is His promise to you, "Behold, I make all things new."

There is a verse in this chapter which is very well known, and it gives the reason for the fulfillment of all these promises. It says, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Overcometh what? Overcometh fear, anxiety, and error. And the account goes on to say that if we do not do this we are going to have all kinds of trouble. That is not a threat. The Bible never threatens. It is merely stating the law. It is giving us another diagram for living.

It refers to the fearful and the unbelieving, and it lumps them with a lot of unsavory characters and says they shall have their part in the lake which burneth with fire and brimstone. This is a very good description of the lives of men and women who are filled with fear and anger and resentment, or overwhelming carnal desires, and are trying to live without God. Yet people have interpreted this text as meaning this is what

happens to people when they die and go to hell. And they say, "The Bible calls this the second death."

But this has no more to do with physical death than when Jesus was asked by Nicodemus concerning his teaching. He said, "Except a man be born again he cannot see the kingdom of God." It had nothing to do with physical birth. Thus, here in Revelation, it is not talking about something that happens after death. It is the description of a kind of hell people go through in this life, and very often it is not only the second death but the third and fourth! Revelation, and thus the Bible, ends on a high note. It brings in gold and all kinds of jewels in describing the celestial city - your consciousness. It says that the city has twelve gates, and as we have seen, twelve means completeness. The whole human race is going to be saved. How soon? That depends upon humanity, but sooner or later the whole race will understand the spiritual ideal and put God first.

In the meantime, any individual who wants to can begin to do it for himself.

We are told the twelve gates were twelve pearls. Of course we know of the "pearl of great price." It is the one thing which is desirable above all others, the Presence of God Himself, the true knowledge, the spiritual idea. Other precious stones mean other things. The sapphire means Divine Truth, the diamond means unchanging principle, the ruby means Divine Love, the emerald means Divine Life; and the pearl means the Presence of God.

This is emphasized by saying the whole city is pure gold. Gold symbolizes the

omnipresence and all-power of God. It means that God can do anything at any time. He does not have to prepare or arrange. He is not concerned with conditions.

It makes no difference to Him how long you have had some ailment, or that the world calls it incurable. It makes no difference to Him that you have made a fool of yourself and messed everything up; or what your age or any other condition may be.

Revelation is an amazingly detailed description of the celestial city – your consciousness. And your consciousness is the measure of your life.

Turning the Tide of Trouble

And Noah talked with God.
Genesis 6: 9

THE STORY of Noah and the Ark is one of the most important stories in the whole Bible, and I suppose it is one of the best known. People who know very little about the Bible at least know the story of Noah and the flood. Why is the parable of Noah and the deluge so important? Because it is the story of our lives. It is another diagram for living, containing tremendous psychological and metaphysical truths. It shows us the way to overcome the larger difficulties that come along.

Actually, there is some historical foundation for the story because in the history of the world there have been several great inundations. One of these occurred in the long, long ago when Atlantis, a vast continent in the South Atlantic, was

submerged, destroying a great civilization. In the same way the Mediterranean Sea was created by an earthquake, and by a flood which swept through what is now the Straits of Gibraltar. The Sahara Desert was once the bed of an ocean, as was also the southwestern portion of the United States. In the Grand Canyon nature has given us a living picture of what happened there in the last five million years. The eroded sides of the canyon reveal embedded marine fossils, indicating that this area, now some 8,000 feet in elevation, was once under water. One of these great floods is what lies behind the legend of Noah and the Ark.

The Bible account begins, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Our fundamentalist friends used to think that God Almighty made man as an experiment and that because he turned out badly, God was disappointed and very cross. However, God does not experiment. Man may experiment like an Edison, to find out something. God does not need to find out anything because God is all knowledge, God cannot use deductive logic. God could not be grieved at heart.

The Lord in this text means the Divine Spark in man himself. Because we have the Divine Spark in us, we never fully accept evil. Fear comes to people, giving rise to crime and sin, and things go from bad to worse. Because the divine spark is there we are rebellious against evil and limitation. Thank God for that. Rebellion against evil is a splendid thing. It has been said, "Rebellion to tyrants is obedience to God."

What could be more of a tyrant than the laws we make for ourselves and the consequent limitations with which we surround ourselves. The name "Mary" means rebellion- insurrection against limitation - and Mary becomes the Mother of the Christ child.

So the very thing that makes you discontented, "I want no more illness ... I am not going to put up with it ... I ought not to have this lack or work that I hate," is the Christ power coming to you and urging you to change things. "Here I am on this earth surrounded by fear and limitation. I am not going to put up with this wickedness. I am going to change it." That is the Lord God, Jehovah, repenting that He had made man. So He instructs Noah to build an ark - a way out of the difficulty.

The thing that is important in the story of Noah and the Ark is the spiritual meaning underlying it, for it is a parable to illustrate great spiritual truths. It is built around a man who is wise and who is always praying. Always you will find in the Bible that when a man overcomes some difficulty, he is a man who prays. His Bible is open and thumbed; he does not keep it on the shelf. He prays. Daniel, you may remember, used to pray three times a day. Moses was a great pray-er, so was Abraham. Jesus spent whole nights and days in prayer. All these people gave much time to the search for God; and in this parable, Noah was one of them.

Noah, of course, represents every man. He stands for your spiritual intuition, the Divine Spark within you.

The Ark is one of the most remarkable structures mentioned in the Bible. It was a

big ship and it represents the state of mind which you build when there is trouble around. Instead of accepting the trouble, or giving way to it, or thinking it inevitable, or trying to run away from it, you build yourself an Ark, a mental sanctuary of true thought.

In the parable, things began to go wrong in the world. There was much wickedness. People had been thinking wrongly and behaving badly. People were jealous of one another, and hating and killing one another. A great deal of fear was generated as their faith in God ebbed away. They were carrying on in a general way pretty much as the "enlightened" Christian generations have been doing since the time of Jesus.

Noah was one of those few individuals who walked with God, who realized the presence of God and the Power of God, and he sensed the coming of trouble. You may not always get a warning when there is impending danger because you are usually too much "on the run," but always the divine self tries to send that warning through. Noah foresaw this trouble and went to work making the Ark.

His friends and neighbors thought he was a fool. "Whoever built a boat in the middle of dry land?" They laughed and poked fun at him, "Think it's going to rain a little, do you Noah?" When you have a divine leading, you will surely lose it if you listen to other people, if you allow yourself to be dissuaded. If you have a purpose and a plan, especially if it comes from God, there will be plenty of people to tell you how foolish you are. "Oh, I tried that and dropped it long ago . . . I found it wasn't any good." That sort of discouragement. But Noah went right

on shaping the timbers, and finally finished the Ark.

Now, if Noah had not been a man who walked with God, one who did not get direct inspiration, he would have waited until the trouble arrived. Then he might have been tempted to build a breakwater, or a levee, or a big house on stilts. Or he might have tried to run around throwing lifesavers to the people. But none of these things would have been of any use in the rush of trouble that engulfed the world. The job was too big for such limited thinking. Fighting such a vast sea of trouble would have been merely a waste of time. Under divine guidance Noah built a boat that floated above the trouble.

Water, as we know, means the human soul. This flood of waters is representative of our daily life with our fears, our problems, our difficulties. For instance, if you are threatened with a fatal disease and the doctor has said, "I am afraid there is no hope," then the waters are on the face of the earth as far as you are concerned. The great deluge has come upon you. If you are facing financial ruin, then the great flood waters are on the face of the earth. If you are terribly disappointed and feel abjectly let down by someone you love or esteem highly, then the waters are on the face of the earth. Your only hope is to build an Ark and get into it. When you do not know where to turn that is the time you must get into the Ark. That is what Noah did.

A remarkable thing about this Ark that Noah built - there was only one window in it. It was not a little porthole on the side of the ship. And it wasn't a skylight. Noah was preparing for heavy rain and he probably had had some experience with skylights and

how leaky they can be. The only window was up under the roof as high as it could be put. Why was the window there? Because of what I call the Golden Key. [See "The Golden Key" in Power Through Constructive Thinking.] It was constructed in this way so that Noah and those with him in the Ark would be obliged to look up at the sky.

Up! That was the only way they could look out. In this way they could not look around at the flood and fill themselves with more fear.

The Golden Key tells us to think of God instead of the problem. Yet we know the itching tendency to have a peep to see how the flood is getting on. Praying one minute: "God is the only Presence and the only Power." And the next minute: "Six inches higher, no demonstration yet." Then: "God is the only Presence here now," and then back to the difficulty, "It's gone up another foot. Things are getting worse." That is how some people seek spiritual help, checking up on all their aches and pains! You must not keep looking at the troubles that surround you. You must look away from them. You must rise up in consciousness. What most people do in the face of a dilemma is to say, "Oh, I just know we'll never survive this! ... There's no way out now ... Why did we ever get involved?" That kind of talk. Like Noah, you must steadfastly turn away from the trouble and look only at then "sky." In other words, you must elevate the consciousness through scientific prayer, through practicing the presence of God.

When you are in difficulty, turn away from it and practice the presence of God.

Contemplate God. Cease to grovel in your sins. There are sects and movements that encourage people to talk about their sins but this is a mistake. Talking about them only roots them more firmly in the subconscious and makes them that much more difficult to eradicate. Make your peace with God. Turn away from the flood.

There are all sorts of interesting and significant details in the story of the Ark. For instance, Noah had three sons. Noah and his three sons make four. This suggests a parallel with the Four Horsemen of the Apocalypse. [See "Four Horsemen of the Apocalypse" in Alter Your Life.] Noah is the "rider" on the white horse. He represents the spiritual self. Shem, Ham, and Japheth are the other three "horsemen," representing the body, the intellect, and the feeling nature. Always the Bible is telling us about our own make-up, so that we may have peace and harmony and health and spiritual development. "Man know thyself."

Noah and his three sons brought their wives along, signifying the balance of the male and female principles, that is, the knowledge and feeling aspects. The person who is all feeling with little intelligence is just an emotional fool. And one who is merely intellectual without feeling is lacking the proper balance, and the full expression of his life will be curtailed in one way or another.

And then, the part of the story which always delights children is the bringing of all the animals into the Ark. "Of every clean beast thou shalt take to thee by sevens .

. . and of beasts that are not clean by two. . .

." I imagine that if some modern religious teachers had written the story, they would have left out the unclean animals. However, every human being is full of clean and unclean animals. That is why the Bible puts them in the Ark. The mistake is to try to get into the Ark with only the clean animals. The unclean animals must also be brought in and redeemed.

All these animals represent the various instincts, faculties, propensities, and powers of man. The unclean animals are faculties and powers we have not yet redeemed.

They are sensuality, avarice, jealousy, covetousness, fear, etc. These are the things which have wrecked and ruined so large a number of people who have tried to leave them out of the Ark and have failed. The unclean animals are in twos, meaning the positive and negative aspects, and you have to redeem the negative side by realizing the positive and constructive until the negative fades out and thus is redeemed.

The clean animals are our spiritual faculties which we already have redeemed by using them for good. There were seven each of the clean animals because the number seven in the Bible signifies spiritual completeness, and of course this refers to the things in ourselves which we are using toward wider expression and divine achievement. The clean animals are the good in us, the love, wisdom, understanding, and unselfishness.

