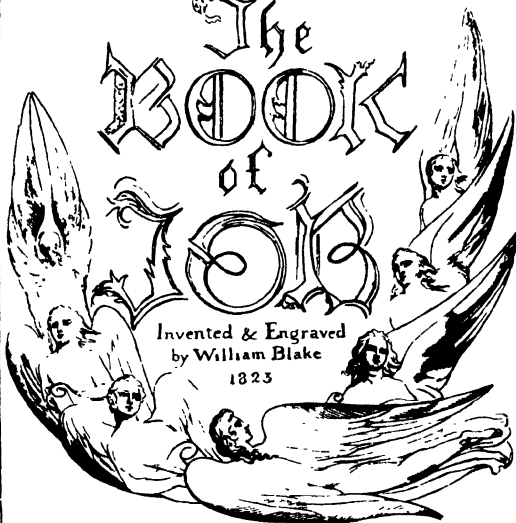


The Book of Job, Interpreted

ספר נ"ו
ILLUSTRATIONS of

The
BOOK
of
JOB

Invented & Engraved
by William Blake
1823



London: Published as the Act directs March 8 1825 by William Blake N°3 Fountain Court Strand

THE BOOK OF JOB

INTERPRETED

ILLUSTRATED WITH THE DESIGNS
OF
WILLIAM BLAKE

by
EMILY S. HAMBLÉN

AUTHOR OF
On the Minor Prophecies of William Blake

DELPHIC STUDIOS, *Publishers*

NEW YORK

COPYRIGHT, 1939, BY
EMILY S. HAMBLIN

PRINTED IN THE UNITED STATES OF AMERICA

PREFACE

ALTHOUGH this interpretation of the Book of Job is illustrated by the designs of William Blake, it was not inspired by them. The great drama itself is a perpetual source of inspiration, and expositions of it by students come easily to hand. After the work done upon the ancient scriptures in preparation for my *On the Minor Prophecies of William Blake*, it was impossible to accept any of these as true renderings of the essential meaning of the book; also, even a slight application of the method which had been employed for the elucidation of the classic symbols revealed the fact that the Book of Job holds what might almost be called a strategic position between the cultures of the ancient and the modern worlds. Its relation to each is definite beyond that of any other work familiar to us, in that the argument of the book is both clearly a searching evaluation of the culture that had come down to the age in which it was written and a conscious projection into the future of such elements as were found to have in them both the principle of endurance and the capacity to assimilate with new values just appearing in the germ. I think it safe to say that the beginnings of Christianity cannot be known, lacking a clear comprehension of the psychology of Job.

Another point of interest is that, while the story is less on the mythological plane than any which has not the specious effect of being historical, yet it cannot be read aright unless we accept as fact, evidence that the ancients created and possessed a certain consistent form of language by means of which, one and all, they expressed and conveyed the spiritual and philosophic truths of their respective cultures. The laws of this language were the same for all the great nations, though the genius of each appeared in variations and especially in nuance.

This language, I am entirely convinced, is a key to all the ancient scriptures and to the real classics. When its use is abandoned, thought, religious practice, social life, art—most of all the literary—sink to a lower plane. Whenever this fall occurs there is a break in the one and only Great Tradition. When a new culture links back across such a chasm the Great Tradition is revived and again becomes a vitalising influence in the world. But any work of recovery that might now be done, even by a generation of students, necessarily would be but a scratching of the surface over a buried treasure, itself so deep that new departments of personality must be opened up before its nature and its efficacy can be understood.

In some reviews of my earlier book, the work was criticised as being too difficult for the general reader. As a matter of fact, the general reader was not in mind during study and writing, but the student, or would-be student, who had experienced an urgent need to understand the spiritual message of a great mind and a phenomenally advanced soul. It is with any great work of art, literary or other, as in the case of a friend. If a fundamentally true and enduring relationship is to be established, there must be both a need and an intention to penetrate to the inmost nature of the one with whom the alliance is sought.

This is an older attitude toward the classics than is met today, except in the case of an occasional student who goes to them in the spirit of deep personal inquiry. For the approach of scholarship has been a purely objective one and the result of this characteristic has been a stark literalness of acceptance of subject matter that to ages in which poetic insight was still alive would have seemed ridiculous.

In the case of Blake this literalness is obviously so inapplicable that no attempt ever has been made to fasten it upon his writings; but because these are so unyielding to the "true" method of interpretation they are looked upon as, in large measure, meaningless even to their author. Some day we shall know better than this and it is the hope of the author of this book that among its effects may be an opening of the understanding of its readers to the extraordinary percipience with which the creator of the illustrative designs was endowed.

One thing, however, probably will be conceded with regard to Blake, even by those who still believe that his mind worked in a fog. This is that the personalities of his imaginary world stood in his intention for various forms of energy; for elemental, moral, psychic, intellectual and spiritual forces. Visualising these forces as beings, he creates for them worlds more or less possible in which to function.