Our thoughts are very well expressed by animals. Some thoughts are creeping-on-the-ground thoughts. The thought, "I can't do it ... I am not strong enough ... I am too old." These thoughts creep on the ground as the serpents and snakes do.

And then there are other thoughts which soar in the air, "I believe in God so I can and I will I can overcome this thing . . . Nothing I have to meet is as strong as God in me." So the creeping things on the ground and the birds of the air went into the Ark. So did the cattle and the beasts of the field - our ordinary, everyday thoughts - useful thoughts like cows and sheep, very useful bread-and-butter thoughts, but not very exciting. Finally, there are the wild beasts, thoughts that fling discretion to the winds. So all the beasts in the Ark express things that are within ourselves.

Now, the rain came down and the flood covered the whole earth, and I am sure that a great many of you have experienced that "flood" at least once in your life when you could not see a way out and all seemed hopeless. So it was with Noah and those in the Ark.

After forty days Noah opened the window. Notice the number here again. In the Bible "forty" means an indefinite length of time, long enough to accomplish a certain thing. With the window open what did Noah do? He did what so many people do. He sent out the raven. We make still more trouble for ourselves by sending out the wrong thought. It is useless to send out the raven over the flood because the raven means negative thought. That idea is expressed in Poe's poem, "The Raven" - "quote the raven 'Nevermore!'" That raven may be criticism of others or self-criticism: if only I hadn't done such and such a thing. Or it may be self-pity, indignation, hatred. The two most deadly forms of the raven of wrong thinking are resentment and domination.

At any rate, Noah sent out the raven and of course nothing was accomplished. It simply went to and fro, back and forth, round and round - still the same problem, and Noah fell down lower than he had been before. Then seven days passed, again a complete cycle of consciousness working further to overcome that raven action.

Then Noah took the dove and sent her out. The dove represents a sense of peace.

He treated, as we say; he rose in consciousness; he prayed. But he did not make his demonstration immediately, and seven more days went by. Many of us would have given up. We would have said, "What a fool I was to even hope." However, Noah, the rider of the white horse, went back again undaunted. If you will refuse to be intimidated by the difficulty you will win. He worked seven days longer and sent out the dove again. And then we come to one of the most dramatic touches: in literature. It is equally as dramatic as that passage in Defoe's Robinson Crusoe, when Crusoe after weeks of loneliness and some despair of ever seeing another human soul, sees, not the person, but footprints in the sand. In this story of Noah the drama is the return of the dove. with a little green olive leaf. In the evening - after a day's work - the dove returned to Noah, "and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth." Then, after another seven days, he sent forth the dove again, "which returned not again unto him any more." The demonstration was made.

Put yourself in Noah's place. For days and months he had seen nothing but water.

He had prayed and worked on his consciousness to raise it above the difficulty, and nothing seemed to change. Even after he had gotten some sense of peace concerning the problem and he had sent out the dove, there seemed to be no change in his condition. But persistence in prayer, and sustained knowledge that so long as you remain in the Ark of your spiritualized consciousness no harm can come to you, finally bring results. And so the return of the dove means the realization you get of the presence of God as the result of your prayer and meditation. When you realize at last that you have contacted God, you receive the glad tidings, the olive branch.

The olive branch is an important symbol to the American people because on the Great Seal of the United States, the eagle holds an olive branch in his claw. The men who formed the Constitution of the United States, the men who wrote the Declaration of Independence and put it into effect, and later ordered and designed the Great Seal, were men in many instances inspired without their conscious knowledge, and these symbols were woven into the fabric of the beginnings of this great nation.

The eagle's head is shaven to symbolize man's direct contact with God. The eagle holds the olive branch in his claw to symbolize that the American republic was created to bring this truth to the world, and that the American people, as well as all other nations, who accept this teaching have the power of getting their peace and their divine fulfillment. If you accept the truth and hold to it, you can send out the dove from the Ark, and after seven, or twice seven, or three times seven, it will come

back bearing the olive branch.

After the waters had subsided there appeared a rainbow in the sky. The great catastrophe was followed by God's lovely gift of the rainbow. What could be more beautiful? And with a rainbow there is that feeling of newness that comes after a storm; a sense of joy and aliveness.

"And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Here is a definite promise, and a promise in the Bible means spiritual law.

There is no end to the rainbow, and science tells us that you will never find the end of the rainbow outside because the rainbow is in the eye of the beholder. The Christ way out is in our own consciousness.

The rainbow is a symbol similar to the many-colored coat of Joseph, and represents the etheric body. It is the human aura, depicted in many religious paintings as a halo around the head. Your etheric body is colored in accordance with your habitual thoughts. Some people can actually see it - those who have etheric vision. When you are obtaining spiritual development and giving your time daily to prayer and meditation, you give it the most beautiful colors. When man has done sufficient spiritual work to destroy the flood and bring back the dry land, then he has achieved that coat of many colors which is spoken of here as the rainbow.

The following chapter in Genesis refers to

Noah's getting drunk on wine. This has to do with the "profanation of the mysteries." It was not until Jesus did his work that the world was ready for this teaching. Before the time of Jesus it was forbidden to give out the sacred knowledge. That cannot happen today, but it is possible to use this Truth teaching not to contact God, not to serve humanity, but merely to get things. If you use this knowledge just for selfish ends, you will defeat your purpose and only harm yourself. Of course we need things, many things. Jesus knew this and that is why he went to pains to say, "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." To go out only for the loaves and fishes is "profanation of the mysteries" in the modern sense.

The story of Noah and the Ark is a perfect diagram of the technique for handling a large problem, a rush of trouble. Noah represents our spiritual self, and the Ark symbolizes the state of mind we build when we see the problem or the trouble coming. Instead of accepting the difficulty or giving way to it, or letting it frighten us, or thinking it is inevitable, or trying to run away from it - we build an ark, a mental sanctuary, a quiet state of mind, by prayer. We build what, in this teaching, we technically call a state of consciousness. In that consciousness fear will have little power so long as we remain in the ark.

In that ark you continue in quietness, confident that the demonstration is being made. You refuse to look at the flood and thus fill yourself with fear. You refuse to send out the raven of dark, negative thought.

You wait for the dove of peace to come into your soul. In the meantime, you continue in prayer. It may require a few days of prayer, or even weeks, but eventually you will get your sense of peace. That will be the "seven" days, and that will be the end of a problem you will never have to tackle again.

The Called, the Chosen, and the Faithful

And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

GENESIS 46:33, 34

ANOTHER diagram for living is hidden in the symbol of the shepherd and his sheep. In the Bible, you take on many occupations. Sometimes you are a day laborer, sometimes the lord of the vineyard; sometimes you are a weaver, sometimes a fisherman. However, no matter how many different occupations you undertake, before you become the gardener of your own soul with conscious spiritual evolution, you are destined to become a shepherd. All these various occupations represent states of mind, and the Bible encourages you to become a shepherd because sheep mean thoughts and a shepherd keeps his thoughts.

Some of these striking symbols lose a little of their power in the modern world because so many of us live in the cities. But in ancient times sheep were as common a sight as taxicabs are to us, and of course the shepherd was a very familiar figure.

That is why Jesus so frequently referred to the shepherd and his sheep. Sheep are thoughts and you are a shepherd - either a good shepherd or just a hireling - and the kind of thoughts you keep will determine the kind of life you have. If you harbor thoughts of anger, bitterness, and resentment, you cannot expect to have a life of peace and joy and harmony. On the other hand, if you keep your thoughts on a positive and constructive level, then you are going to demonstrate in accordance with that.

Beginning with the story of Cain and Abel, the idea of the shepherd runs all through the Bible. The story, like that of Adam and Eve, is of course an allegory.

This point needs to be stressed, for Cain and Abel present another stumbling block to those who take the Bible literally. The heckler's question, "Who was Cain's wife and where did she come from?" is irrelevant when we know that the story is not history but metaphysical symbolism expounding spiritual Truth.

This wonderful allegory of Cain and Abel is really a dialogue between the material belief which is Cain, and the half-belief of mind-over-matter which is Abel, arguing with the Lord which means the Truth of Being. Abel is just beginning to learn the power of thought and thought control. He does not yet have the understanding to Incompletely upon his intuitive nature and disavow any belief in the power of matter. And so he allows the intellect to take over. Cain kills Abel.

Cain was a digger of the ground. He believed there was a separate, hard ground

outside in which he had to dig and sow and fertilize and cultivate, and then wait a while for results. He believed he had to go through all that toil and servitude.

Always the intellect limitations. Always it says, "No, not quite yet, better not." It always finds difficulties in things, and differences between people. Above all, it says, "It is too good to be true." It is because we allow the intellect to rule us that we have to earn our living by the sweat of our brow.

On the other hand, Abel was a keeper of sheep. In the Bible, as we have just seen, sheep always mean your thoughts, and so to be a shepherd means that you are beginning to control your thoughts. That is splendid but it is only the beginning. The Egyptians hated a shepherd, which is the Bible way, of saying that inharmony hates thought control because thought control begins to destroy inharmony. Your arthritis, your quarrel, your bad temper, your fear, your regret, or your remorse - these things hate thought control because thought control is going to eradicate them. So Cain slays Abel.

Abel is the state of mind that says, "Yes, matter is there. There are germs; there are depressions, etc., but I think I can overcome it. I can pull myself off the ground by my bootstraps if I pull hard enough." But you cannot do that because as long as you believe that there is a separate power in the outer thing you cannot control it. It will beat you at the finish. Cain will slay Abel.

Jesus said, "You cannot by taking thought add a cubit to your stature." In other words, if you leave out God you cannot do much. There are psychological methods by which you can make the best of yourself. But when

all is said and done, making the best of yourself is such a small step that it is hardly worth while, You will still be the same person. How much better to take the personality of today and change it for another thing. Instead of patching up the old, leaky boat, it is far better to scrap it and build a new ship. If you simply try to do your best with your own personality, it will beat you in the end. Cain will destroy Abel. Spiritual understanding lives only as long as you know that fundamentally you are divine spirit. Cleave to that and change your present self for something better.

So Cain kills his brother and Cain is left in possession. Man, having lost the spiritual idea, has forgotten that he had dominion over outer conditions. Man has held to the allness and power of materiality instead of the Allness and Power of God.

People, of course, have always professed religion, but to profess religion and to have religion are two very different things. If one considers the history of the world for the thousands of years that we know of, and particularly the centuries of so-called Christianity, and sees how people have behaved, then he will know how much religion they have had. The history of mankind has been a history of war, aggression, hatreds, and injustices. Why? Because Cain killed Abel and remained in possession. Man lost his spiritual dominion. If we had developed the spiritual faculty as rapidly as the intellectual faculty, then when all these great inventions came along, we would have used them for the betterment of people - improved living conditions, the destruction of poverty, and the abolition of class hatred.

Then we are told in this wonderful story that Cain was made a fugitive and a vagabond. He became a fugitive and a vagabond from the Truth of the Allness of God, which never came through again in any real fullness until Jesus did it at the expense of his tremendous consecration and demonstration. Mankind has been running about like a fugitive, looking for peace and freedom.

Everything has been tried by humanity, and as the centuries have rolled by it has tried them over and over again. In the Roman Empire they tried military organization. That failed and the Empire collapsed. Nevertheless, military conquest has been tried again and again. In the Middle Ages a theocracy was tried and that became so corrupt it fell to pieces too. In the eighteenth, nineteenth, and twentieth centuries it was hoped that natural science would set men free. On the contrary, we have used its discoveries for further destruction. Still more recently man has hoped that general education would abolish crime, hatred, and aggression. But Cain is still in possession.

In the Bible account, Cain becomes an outcast. Having slain Abel, he fears that the human race will wake up to the Truth and then be destroyed. When people find that the material belief ends in sin, sickness, and poverty, they will struggle against it. They will try to kill Cain, but because they are under the material belief, they will try to destroy trouble by using the trouble-limited mind, the intellect, which they at present possess. They will fight error with error, and that is going to mean still more trouble. All trouble is the brand of Cain. It is fighting error with error. When we are sick, sad, worried, or depressed, we have the brand of

Cain upon US.

Now, the account says, 'Whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.' We get nowhere by saying, "I will have nothing to do with this material world. I will forget about the intellect. I will just sit and pray." We need the intellect for the things of everyday life: buying, selling, conducting business, building bridges and houses and airplanes. But the intellect will not take us into the things of the Spirit, and we should not allow it to restrict the knowledge and understanding of higher things. Cain is not to be slain. He is to be recognized and brought into the balance of mind and heart.

So the account goes on to say that Cain went out from the presence of the Lord and he dwelt in the land of Nod, on the east of Eden. The land of Nod means the dream which we are all dreaming of being under the dominion of all the disagreeable things which come into life. But the Bible gives hope, for it places the land of Nod to the east of Eden. The east always stands for the sunrise, for hope, for spiritual regeneration. Wherever the Bible shows us some of the unpleasant things that can come into our life, it adds the promise that mankind is going to overcome them. So even Cain, when he dwells in the land of Nod which is east of Eden, is going to be redeemed.

Humanity is going to be free. That time will come, and I believe sooner than some of the most optimistic people think. We are not always going to dream this dream of danger and fear and hatred and distrust and conquest and aggression.

The blood of Abel cries from the ground to be resurrected, and in that resurrection, Abel, the keeper of sheep, will have a new demonstration. The lingering half-beliefs in mind over matter will have given way to the knowledge and power of spiritual thought control. Abel will no longer let himself be swayed by the arguments of the intellect, for he will know that his true power lies in keeping his thoughts centered on God, the Christ within.

Abel was the first shepherd in the Bible, and then there is a long procession of shepherds, culminating in Jesus, the Good Shepherd. Each of these shepherds adds something to the diagrams for living as the human soul makes its way through the corridors of time.

With the advent of Moses, the human race had come a long way. More and more of the educated people, usually the priests, were beginning to understand the power of thought. Moses was one of the most learned men mentioned in the Bible. He had been educated for the Egyptian priesthood, which meant he had the best education available in those times. Yet he had to become a shepherd before he did his great work of leading the Israelites out of captivity. Thus does the Bible emphasize the importance of getting one's thoughts right before undertaking any important work.

Although Moses had been brought up among the most learned men among the Egyptians and undoubtedly had access to the royal court, he had Hebrew blood in his veins. At that time the Hebrews were in bondage in Egypt, being the slave people. Thus it was that when Moses saw an Egyptian mistreating one of the Hebrews, he interfered and killed the Egyptian and

buried the body in the sand. So he fled from the jurisdiction of Pharaoh, the King of Egypt, out into the desert, where he had an experience that led to a complete change in his life.

Several young women had come to a well to draw water. Some shepherds came along, and, also seeking water, they drove the girls away. Moses was quick to interfere in behalf of the young women. To show their appreciation they invited him to accompany them home, and told their father, the priest of Midian, what had happened. The priest was not one of an organized church, for there was no such thing in that part of the country. He was just a wise and spiritual man. In that Eastern desert country, hospitality to strangers was a virtue, and the priest asked Moses to stay with them. Eventually Moses not only was adopted by the priest but he married one of the daughters. Then, as the son-in-law, he went out and tended the sheep. Thus it happened that Moses was one of the great shepherds in the Bible.

It was while tending sheep that Moses witnessed the burning bush at Mt. Horeb.

It was there that he got his illumination. This is highly significant. His illumination came while tending sheep; not when he was being educated in all the learning of the Egyptians; not when he was trying to run other people and knocking them on the head if they did not do what he told them. It was when he minded his own business and went out in the desert alone to clear his thought of upsetting things - getting money, position, honors, etc. - that he got his illumination.

So Moses was a shepherd, and we are told in this remarkable text, the last two verses of Chapter 46 of Genesis, that the Egyptians could not tolerate a shepherd.

Egypt in the Bible stands for trouble and limitations of all kinds, especially physical matter, e.g., the belief that your body has dominion over you, and can act up and give you all kinds of ailments. The Egyptians hated a shepherd, one who keeps his thoughts, and so the Israelites had to pretend they dealt in cattle. In other words, if you are the good shepherd, the "Egyptians" hate you because you are going to conquer. Pharaoh, King of Egypt, is your lower self that forgets thought control and prevents you from getting on faster than you do.

Jesus says, "He that entereth not by the door ... but climbeth up some other way, the same is a thief and robber." If you try to demonstrate something that you are not entitled to by right of consciousness, you are a thief and a robber, and you cannot keep it. People in all walks of life try to demonstrate that for which they do not have the consciousness and then wonder why things do not work out for them.

They have not been the good shepherd. They have not kept their thoughts right.

Even many respectable churchgoers are really trying to get certain conditions of life without supplying the necessary mental equivalent. Many people try to get friends without radiating love. Many are trying to demonstrate wealth with a poverty consciousness, or with the desire to cheat or get the better of their fellow man. Others want a healthy body, but they have not even obtained some degree of peace of mind. As

Jesus said, if you try to climb up some other way, you are a thief and a robber, and only trouble will come that way. He is emphasizing again the need for strict control of one's thoughts if one is to achieve that which he really desires.

Jesus follows up this idea by saying, "I am the door of the sheep; by me if any man enter in he shall be saved." The Jesus Christ teaching is the gateway to salvation, not in some distant heaven but in the immediate now. The "door" or "gate" is another very important Bible symbol. Passing through a door or a gate signifies a change in consciousness. When you pass from one room to another, or from one field to another, symbolically you pass from one state of mind to another. "Gate" or "door" means understanding and it also signifies dominion or power. In the Bible we so often find two different meanings or two aspects of the same thing. In this case the two meanings are supplementary - understanding and dominion. Understanding gives dominion, and understanding comes with a change in consciousness.

So Jesus, the Good Shepherd, says, "I am the door," my teaching is the gateway to the new understanding, the uplifted consciousness, which leads to complete dominion. This promise of man's destiny comes to fulfillment in Revelation 17:14- It says, "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

The Book of Revelation is a very strange book in many ways. It has been much understood, primarily because it contains

some of the most complicated symbology to be found anywhere. You might ask, why, if God wanted His people to know something, was it not given straightforward without all these symbols.

And the answer is that symbol is the universal language of all peoples in all ages.

Symbology transcends language. Primitive tribes such as those that have disappeared from Easter Island in the Pacific have all used symbols. And it is because of these symbols that scholars have been able to understand the peoples of very remote times, and have been able to unlock ancient written languages.

Many religious groups have tried to use the Book of Revelation as a book of prophecy. Every once in awhile there is some sect that predicts the end of the world, and they usually base it on something they found in the Book of Revelation.

However, the Book of Revelation is not intended to foretell what will happen to nations or peoples. It is a book of prophecy of what will happen to the individual soul. It is a book containing many diagrams for your personal living.

In this Chapter 17 of Revelation, John lists some of the temptations and the seemingly insurmountable obstacles with which the soul is faced during its journey through life. All are portrayed in symbol, and, in one of its rare instances, the Bible puts the whole reference in capital letters to emphasize the importance of the message. It says, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." And

it says this was written on the forehead of the scarlet woman.

To the people for whom this was originally intended, Babylon had a special meaning. Babylon was the place where the Israelites had been in captivity for years. Their homeland, Judea, had been invaded, their cities destroyed, and they were carted off to Babylon. This was the second captivity. The first had been in Egypt, which stands for bondage. Egypt means matter, giving power to material things. It is the belief that your body is susceptible to disease and decay and that you have to put up with it. It is the belief that your security depends upon your job, your stocks or bonds, your insurance, etc., and that you are at the mercy of every economic ill wind that blows. That is Egypt, obvious, definite.

The Babylonian captivity came much later, and the Babylonian civilization was a great advance upon Egypt in many ways. Babylon was the New York and Paris of the ancient days. It was the center of fashion and culture. It had wide avenues and great buildings and one of the seven wonders of the ancient world, the so-called "Hanging Gardens of Babylon."

Babylon meant prosperity for many of the captives, but as so often happens with great prosperity, many of the Israelites forgot God completely. Like every great city, there were temptations in Babylon. They worshiped many heathen gods.

They relied upon astrologers and soothsayers. They indulged in all kinds of heathen practices, and little by little the one and only true God was forgotten.

These are the subtle things that destroy the soul. Babylon is more subtle than Egypt. That is why the reference begins with the word MYSTERY.

Babylon stands for negative attitudes, not just the belief in materiality as represented by Egypt, but the belief in certain states of mind. For example, accepting low spirits, depression, and fear, instead of making your peace with God and getting free of Babylon. Accepting a sense of guilt instead of clearing it up and liberating yourself with God's help; allowing criticism, resentment, jealousy, and condemnation of others to stay in your heart - this is Babylon. As you see, these are more subtle things, and the subtle things are always harder to deal with. They creep upon us often without our hardly being aware of them. We come to accept them as a way of life.

So Babylon represents the belief, admitted or not, that we must have these negative states of mind; that we must go through periods of depression and fear; that we must put up with our feelings of inadequacy; and there is nothing we can do about them.

John speaks of the scarlet woman of Babylon. Woman always stands for the soul; and scarlet always represents the emotional nature - and in this case, the emotional nature in its negative aspects. The scarlet woman takes on many guises. For example, it is the state of mind where you let your emotions have free rein and run away with your common sense. It is the state of mind where you say, "I am going to have fun now; I can catch up with God later." It is the state of mind where you say, "Well, evil isn't real, so I can do this thing I know I shouldn't do, but I can get away with it." Or

even if you think evil is real in a philosophical sense, you say, "I can be dishonest and deceitful, because God is good and kind, and when I have gotten what I want, He will forgive me." It is also the state of mind that believes everything it hears or reads, puts the worst construction on it, gives in to fear, and then decides there is nothing it can do because conditions are too strong for it. These are all various forms of the scarlet woman; and as you can see, you are not being the good shepherd, for you are not keeping your thoughts right.

And then John speaks of the beast with the seven heads and ten horns. These seven heads represent the Seven Main Aspects of God, [See "The Seven Main Aspects of God" in *Alter Your Life*.] or rather the neglect of them. In our present stage of spiritual development we can know God in seven different ways, and as we understand them more, we develop spiritually. Everyone has a better understanding of some of these seven aspects than of others. For example, some people understand God as life and they demonstrate good health. Others understand God as love, and they get on well with people, etc.

The spiritual life, of course, is not so cut and dried as that. The important point is that as we understand more deeply the meaning of these seven aspects, the more easily will we demonstrate over our problems. When we neglect to develop them, this beast with the seven heads causes difficulties. The ten horns represent our executive power. We have ten fingers which represent the same thing, as does the decimal system which we use. The ten horns are the old Oriental symbol of power and are used to emphasize the fact that we have the power to use our

spiritual assets constructively and creatively or destructively and detrimentally.

And then John gives the prophecy that not only will the individual come to know the Truth, but the Truth will spread over the world. Babylon will be destroyed.

Symbolically, fire and brimstone and burning is the cleansing action of spirit; and all the nations and peoples standing and saying, "Here is the great Babylon! how powerful it was! how subtle it was in deceiving the nations of the world; but it is gone" - all of this is prophetic of the eradication of fear and all its concomitant evils, and the establishment of world-wide peace and prosperity. As the individual hearts are cleansed, so will the hearts of the nations. The worst things in the individual, our fears, our doubts, our unforgiveness, our holding to grudges and jealousies, will pass away. And these things will pass away from the nations too, and wars and rumors of wars shall be made to cease, and the wolf and the lamb shall lie down together and none shall be afraid.

Now, if we had to overcome these things by ourselves, who could do it? But the Bible tells us that lined up against all these subtle difficulties and temptations is the Lamb of God. When Jesus got his illumination, John the Baptist looked and said, "Behold the Lamb of God." He did not mean that Jesus was the only person who could reach God in that way. It is the wish and intention of God that we should all reach it in fullness. But Jesus had done it. He became the Good Shepherd, the Teacher, the Ways bower. The Lamb means the spiritual idea, the spiritual Truth, and this account says that these negative things "shall make war with the

Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

Who are the called? Every one of us. God is no respecter of persons. We are all called. He has no favorites. He sends His rain on the just and the unjust. He loves the sinner as much as the saint, but He wants him to become a saint for his own sake.

The chosen are those who choose God. All the great ones of history who have used the spiritual approach, both those inside the Bible and outside, were chosen of God because they chose God by really turning to Him in faith, day in and day out.

And the faithful are those who trust in the Truth. It is not just a question of being faithful in the day of triumph. Are we faithful in the day of trial? Are we faithful when we are discouraged and fearful, when the lower things in ourselves and outer conditions seem to conspire to hold us back? If we hold on to the Truth, in the face of these things, then are we really faithful.

For a little time, it may seem that the negative things make war against the Lamb of God. For a little while these things may frighten and confuse us and try to discourage us, but as we become first the shepherd who keeps his thoughts right, then the good shepherd who lets his love go out to bless his fellow man, we will find that the spiritual idea will triumph over Babylon. The Lamb of God shall overcome the negative beliefs and states of mind, for he is Lord of lords and King of kings. The good shepherd is transformed into the Lamb of God which has complete dominion.

The Fourth Man

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him. DANIEL 3:28 THE account of Nebuchadnezzar and the fiery furnace is one of the most remarkable and dramatic examples of the power of prayer in the Bible. It is another one of the stories that most people know, but if one were reading it for the first time he would find it full of surprises. Because people are familiar with these Bible stories, there is a tendency to take them for granted - like the Empire State Building or the Eiffel Tower.

I believe the story is true historically. We have no reason to doubt that these three young men who occupied a prominent position in Babylon did excite the jealousy of the authorities who perhaps saw their own power waning. The one thing some people cannot forgive is another's success, especially success which they do not have themselves.

These three young men had ability, and they were promoted to a position corresponding to the governor of a state in the United States. They were appointed because of their ability and understanding, which was obviously due to the fact that they worshiped the one true God, whereas the Babylonians worshiped any number of gods. They had more than we have today. There was an idol of some kind on practically every street corner and people worshiped them. We have many idols too. We do not

call them that. We call them position, knowing the right person, having an "in," "money talks," etc., as we run about from one thing to another to get ourselves out of trouble or into something "good."

The three young men, Shadrach, Mesbach, and Abednego, worshipped one God, and when things went wrong, they did not run from one thing to another. They contacted the one God in themselves and were able to be of great use in Babylon.

They followed the principle which Jesus later taught. They stayed right where they were and demonstrated there. They did not run away from their problems. Of course, one can never really run away from his problems, although many people try to. Our problems are in our consciousness and we take that with us wherever we go. So we find our problems waiting for us when we arrive.

In this story we are taken back to the old Oriental world. In those days Babylon was a great metropolis, much ahead of its time. As we have already noted, there were wide avenues and tallish buildings. There were the great hanging gardens, one of the seven wonders of the ancient world. There were shrines and markets.

There was a steady stream of caravan traffic, and river barges laden with fruits and spices and other precious commodities. And there were pagan rites, and ecclesiastical and political corruption. The only thing missing was a modern airport! King Nebuchadnezzar had sent out a decree, and everyone was gathered in Babylon - the princes, the governors, the captains, the judges, the treasurers, the counselors, the

sheriffs, and all of the rulers of the provinces. It said, "At what time ye hear the sound of the cornet, flute, harp, sack but, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up."

Long before this the Jews had been taken captive and brought into Babylon, and they had entered into the civic and cultural life of the land. A great many had fallen away from their religion, but there were others who had clung to the knowledge of the one and only true God. So on this gala occasion, there were these three Hebrew officials who jeopardized their high positions by refusing to bow down to the golden image. They had much to lose in a material way, and disobedience to a king's command in those days meant death.

Shadrach, Meshach, and Abednego had found the one true God. They had the one thing in life that really matters. So when Nebuchadnezzar commanded them to bow down to the image or be thrown into the fiery furnace, they answered, "Our God will deliver us out of thine hand; O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

They were ready to stand up for what they believed. It was a demonstration of real faith. We all have faith when we do not have to face a serious condition, but the real test is when we are right up against the problem. If we had the faith of these three young men today, there is no reason why anybody "thrown into the fire" would not come out all right. We demonstrate over small things, but when the big thing comes along we put our limitation (our limited belief) on God,

and we suffer from that limitation. We may have faith that a broken leg or a cut finger can be healed, but we do not believe we can restore an arm. We think if we are thrown into a river and pray, God will get us out ... or we will swim. But when it comes to our "fiery furnaces," we do not think God can save us. But please note that the limitation is not on God's part but in our own belief.

In the Bible, every story about people who lived thousands of years ago is a story for you and me today because the Bible is the Book of Every Man. If I had my way, I would have all Bibles published with this phrase printed in large letters on the outside cover: THIS MEANS ME. And I would have covers in "jazz" colors. For a starter I suggest red, white, and blue. So many young people are frightened off from the Bible. Black is so somber and forbidding! Well, this story of the three young men in Babylon means you and it means me.

These men had great faith in their God. They had really found Him and that meant they were ready to stand up against any condition. They knew God and that was sufficient for them.

St. Augustine once wrote, "Thou hast made us for Thyself, and our hearts are restless until they find repose in Thee." That is the story of man, the great search of mankind, the end and all of living - to find God. Man searches for all kinds of things, not knowing that his search is really to find God, for in finding God, he has found everything. Natural science is coming to that conclusion. The more science delves into the mysteries of the cosmos and the more it discovers of the physical universe, the more

it realizes that in the end, the whole scheme of things will only be explained in metaphysical terms.

This is really the search of mankind, to get closer to the Truth, to find God at last, and our hearts are restless until they repose in Him. Man does not always know this, but it is really what he is seeking; just as every raindrop, although it does not know it, is really seeking the level of the great sea, and will ripple and splash, and twist and turn, and bubble and boil, until at last it makes its reunion with the sea.

Men and women run over the face of the earth looking for security, trying to be safe, trying to get rid of fear. They seek it in money, position, force, cunning, and sometimes in drink or drugs. But there is no sanctuary except in Divine Love. In this great Bible story we are told in very dramatic form of three just men who had found that sanctuary. They put God first and would let nothing come between them and God. They had completely overcome fear by knowing God. Indeed, this is the only real antidote for fear.

Many books have been written and lectures given purporting to save us from fear.

We are given little psychological tricks to play upon ourselves, a kind of sleight-of-mind, so that fear will go - but it never does. People go to psychoanalysts and psychiatrists to get rid of fears and phobias, and very often these same professional men are suffering from their own fears and do not know how to get rid of them. Many ways have been tried to eradicate fear. All have failed, because there is only one remedy: find God and know Him.

Sometimes people get rid of fear temporarily by pushing it down into the subconscious. Psychology calls this repression. But in the end this only makes matters worse. It is like trying to cure a rash on your hand by hiding it with a glove. There is only one way of eradicating fear, and these three men, Shadrach, Meshach, and Abednego, had found it. They relied completely on God. When you have God in your heart, nothing on the outside really matters. No more breaking your heart for things that do not really matter; no more destroying your health with ambition or caring what other people think; fear has gone.

Continuing with the story - Nebuchadnezzar had the young men bound hand and foot and thrown into the furnace. It was no ordinary furnace, as the Bible emphasizes, for the heat was so great that it slew the guards that got too near.

And then something very strange happened, strange and beautiful. The king looked into the furnace and to his astonishment he saw the three men walking around, completely free, and even more amazing, he saw a fourth man. Although Nebuchadnezzar had been an idolator all his life, he realized the fourth man looked like the Son of God.

So, on that strange day, the Presence was dramatized, and the king saw it ... and great changes followed. Up to then Nebuchadnezzar had thought that the only way to impress people was to frighten them, to keep them under subjection. Now his outlook was completely changed. He was convinced. Perhaps he did not fully understand, but at least he believed. He

stopped religious persecution and made it possible for the knowledge of the true God to be taught to the people.

It has happened before and it has happened since that when people have been in grave danger or tribulation, strange help has come to them and things have changed, sometimes very dramatically and in a way they hardly dare think about.

They sense a Presence, not with the eyes of the flesh, but they are aware of it, and it is like unto the Son of God.

There are infinite depths in every chapter of the Bible, and the deeper one goes, the more one finds. Going below the surface to what we would call in these days the psychology of it, we see that Shadrach, Meshach, and Abednego stand for the same thing as the three horsemen on the Black, Red, and Dun horses in the Book of Revelation. They also stand for the three sons of Noah. In other words, they stand for your physical body, your feeling nature, and your intellect. It is they who live in Babylon-, it is they who are in the fire for the time being. Remember, Babylon means limitation just as Egypt does, but Egypt means more especially physical limitation - poverty, pain, ill health; whereas Babbylon means mental limitation - fear, self- reproach, will power, etc.

Now, mankind has reached the stage where we have gotten out of Egypt, or at least we know there is a way out if we are willing to pay the price in prayer and right thinking. But we are still in bondage in Babylon. We are in bondage to Nebuchadnezzar who can keep us in fear and worry and frustration, and yet he really has no power against those who realize the Presence of God and serve

Him.

If you fall down on your knees and worship the golden image of the king of Babylon by giving way to your fears and frustrations, you are the bond slave who serves him. If the three young men had bowed down when they heard Nebuchadnezzar's band coming along the street, they would not have been thrown into the fire. However, they would have been thrown out of their places as governors and would have been slaves for the rest of their lives. Having stood fast to the Truth, they came out of the furnace to govern Babylon, and they saw to it that the king reigned in honor and decency as well.

Whenever anyone finds himself in the fiery furnace, if he holds to the Truth against what may seem to be insurmountable odds, he will see a fourth man. This is the spiritual self. This is Pneuma, God in man. It is the fiery furnace, as a rule, which brings out the son of God within us. If, as soon as you are thrown into the fiery furnace, you turn to God with the full weight of your being - then the fourth man will appear - your true self, the God in you.

The Jesus Christ teaching comes to the world to show us that these three young men, these three parts of our being, are subsidiary to the fourth young man who is the Divine Presence in ourselves. We have to demonstrate through the other three but we must not allow them to be the governing power. Shadrach means "zealous in this matter," and represents the feeling nature. Meshach means "Where is God?" It is the body that asks "Where is God?" when it is in pain and agony. Abednego means "the servant of light" and represents the intellect. When these three move together and are

balanced, the fourth man emerges - the spiritual presence.

Another important symbol used in connection with this idea in the ancient world is the sphinx. The sphinx has the body of an animal and the head of a man, and on the forehead is a little serpent or adder. The animal represents the physical body, and the man's face and forehead stand for the feelings and intellect, the personality or psyche. The little adder stands for the spirit, and if we go a little more deeply into it we will see why spiritual power in us comes like an adder.

When you are living in contentment with material things, completely satisfied with yourself, you are Nebuchadnezzar, king of Babylon. One starlit night Nebuchadnezzar went up to the roof of his palace. Stretching out on every side was the magnificent city of Babylon. As he proudly surveyed the splendor that lay all around, he exclaimed, "Isn't this great? And I built it! ME!" Well, that serpent stung him and he was brought down to "eat grass"; brought to ruin by the serpent, because nothing but suffering would bring him to himself. The power of God does sometimes come in the form of an adder.

So the sphinx represents the fourfold nature of man, but in the ancient world these truths were kept from the people. What we are presenting in this book was known only in the ranks of the priesthood and under the most appalling secrecy.

Not until Jesus did his work on Calvary was a great change brought about in the race mind which made it possible for the people to get the full Truth. Before that it was the

purpose of organized religion to usurp the power of the people and rob them spiritually, but today nothing can prevent the truth of the Allness and Availability of God from going out to all the people.

In the secret orders of the ancient world, one of the most important secrets was the riddle of the sphinx, and in this connection there is an amusing story told about Alexander the Great. When he visited the Temple at Heliopolis he sent for the dean and said, "Now, about the riddle of the sphinx, I want to know about that." This put the high priest in a difficult position. If he refused to tell Alexander he would be tortured abominably. At the same time, if he broke his oath and gave away the secret, he not only would be tortured by his own people but equally important, he would suffer, or so he thought, on the astral plane as well.

The high priest shrewdly answered, "We don't usually tell people these things, but you are Alexander the Great and that makes a lot of difference." Of course, Alexander was flattered that his importance was recognized. He leaned back and said, "All right, let's have it." The high priest then said, "What is it that walks on four legs in the morning, two legs at midday, and three legs at night?" Of course, the obvious answer was "Man." Alexander was perfectly satisfied with the explanation: as an infant man crawls on all fours, as a man he stands erect and walks on two legs, while in later life he needs the aid of a walking stick.

However, there is a much deeper meaning to the riddle of the sphinx which was well concealed by the priesthood. In the beginning mankind believes in four things,

namely, body, feeling, intellect, and spirit; but he thinks all four are equally powerful. Then the time arrives-midday-when man becomes more rationalistic and believes in only two things, feeling and intellect. But finally, after he attains spiritual illumination, he has all three phases - soma, psyche, and penumbra, as the Bible teaches.

It is recorded that in later years Alexander wept because he could find no more worlds to conquer. The great tragedy of his life is the tragedy of man through the ages; he had not learned the riddle of the sphinx; he had not discovered the spirit in him; he had not found the fourth man.

A Tale of Two Women

And she had a sister called Mary, 'which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

LUKE 10:39-42

SO MUCH has been written about the teaching of Jesus and the hearings that he performed and the wonderful things he did, that we are apt to forget that like many of us, Jesus had his burdens to bear. Thus at times he found it very comforting to sit down with his personal friends, just as we do, and have a meal and a friendly chat.

In this 10th Chapter of Luke, we have an

interesting account of one of the beautiful incidents in the life of Jesus. He was with his friends, Martha and Mary, people whom he loved and with whom he could relax and have fun. Does that word "fun" shock you? I am sure that Jesus was full of fun, the kind of fun that made one glad to be with him. Man is the only "animal" that can laugh, and if God had not intended that man should enjoy himself, he would never have given him that power.

Of course, one's religion should be taken seriously but only in the sense of being earnest, not in the sense of being sad or grave. God never intended that we should go around looking like a rainy day. The Bible says, "The joy of the Lord is your strength," and Jesus himself constantly reiterated that he was full of joy and that he wanted his joy to be in us. Undoubtedly he had a keen sense of humor.

On that particular day he was there with Mary and Martha, and they were getting the meal ready - or at least Martha was. She was bustling around, doing all the necessary things, while Mary sat quietly at the feet of Jesus. And we know what happened. Martha chided Jesus for not making Mary help with the preparations. I suspect that most women in their hearts, and a good many men too, have had a sneaking sympathy with Martha. They have said, "Well, after all, Martha was doing all the hard work. Mary should have been helping too."

However, that is really to misinterpret the story. Jesus did not mean that you could neglect your duties and throw them on to other people. And we cannot excuse this by saying, "Well, I believe in God. I am just going to pray." Jesus did not mean that at

all. Obviously that would open the door to laziness and hypocrisy.

These two women symbolize two different aspects of the human soul. They represent two different phases of human expression. Jesus understood that, and of course he knew the capabilities and the mentalities of his two friends. Most of us who have close friends see their failings and their shortcomings, and we see their good points too, and we love them all the more because we understand their natures.

So Mary and Martha represent two different phases of expression of the human soul. The Martha expression, going about and getting things done, is necessary until one has reached the Mary consciousness. This does not mean the avoidance of work, although Martha thought so. The really spiritual person will do whatever is necessary. And Jesus was no exception. One morning he built a fire on the shores of the lake and had fish broiling over hot coals, because he knew Peter and the others would come ashore damp and hungry without having caught a thing.

At another time, he washed his disciples' feet.

In this Bible story, the Mary consciousness is not the avoidance of work. It is not the seeking of an easier path. It is the attainment of the higher path where one prepares the way for the greater demonstration. If Martha had but known it, her work was much easier and everything went better because of Mary's prayers. By engaging with Jesus in the deep things of Spirit, Mary was helping to lift the burden which Martha could not have done herself. That is why Jesus said,

"Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

It often happens with a husband and wife, or two sisters, or a sister and brother, that one is more spiritually advanced than the other. This makes it easier for both to demonstrate. Mary had reached the point, as Jesus knew, where she was under the Christ principle, and Martha was not. She did not have this consciousness just because she was sitting with Jesus. She was sitting there because of her spiritual development. If Martha had thrown down the dishes and said, "All right, I will sit down and pray too - it is less tiring," she would still be Martha and would not have the consciousness that Mary had.

Mary was under the Christ law, and when you are under the Christ law, the world is different for you. What do I mean by the Christ law? I mean understanding the spiritual idea, knowing that true prayer, which means some degree of realization of God, does more practical work in the world than all the material activities.

This story of Mary and Martha is historically true. Jesus did know these two women and their brother Lazarus, and he did spend that evening in their home. But like all the accounts in the Bible, it is also a parable, with a lesson in living.

This story teaches that it is prayer with some realization of God that matters. This is represented by the Mary consciousness, the Mary activity. It is not just saying, "I am going to repeat the Lord's Prayer" or "I am going to pray." That is fine. Of course you

must do that, but that is not the Mary consciousness.

The Mary consciousness as expressed in the story is the state of mind where you know, with some realization, that God is the only Presence and the only Power.

When you can do that, things happen, and the burden begins to lift. It is not that you are leaving material activities to be inactive, but rather that you are leaving a comparatively weak activity for a more powerful one. This is not an easy thing to do. It means preparation and practice to produce the consciousness.

If you have never had a music lesson, you cannot sit down at the piano and merely say, "I am going to play like Paderewski," and actually do it. If you want to play as the master plays, you will have to do what he did. First build up the gift by long hours of practice. Or, to take another example, it is a nice warm summer's day and the lake looks fine. You cannot plunge in and swim if you have never learned how.

So you cannot say, "I am going to have the Mary consciousness," and expect to have it. And you cannot just say, "I am going to put myself under the Christ law because that means happiness and peace." Of course it does, but first you must prepare the way by practice and discipline. Mary had reached that point but Martha had not. Although Martha was a splendid soul or she would not have been a friend of Jesus, she did not have the higher knowledge or the understanding that spiritual consciousness changes the material world much more than mere outer activities without prayer. Martha did not have that spiritual consciousness. So

the proper thing to do was what she was doing.

We have to demonstrate where we are. If you have the higher consciousness you will use it, naturally, but if you have not, you must do the nearest and the necessary things. It is a delusion to imagine that you can say, "I will let the work go ... Instead I will read the Bible . . . It is much easier than washing the dishes, or mowing the lawn, or bathing the baby." You do not have the consciousness just because you say you do.

Mary had gotten where she was because she had taken the time and had developed through discipline. She had persevered in practice until she had reached the Christ consciousness.

Prayer will do anything and bring about any good if we can get high enough in consciousness. Until we do, we must do what we can. We must demonstrate on the level where we are. We must be doing our level best, and our level best is the highest we know at any particular stage of development.

We shall never rise in consciousness if we neglect the prosaic duties of daily life.

Unless we do our day's work in the factory or the office or the field to the best of our ability, we will not get higher in consciousness. If a father is not a good father to his children; if a husband is not a good husband to his wife; if a son or daughter is not a good child to his parents; he cannot hope to rise in consciousness. One cannot expect spiritual growth unless and until he is doing his duty.

The first duty is to start where you are and fulfill your responsibilities in the best way you know. If you are a policeman in the street, a magistrate on the bench, the governor in the capital, you must fill that office as a public trust as honestly as you can - if you want the higher consciousness. In short, there is no substitute for the spiritual growth that comes from doing one's daily duties. We must meet our family responsibilities, our business duties, and our obligation to the community if we want to grow in spiritual power.

So Mary was not just taking it easy and listening to Jesus talking in order to get out of helping her sister in the kitchen. That is not what happened at all. Martha thought so, but Martha did not have the spiritual understanding.

Every person must demonstrate at his own level. If you are high enough in consciousness to demonstrate over a physical challenge without resorting to material or medical aid, fine, but then you should see the "health spring forth speedily." That is the test. How do you know if you are ready to do without a doctor? Easy. You will get well when you treat. If you do not get well, then have a doctor. If you are sick, give yourself a prayer treatment. Remind yourself that you are divine spirit. Claim the Presence of God. If you can do this effectively the sickness will disappear. If it does not, then you must do the next best thing.

It is a superstition to think that to take material steps will keep you back. The modern metaphysical movement has been going on for over a hundred years, and it has been thoroughly tested. I do not know how

many people have died prematurely and would be alive today if they had taken reasonable material steps.

They tried to do it by prayer and they were not ready. If one tries to do it by prayer and is not ready, it is will power, and will power is like taking a violin in one's hands and saying, "I will play like Heifetz." We have to demonstrate where we are.

There is a story about two ministers who were crossing one of the Scottish lakes.

This was in the days before roads and automobiles. A person got to his destination by getting into a boat and being ferried across the lake. These lakes are sometimes treacherous. Storms come up suddenly. A boat can be capsized and people drowned within five minutes on what had been a beautiful and calm day.

These two ministers wanted to cross the lake. One was a tall, husky, six-foot country man with muscles like a blacksmith, and the other was a small, weedy, studious townsman - the long and the short of it. They hired a boat and the old boatman got out the oars and they started off. In about five minutes' time a terrible storm came up and churned up the lake. The boat was rocking and the boatman said, "Me lads, you'll have to help me. Grab hold of those other oars if you expect to come out of this alive." So the two clergymen picked up the oars and began to bend their backs. It was pretty hard work, but for a few minutes they kept the boat straight into the eye of the wind. Suddenly the storm got worse. The husky minister threw down his oars and said, "Let us pray." But the boatman yelled, "No, no, the little 'un can pray, but you keep

on rowing."

This is what we are talking about. If one could get high enough in consciousness, he would speak the Word and the storm would subside. That is what happened on the Sea of Galilee when Jesus saved the disciples in a severe storm. The disciples said to one another, "What manner of man is this, that even the wind and the sea obey him." Jesus had the consciousness. The Scotsmen did not and so they had to take the necessary material steps.

There isn't anything that prayer won't do, but it must be prayer. You must seek God and seek Him wholeheartedly. If you are putting only part of your reliance on God, you will demonstrate accordingly. It is wholehearted prayer that is answered.

It is not the prayer of the learned; it is not the prayer of the sanctimonious; it is not the prayer of the powerful that is answered. It is the prayer of the wholehearted that gets results.

Mary had this consciousness. She probably did some remarkable things.

Undoubtedly her prayers would help Jesus with the raising of Lazarus from the dead. She did not have Jesus' understanding, but she must have been a person very high in consciousness. Consequently, she could afford to sit at Jesus' feet, not neglecting her material duties, but rather the better to fulfill them by prayer.

So this is the tale of two women who represent two facets of the human soul. Each was serving God at her own level of understanding. Each was expressing and

demonstrating in accordance with her consciousness.

In like manner each one of us demonstrates where we are, and if we want to express something higher, then we must provide the higher consciousness to correspond. We do that, not by grumbling at the conditions we find around ourselves, but by living up to the highest we know, and by continuing to lift our consciousness by our daily prayers and meditations.

War in Heaven

IN Chapter 12 of the Book of Revelation we have one of the greatest diagrams of the destiny of the human soul. It begins, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

The Book of Revelation, often referred to as the Apocalypse because it is a prophetic revelation of the human soul and its destiny, is perhaps the most extraordinary document ever written. When you have the key to the Apocalypse, other achievements of the human race shrink in comparison, because it deals with the total thing - the nature of man, and the plan and self-expression of God.

The Apocalypse is a drama, but not the kind of play that belongs to our Western tradition. It was written by John under the instruction of Jesus Christ. It says, "the Revelation of Jesus Christ, which God gave unto him . . . ; and he sent and signified it by his angel [spirit] unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things

that he saw." Jesus made the revelation to John on the Island of Patmos.

All through the Book of Revelation, John portrays, with the use of the most complicated symbology to be found anywhere, what happens to the human soul both individually and collectively. And here in Chapter 12 we have the woman clothed with the sun. This is the way God sees the human soul, and it is a preview of what you are going to be when you have realized your union with God, just as all the saints and mystics have done. They may have approached it from different angles but they saw the same vision.

John says, "there appeared a great wonder in heaven." From our limited point of view is it not a wonder that it could happen at all? When one thinks of how much fear man has experienced all through history and how many difficulties and problems he has faced, this state of mind is indeed a greater wonder. But the woman clothed with the sun" is promised in such a way that we know it can be done. It is not just a counsel of perfection or a great ideal that is inspiring but out of reach. It is within our reach as a vision of things to come, a diagram of our ultimate destiny.

The "great wonder" means that at last the soul will realize its oneness with God in a way that cannot be put into direct language. Old things will have passed away.

Nothing will have the power to terrorize you or take away your faith in God.

The "woman clothed with the sun" means that you are clothed with the presence of God. In nearly all of us the divine spark is

sleeping, there is fire but it is only smouldering. "The moon under her feet" is the symbol of conquest. To have your feet on a thing means that you have subdued it with understanding. The moon always means the subconscious mind. Thus, the soul has become mistress of the subconscious. She is not at the beck and call of every thought that drifts in from the race mind. She is not easily frightened, nor is she readily diverted by self-doubts.

"The moon is under her feet" - the subconscious mind has come under her control.

She now knows that the subconscious can be redeemed, and that all the old repressions and negative accumulations are being eliminated. And so about her head is a crown of twelve stars.

The number twelve means all-round completeness. The twelve stars of the crown symbolize the twelve signs of the Zodiac which represent the twelve different facets of the human character. Each of us has one predominant facet to be developed in each incarnation, but the soul which has completely found itself has the whole twelve. That does not mean that one has had to reach absolute perfection. You may say, "I do not feel I am becoming a woman clothed with the sun. I am full of faults and misgivings." However, if you are really on the spiritual path and striving toward the spiritual goal, you are on the way to becoming the woman clothed with the sun.

The Bible explains it in this manner: "She being with child cried, travailing in birth, and pained to be delivered." Jesus made the statement that when a woman is in labor she

hath sorrow because her hour is come, but as soon as she is delivered of the child, she remembereth no more the anguish for joy that a man is born into the world. The woman clothed with the sun has not achieved perfection yet. She has seen it but has not realized it. The Wonder Child is striving to be born, and of course it is the soul which gives it birth. The soul is the mother, but the new child is your new self, born from the body of your old self. Although she is clothed with the sun and the moon is under her feet, yet the child is not born. That represents all of us on the spiritual path. The labor is almost over and the child is about to be delivered. All accomplishment involves effort, but when we are on the spiritual path it should be a joyous effort in expectation of the good to come.

The Revelator then sees another sign: a great red dragon. He has seven heads and ten horns and seven diadems. He stands before the woman, waiting for her to be delivered so that he may devour the child.

I think we know that dragon only too well. The Bible gives us the key. It is a red dragon, another aspect of the red horse. [See "The Four Horsemen of the Apocalypse" in *Alter Your Life*.]

The color red in the Bible always stands for the emotional nature. The thing which lengthens the labor and tries to kill the child is the emotional nature. It is the lower aspect of the emotional nature - physical sensuality and the love of the outside world. With some people it is the physical dominion of the body which hampers spiritual progress. With others it is love of money, power, domination over others.

Always it is with uncontrolled emotion. The red dragon waits. He has seven heads and ten horns.

In occult literature the horn is always a sign of power. Ten horns means tremendous power. The red dragon of emotion for a time rides high, he has the power of manifestation or expression. The seven heads means that it seems as though he were, everywhere, hydra-headed. It is the emotional nature which grips us and holds us back from unity with God and our fellow man, which torments us and wrecks our body. The seven heads of the dragon represent the opposite or the ignorance of the Seven Main Aspects of God. The seven heads epitomize the seven principal temptations we are likely to meet: lust, greed, hatred, jealousy, vanity, false pride, and misuse of power. For a time the dragon is pleased with himself. He has a crown on each head. Of course, they are false crowns.

The child is to be born who will "rule all nations with a rod of iron." And the "child was caught up unto God." And the woman fled into the wilderness where a place was prepared for her to be nourished for "a thousand two hundred and threescore days." The number is not to be taken literally. It simply indicates an indefinite time with fulfillment at the end of the period.

Those who are on the spiritual path know the power of God. They know there is no power in matter or time or space but they have yet to prove it; so they are in the wilderness. When their first glimpse of oneness with God faded out, it was not lost.

It was caught up to God to be preserved for them.

So we start demonstrating our "new thought." It is not easy. Anyone who says that following the higher path is easy has never tried it. It is not easy to conquer ourselves, to choose the higher and not the lower, to be truthful and honest and loving and pure and wise. It may appear easy on paper, but it is very difficult in the office, the home, and the street - difficult, but not impossible.

There is war in heaven. Michael and his angels go forth to war with the dragon.

And the dragon and his angels fight, and the dragon, the deceiver of the whole world, is cast down to earth. He is cast down by Michael, the leader of the angels.

Michael is the Bible term for reminding yourself that these terrors have no power over you.

When you remind yourself that sickness and misfortune have no power over you, then Michael is with you. Michael fights the dragon, and fear begins to dissolve.

In metaphysics we call this the denial. We deny that there is any power in matter.

We deny that the appearance is real. We deny that the thing or condition, whatever it is, can harm or hurt us. We do not deny that a sick man is sick on the physical plane, but we deny that his condition has any power over him, and consequently he can overcome it. That is scientific denial. We do not deny the body, but we deny that the body has the power to make us sick or cause pain or trouble. That denial is the angel Michael, who goes forth to war with the

dragon.

Now the war in heaven is going on within everyone who is earnestly and sincerely upon the spiritual path, for this dragon of the emotional nature is in every corner of one's life. As you drive it out of one place, you will find it in another. But the angel Michael fights on. As you keep on denying the power of the dragon, he is eventually "thrown down to hell " which is a dramatic and picturesque way of saying that the emotional nature is completely controlled and conquered, and at your command.

So, back to the first verse, you are the woman clothed with the sun when you believe this. No matter how unworthy you may be or how little you think you know about these things, if you believe in your oneness with God and give no power to conditions of the body or things of the world, you are the woman clothed with the sun. The moon is under your feet, and upon your head is a crown of twelve stars. You have the thing now. You have but to realize it. That will be the work of days, or weeks, or years. But the time of unfoldment does not matter because now you are convinced that Truth is true. Someday you will express everything that is potentially a part of your character. The twelve stars of the Zodiac will be as a crown around you, meaning that you have understood, assimilated, and are now expressing everything God means you to be. It is much easier to do it in this Apocalyptic age than it has been for nineteen centuries.

Miracles

And the children of Israel said unto [Moses and Aaron], 'Would to God we had died by

the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full.

EXODUS 16:3 THE IDEA of the miracle runs all through the Bible; yet this is an idea which the modern world has largely lost. From earliest times right down to the Middle Ages, people believed in the miracle. During the Renaissance and later in the industrial revolution the idea of the miracle was almost completely blotted out in the increase in materialism and the consequent decline in spiritual perception and demonstration. However, in this New Age which we have entered there is an increasing awareness of the miracle and the power invested in man to bring dramatic changes in his life and circumstances.

The Bible teaches the miracle from Moses to Jesus. Biblical students who do not believe in miracles have missed the whole point. They are overlooking the very dominion that God has given them, for the Bible teaches the omnipresence of God, and the dominion of man. God did not give dominion to a blind law, or to circumstances, or to so-called cosmic arrangements. Rather, he gave man dominion over himself and all things. If one does not catch this point, he fails to understand the Bible or the true teachings of Jesus.

We are divine no matter how many mistakes we have made. If we have been walking in the wrong direction, we can change. That is the idea. We have freedom of will and that involves dominion; because if we have the power to go wrong, we also have the power to go right. That is dominion, and dominion often involves a miracle.

What does the miracle mean? It means that having called upon God, things will be different from what they would have been had we not done so. It means that no matter what the difficulty, the power of God can overcome it. It means that no matter what the mistake, it can be undone and wiped out.

The Bible is full of tall-minded thinkers, and Moses is one of them. From the time Moses obeyed his inner promptings when "he spoke with God" until he ended his days, he was a tall-minded thinker. In fact, Moses' tall-minded thinking produced miracle after miracle, even as Jesus did.

In Exodus 16 we find one of those incidents. Out in the wilderness, the Israelites were faced with imminent starvation, and Moses and Aaron and those with them who tuned in to spiritual power produced the miracle of the quail and manna.

Hundreds of years later Jesus was to do a similar thing with the loaves and fishes.

Exodus 16 tells us as plainly as language can that miracles do happen. In this case the quail and manna came out of the sky and provided food for the children of Israel.

Now, the laws of nature do not change, for one of the attributes of God is unchanging principle. What happened four thousand years ago could happen today in this modern world if the necessity arose, and if anybody had the understanding and scientific faith of Moses, Aaron, and Miriam. Sometimes it seems as if the miracle violates law, as with Jesus walking on the water. We call such things miracles because we cannot explain them by any of

the known laws. There is a great deal of psychic phenomena that cannot be explained because we do not yet know the laws governing such things. But in the sense of breaking the laws of nature, there are no miracles.

The Bible shows us that what we generally see as the laws of nature is only a small part, or cross-section, of the laws. As we learn more and more of the powers of our minds we will do more and more extraordinary things. There have been some advanced souls like Moses and Elijah and Jesus who have understood these powers and demonstrated them because they had their minds tuned in to the higher spiritual levels.

So there are indeed miracles in the sense that extraordinary things happen which seem to defy the laws of nature, and they have happened thousands and thousands of times. The fact that the quail and the manna came out of the sky, or were precipitated out of the circumambient ether, only points up the truth that there is nothing impossible to tall-minded thinkers when the need arises.

Read the account of Moses carefully and you will see that God never did anything directly but always through Moses. Moses would commune with God. He would get his inspiration to do a certain thing, and then the needed thing would take place.

The whole story of Moses and the children of Israel exposes ordinary human nature to the full light of day. It shows how a few individuals, Moses and Aaron and Miriam, could surmount all kinds of incredible obstacles and do extraordinary things by making their daily contact with God.

The Children of Israel had an experience similar to the early colonists in America.

Having escaped from tyranny, they were beset with all kinds of problems in the wilderness of the new land. Even as the man without a job has more freedom but also some new problems, so the Israelites no longer had to toil without pay making bricks without straw. They were free, but now they had to fend for themselves.

One would think that the Israelites would have rejoiced with gratitude over their new-found freedom. However, to anyone who has dealt with a cross-section of human nature, it should come as no great surprise that the Israelites had only been out of slavery a month and a half when they began to find fault with Moses and what seemed to them a situation even worse than before. "When we were in Egypt we were slaves, yes, but we knew where tomorrow's dinner was coming from. We did not have to look around for food and shelter. We sat around the fleshpots and we did eat bread to the full. Here we are in the wilderness and there is no one to give us food."

The experiences of the Children of Israel are figurative of what happens to everyone who is really on the spiritual path. The Children of Israel symbolize anyone who really believes in God and the power of prayer. A mere academic belief in God is of little use. Millions of people say they believe in God, but they do not believe God is particularly interested in them. If you take this attitude then you are not an Israelite in the Bible sense and you can expect no miracles. But if you say, "I believe in the power of God . . . I believe He is interested in me and that I can

contact that Power to comfort me, heal me, enlighten me, purify me . . .

I believe God is working through me to solve this seemingly insoluble problem" - then your mind is in tune with the Infinite. You are beginning to do some tall- minded thinking. That means the time has come for you to remember the power of the miracle. It means the time has come for a great thing to come into your life.

Jesus said we could move mountains and so we can. He did not mean material mountains. That would only be a conjuring trick. He meant mountains of difficulty and trouble, mountains of fear and frustration and doubt. He said we could do it if we had sufficient faith in God. There is no limit on the side Of God, but we put a limit on our faith and understanding. That is why some people can demonstrate over some things and others cannot. In practice, the only limit on demonstration is, "How well is your mind tuned into God? How tall are you thinking?"

The only difference between Moses and his followers was in the quality of their thinking. Moses thought tall. He got higher in consciousness. His followers groveled down at the level of the problem, and on that basis they would never have been saved. It was only through their higher spiritual selves, symbolized in the story by Moses, that they could get themselves out of difficulty. So long as we wrestle with the problem, we get nowhere. We are trapped in a circular cage and the only way out is through the top.

Every grief or difficulty means the time has come to go a step higher. A problem is not a

barrier. It is a challenge. It is important to take the attitude that your spiritual promotion has presented itself in the guise of a problem or difficulty, and you are to take another step forward. And this calls for effort. If you want to go higher, you must climb the steps.

In Paris, up in the Montmartre, a place of fun, art, and gaiety, there stands the beautiful, shining white church of the Sacre Coeur. From almost everywhere in Paris it can be seen standing as a shining white sentinel both day and night. To get up to the Sacre Coeur you wind through endless narrow streets, up, u P, up, with many blind alleys and dead-end streets. Finally, you turn a comer and there stretching up to the Sacre Coeur are dozens of gleaming white steps. It has been a long climb and you are tempted to say, "Oh, I don't want to climb any more." But then you would miss the best of all. On the other hand, if you say, "Well, I've come this far," and you climb those steps, you experience one of the unforgettable sights of the world. Lying at your feet is the whole of Paris the River Seine winding like a silver thread, the Eiffel Tower piercing the sky, and the tomb of Napoleon and Notre Dame and many other well- known buildings - all bathed in the golden light of a summer's afternoon.

And so it is with life. If you want to go higher, you must climb the steps. If you think, "This step is too high, I can't take it," it is your choice. If you think, "This trouble is too much. It is so unfair" -then you stay below until you wake up to the knowledge that you can do it. However, if you meet each challenge with the realization, "God in me is stronger than anything I have to meet. God has given me dominion over my

circumstances. I let nothing in this situation frighten me for I know God is with me," and continue in that vein, you will get your further spiritual understanding, and you are on your way to your miracle. It may take time and prayerful effort, but you will get it, just as the Israelites did.

Now these were not highly spiritual people - what we might call saints. If they had been they would mean little to us. They were like ourselves, some good and some less than good. There were murmurings among the people. Typical of human nature, they forgot the demonstrations they had made, the flight from Egyptian bondage and the parting of the Red Sea. And they forgot the suffering and oppression of the slavery from which they had escaped. Faced with starvation in the wilderness, they looked back with nostalgia and cried, "Why did we ever leave Egypt?" But in their heart of hearts they knew they were free and freedom is something worth having.

The Bible says, "The Lord spake unto Moses." That was Moses' higher consciousness, his divine contact, that spoke to him, as it does to everyone who listens with an open mind. Moses came to the point where he knew that spiritually he could demonstrate over the problem. The Bible mentions that Aaron and Miriam helped him, and undoubtedly there were others whose consciousness was sufficiently high to assist in the demonstration.

How did they do it? How did they produce the miracle? Did they sit down and picture loaves of bread and fat cattle? Did they try to conjure up food in some way? No, of course not. Every miracle is produced by a realization of the omnipresence of God, by

knowing there is no place where God is not. They harmonized their consciousness with the universal law of omnipresent good. They put themselves in tune with the Infinite. They realized the presence of God. In other words, they made God and His abundance real to themselves. Nothing can happen to you except that which is real to you in the depths of your heart. So they had to make the presence of God real to themselves. They realized their basic unity with God and that God cannot leave man, His own expression, without the things he needs. They reminded themselves that peace and harmony and right action are part of divine providence.

Then the miracle happened. The food they needed made its appearance. The quail came and the manna came, a new kind of sustenance that they had not known before. God always opens new ways and new means for the mind that is in tune with Him. God is always ready to produce a miracle for the tall-minded thinker.

Fundamentally, tall-minded thinking means the uplifted consciousness which rises above the level of lack and knows that the power to solve the problem or create the new thing is coming from God, and that there is no limit to what God can do.

Jesus summed up the miracle technique by saying, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." In other words, in every miracle there is the great element of faith that what is needed, God has already provided. It is not a question of making something happen, but rather uncovering the good that already exists in the Mind of God. That is why, for example, in the

feeding of the five thousand, Jesus knew that he could continue dividing the loaves and fishes so long as he gave thanks in faith for what he did not see with the eye of the flesh. It was this clear perception of the Truth of Being which made it possible for him to heal the impotent, the lame, and the blind. While these things existed as a matter of fact, they had no existence as a matter of Truth. Others, including those directly involved, saw the difficulty. Jesus saw the perfect man, the perfect thing.

Tall-minded thinking does not grapple with the problem. It is a quiet knowing that you are the instrument of Divine Power. Such a mind can speak the Word and get a full-dress miracle if need be.

Can the Stars Help You?

They fought from heaven; the stars in their courses fought against Sisera. JUDGES 5:20 CHAPTERS 4 and 5 of the Book of Judges combine to tell one of the most remarkable stories in the whole Bible, and they form one of the outstanding pieces of literature in the world. Chapter 4 tells the story, and Chapter 5 is a wonderful primitive poem romanticizing the story. It was originally recited as a kind of duet, with dancing, tambourines, and singing - a dramatic expression of a great incident in the history of the Israelitish people. It lifts us right out of the twentieth century, back almost before written history, and gives us a glimpse into the ancient past.

This Book of Judges is a strange and even horrible book, until you have the spiritual key. Like the Book of Joshua it is full of bloodshed, and of human beings, real people. Indeed, most of the people in the

Bible are real people. They are the counterparts of people we know. We have been their neighbors, have gone to school with them, have made friends with them, have quarrelled with them.

In depicting its characters, the Bible does not try to make them look better than they were. It gives them to us as they were because it is not afraid of the Truth.

When you find a book, a newspaper, an institution, a leader, who is afraid of the truth - beware! The Bible tells us the worst about Moses as well as the good. Other chapters tell us the bad as well as the good about David, about Paul, and about Jacob. It does not gloss anything over.

So, in this chapter of Judges, it tells us what went on in those days. We see these primitive, barbarous people as they were, fighting their way into this new land and battling with the heathen nations around them. There were twelve tribes, and they were not even at peace among themselves. They quarrelled vigorously, and only the menace of the heathen around them kept them together at all.

The Israelites had gone into this land together, and during a period of some three hundred years there was no regular selected leader. The word "Judge" in this case really means a leader - a leader of guerrilla warfare. He was not a judge on the bench, as we would use the term. The tribes were moving around, fighting for their lives.

They had no capital city, for it was long before they had gotten Jerusalem. Later, under David, they were woven into one people with a strong central government.

But at the time they were disorganized and facing complete subjugation by the heathen. And God raised up a leader! As He raised Abraham Lincoln from the backwoods cabin, and George Washington from a cultured and wealthy eastern home, so at that particular time He raised up Deborah. She led her people against what seemed to be insurmountable odds, and came out victorious. There have been only a few women in all the long history of the human race that have done that kind of thing. The old Empress of China was one, and comparatively recently in the Western world, there was Joan of Arc.

Deborah was what we might call a natural leader. She got tired of seeing her people robbed and murdered by the surrounding heathen, and she decided to do something about it. She looked around for a suitable general, and she found him in Barak. And she told him what to do. Deborah, with her personality and her spiritual understanding, took the reins and the people were saved. The Bible calls her a prophetess, which means she was turning to God for inspiration and guidance.

The twelve tribes of Israel would not interest us today if we read them as a matter of history. Their importance to us lies in the fact that they stand for the foundation faculties of the human soul, and the lesson here is that unless all your faculties are oriented toward one point, you are not going to conquer the heathen within yourself. You are not going to win freedom, health, and spiritual development. If you allow any of your faculties to take the easy way, you are not going to get the victory. But when Deborah comes along, she (the soul) unites

these faculties in achieving the goal.

Some of the tribes were ready to fight; others were not. The writer says, this tribe came out with a sword and that tribe came out with a sword, but the tribe of Reuben had talk around the water courses. That was the gossiping place in the East, the place where they sat around and talked. They were appeasers. They said, "Oh, the Philistines are not so bad. It will be all right." But if it had not been for Deborah, it would not have been all right. Deborah had taken her measures.

She was a good strategist. She directed Barak what to do. And when Barak said he would only fight the battle if she were to go with him, she said she would. But she reminded him that in those circumstances it would not be for his honor, because Sisera, the opposing general, would be sold into the hands of a woman. There was a terrific battle and the Israelites won out against the Philistines.

There is another side to this story, which features another woman, a completely different type from Deborah. Her name is Jael. Sisera, the leader of the Philistines, was captain over nine hundred chariots and thousands of men. In those days the leader actually led the army into battle in hand-to-hand combat. Sisera and his army were chasing after the Hebrews who had been in retreat, but Barak under the guidance of Deborah turned the tide of battle. Most of Sisera's men were slain, and he himself had to jump out of his chariot and make a run for it.

He found himself going through an encampment of tents, out of breath and

completely exhausted. Suddenly he spied a good-natured-looking woman in the doorway of one of the tents. She recognized Sisera but did not let it be known.

Instead she said, "Come in. Fear not, my lord, I will take care of you." And she placed a mantle over him to seemingly hide him. This was Jael, the wife of Heber the Kenite.

So he lay down and asked for a drink of water, and she gave him some milk to drink. He felt he was extremely fortunate, but he was still a little apprehensive. He said to her, "Stand in the door of the tent, and if any one inquires of me, don't let them know I am here." She replied, "Trust me. You can go to sleep." And so the poor, simple-minded man ... well, it is a tragic story.

As soon as he was asleep, Jael looked around for a weapon, and she found a long tent spike and a mallet. He was lying on his side, sleeping the sleep of exhaustion, and she took the mallet and drove the spike right through his temples, pinning him to the ground. That was the end of Sisera. As the Bible puts it, "At her feet he bowed ... where he bowed, there he fell down dead." Presently her own people came along and she said, "I have killed the enemy," and they all rejoiced.

The Bible does not pretend that it is the right thing to do to invite a stranger into your tent and then knock him on the head. It simply records what happened and how Jael accomplished what she conceived to be in the best interest of her country. Today we would not work in quite that barbarous way, but I wonder if our more polite civilized way, the use of modern weapons, gives us

the right to cast the first stone at Jael. At any rate it happened, and the story as a piece of literature is of extraordinary vivacity and dramatic power, coming into the twentieth century as fresh as the morning dew. At the end of the story we are told something more about Sisera, which is full of pathos. He was the leader of the Philistines, a heathen and an enemy, but he was a man. According to his lights he was just as good as anyone else. He had a home where he was loved and a mother waiting for him. There was evidently a strong bond between this mother and son. When he went out to battle, his mother hoped he would come home safe and sound, as a mother would. But she also hoped, being of a barbaric people, that he would have killed a great many of the enemy and brought back a lot of the spoils of the battle. She was the queen mother of the tribe and had ladies-in-waiting. She was getting a bit anxious. She looked out of a window and cried, "Why doesn't my son come home? Why tarry so long the wheels of his chariot?" She probably had an intuitive feeling that something was wrong. Before her ladies-in-waiting could give a reply, she answered her own question. "There has been a tremendous battle and they are dividing up the spoils. And he is going to get the best of the spoils; a damsel or two (the old harem idea), garments of divers colors." Her hobby was evidently needlework, and she added, "divers colors of needlework on both sides," the very best kind that could be done; and probably her thought was that he would bring this gift to his mother. But of course she did not know that at that moment he was lying dead in another woman's tent.

This epilogue about the home life of Sisera is a tragic touch and a very human one.

We are apt to imagine that people different from us are not human, that they do not have feelings of gladness and sorrow, and all the things that make up life.

However, the Bible does not forget all that.

The surface meaning of the story is clear. Those who choose God conquer and prosper. But behind that meaning is the symbolical or metaphysical significance.

Every man and woman in the Bible stands for a state of mind. Deborah represents the state of mind where things have all gone wrong, but we are not going to sit down under it. We turn to God for inspiration and guidance. We know God is with us and so we get up and take our measures.

Sisera stands for the human intellect. In accordance with Bible symbolism, Sisera is slain through the temples because the forehead, the front part of the skull, stands for the intellect. Every part of the body symbolizes some of our faculties.

From the nose to the top of the forehead stands for the intellect, just as self-esteem has the back portion of the head.

Phrenology is a very misleading thing for most people because these things are symbols. It is almost universal that studious men and those who have used the intellect, do tend to walk with a slight stoop. And, of course, people with great self-esteem, who are exceedingly well pleased with themselves, walk with their heads tilted back. The weight of the back of the head pulls it back. These are more than mere fanciful things. The parts of the body do

express our character.

Sisera stands for the person who relies solely upon his intellect, and the intellect has to be destroyed in the sense of being subordinated to the intuition and the other spiritual faculties. If you allow the intellect to rule, you will come to grief.

This does not mean that the intellect is a bad thing. A good many people, particularly in the religious world, could do with a great deal more than they seem to have. The intellect is a fine thing, but you must be the master.

There is one more interesting facet to this story from Judges. The Bible text says, "They fought from heaven; the stars in their courses fought against Sisera." Is it true that the stars in their courses can fight against you? And is it true that the stars can fight for you? Is there such a thing as destiny? Right up to the Renaissance everyone believed in astrology. The old Eastern civilizations, the Bible people, and Rome and Greece were very astrologically minded. You cannot understand the people of that day unless you know what they believed - and they all believed in something called destiny, in a rhythm in the course of the universe and the life of man. How far were they right?

For the last three or four hundred years, there has evolved the idea that man has free will to the point of omnipotence. My convictions have been molded under the influence of this spiritual evolution. I firmly believe that if you believe in God-in-you, you can go out and do wonderful things, amazing things, for your own good and the good of humanity. But there is such a thing

as rhythm in life. Certain individuals and certain nations have a particular genius, and there are also certain things you cannot change. Does any man suppose today that if he had been born a woman his life would not have been different? Does any woman suppose that if she had been born a man her whole life would not have been different? Of course it would, and these things you cannot change. You cannot change your type, but you can make that type perfect. You cannot be anything you like. Noah Webster did a great work but he could not have done Lincoln's work. Lincoln was a great man but he could not have done Edison's work. Each individual has a special faculty, a special aptitude, and his whole temperament, his nervous system, his intellect, all tend to that point. If you want to call that destiny, do so.

However, for practical purposes there is no limit to what you can do within the framework of your type. If you have a real desire that comes from God, you can fulfill that desire. There is no real desire without the potential ability to fulfill it, and there is no latent ability without the opportunities to call it into expression.

When the Bible says that the stars in their courses fought against Sisera, on the surface this means that Sisera's astrological chart was against him. As we have said, the people were very astrologically minded in those days. There is no question but that human beings are affected by times and tides and seasons and stars, or at least the ones we call planets. More and more, science is proving that everything in the universe is in beautiful balance. Everything has its influence on everything else. Shakespeare speaks of this. He says, "There

is a tide in the affairs of men / which, taken at the flood, leads on to victory." And again, "It is not in our stars but in ourselves that we are underlings."

These two contradictory statements of Shakespeare are harmonized in the experience of Sisera. Being born under a certain sign of the Zodiac means that he came into the world with certain traits and faculties and characteristics predominant. It means that he was born with a certain psychological set-up, and, apart from prayer, in any particular circumstance he would always react within the framework of that set-up. And consequently he was bound to come to grief.

What do I mean by his psychological set-up? I mean that Sisera thought along certain lines. He believed certain things. He had certain opinions and ways of living. He had certain fears. And that is true of each one of us. You have a certain psychological set-up that makes you what you are. There is no fatalism about this, because you can change it. However, unless you change it, certain things must happen to you. If we want certain results in our lives, we have got to think and speak and act along the appropriate lines.

Sisera had thought and spoken and acted along certain lines that were bound to finish up in a great defeat and in his dying a violent death. He had believed certain things, held on to certain views, carried with him certain doubts and fears and weaknesses which could only lead to a particular end. That was the way he had thought and lived. Thus, "The stars in their courses fought against Sisera."

Sisera could have broken that chain of circumstances at any time, no matter what the stars foretold. Sisera could have changed his thought and turned to God, and the whole course of his life would have changed. However, Sisera was a Philistine and he did not know he could do that. His defeat was not in his stars but in himself.

The Philistines thought that certain wood and stone statues in their temples were gods. They worshiped different false gods, just as today so many of us worship idols. We worship microbes, germs, climate, depression belief, and the worst of all false gods, the calendar. Practically every home in the country has a calendar on the wall or on the desk, and every day good Christians kneel down and worship it.

They say, "I am a day older," "The years are passing by", and "At my time of life."

They are worshiping false gods. We laugh at the ancients because they had gods of stone and wood in their temples, but our false gods are all around us too.

Deborah, on the other hand, knew better than this. She saw that the odds, humanly speaking, were hopeless. But she did not think along these limited lines.

She knew that there is a Power that is entirely good and ever-available, and she went ahead banking on that.

Each person has his psychological set-up which makes him what he is. There is no fatalism about it because if you do not like it, you can change it through prayer. At any time in your life, no matter where you may be, you can call upon the great Spiritual

Force of the universe to come to your help, and it will meet your need if you let it. However, if you have made certain plans and if you insist upon following those plans, then God cannot act. You are relying upon intellect, and intellect can only take you along the accustomed path.

When you rely upon Spirit, as Deborah did, then everything is made new; the great odds against your success melt away. You will have the physical, mental, and moral strength to carry on. And you will live to see the day when you too can sing about your great victory over what seemed for a fleeting moment an insurmountable barrier.

END PART 1