Let us accept this concession without stopping to criticise its limitations, for it offers us a clue, through both similarity and dissimilarity, to the principles of symbology followed in the ancient scriptures and classics. Through similarity in the case of deities; through dissimilarity when the interpretation of actual life and experience is intended. For, in this latter case, the ancients adopted as symbols, not imaginary beings and episodes but actual historic persons and events. Man's higher and inner life moves in the etheric medium where oversouls are realised. His outer life adumbrates definite forms of motivating energy. The inquiry is regarding these forms, so that man may comprehend his own psychology; know himself in the uniqueness of his type. Consequently it is logical to take the actual event or a dominating character as a mere symbol; for its revelation regarding man's state at the time of occurrence is the truth sought after. The event, the place, the era, the personality therefore take their place side by side with the invented myth to perform exactly the same office that the myth is intended to perform. And I believe that the creative process makes the same demand upon subconscious knowledge and upon the imagination where actualities become symbols as where abstractions shape themselves into personalities. At all events there is nothing more moving in Oriental or Greek mythology than the apparently literal accounts of Hebrew movements—when symbolically read according to the principles of a consistent psychology.

Of these occult dramas perhaps the story of Job is the most stirring and the most capable of offering high inspiration—particularly to such a transition time as this in which the whole world now finds itself. But the thought is rather to be kept in mind during the reading of this interpretation of Job than to be elucidated here.

The method of interpretation also is expounded in the text of the work as well as may be in a comparatively short study. I believe that enough has been said to make the treatment of the story entirely clear to the reader ; many sidelights, however, would be thrown for one who had read the more thorough exposition and application of this interpretive method in the earlier chapters of my book on Blake, named above.

But while this preparation for the completest understanding of the study here presented may be ignored without great loss, another form is absolutely indispensable. This is a preliminary reading of the Biblical story itself, unbiased by any previously held expositions and made unresistingly, so that one is swayed by the power and the passion of the soul force there in movement. Primarily it is feeling for these that compels one to enlarge their scope beyond the merely personal field. For the particularly interested student is also advised careful comparison of the interpretation with the Bible narrative of Job, chapter by chapter. For notes on the opinions of scholars I have depended upon the Job of Dr. A. S. Peake.

Finally it may be asked why so much time should be given to an antiquated subject like Job when contemporary problems press so hard upon all thoughtful minds. In finding the true answer to this question I believe that one might go far toward a resolution of our present chaos into a new order—and this for the following reasons :

When we come to a full understanding of the content, the historic placement and the interrelationships among the ancient scriptures, we shall know, as has been intimated above, that the source of them all was a single universal culture and that only devolution made for disparate religions and moralities and we shall look forward more hopefully to a triumph of the international idea.

We shall have learned that the true world, the world with which we must deal if real causes are to be discovered and enduring evolutionary effects obtained, is the inner one and we shall probe more deeply into the problems of our own time and alter our educational methods in accordance with our findings.

Above all, everyone really possessed of a mind will subject

this and his soul to the discipline of submergence in the tide of human spiritual and cultural history and thus stir in himself deep latent powers that will both modify and enhance that analytic mind which, working alone, produces such devastating effects as the chief ones from which our weary world now is suffering.

Contents

	PAGE
INTERPRETATION	I
DESCRIPTION OF THE DESIGNS	141
COMMENTARY	195
OUTLINE OF THE ARGUMENT	251

PART I

INTERPRETATION

The Book of Job, Interpreted

ILLUSTRATED WITH THE DESIGNS OF WILLIAM BLAKE

Chapter 1

IT IS said by Biblical scholars that the problem of the Book of Job is in the relation of its parts. There is inherent evidence that some verses and a few short passages are in transposed positions, but there is no inherent evidence that the narrative, as it follows the larger divisions, fails to meet those principles of organic structure, of demonstrable continuity and of a dominating intention which are essential to a work of literary art. The mistake which modern readers of the ancient classical writings make is that they impose their personal points of view and contemporary values upon expressions quite differently motivated than our own. The method is one which forbids the alien art form to unveil its inner meanings and deliver its own message, and that establishes and constantly widens a gap between the age of production and the age of interpretation. On the other hand, while variant motives and psychologies are ignored, the truth is forgotten that the basic needs and relationships of mankind and the fundamental psychological laws are eternally the same. Thus—as an example—we demand that Job have a mentality that would stand the test of the Christian outlook upon life while we find an author capable of the most magnificent cosmic perceptions ever put on record, a wielder of language which for grandeur and beauty never has been surpassed, and a supreme master of pathos—in itself proof of capacity for sensitive apprehension—not only so deficient in the sense of form that in his composition there is juxtaposition of essentially disparate parts, but possessed of a mentality that can confuse natural causes with spiritual effects and accept as authentic crude superstitions of the folk mind. Let us for once assume that the anomaly is in ourselves and credit the very makers of

language—man's most astonishing intellectual feat; perceivers of truths which we ourselves hold mainly at second hand, and progenitors of cultures which are the sources of our own inspiring traditions, with a consistency of viewpoint and of intention worth searching for. Let us then endeavor to learn the very language which these men employed to express the verities of that inner world which was their realm of consciousness and that, in their belief, imposed its forms upon the life of action and upon the full historical progression of the race. This language is not primarily a matter of racial utterance and of grammatical forms; its animating principle is a subliminal union between the subconscious and the conscious departments of man's nature which spontaneously expresses itself in such art forms as the crafts, the plastic arts, the dance, song, the symbol and the myth. These forms, far from leading us away from the actual lives of their creators, even in their outward expression, take us into the very heart of them, just because it is life and living which have been the energising motive in their production. Sequences may not be so identifiable with the data of time and space as we, the more rationally minded, find them, but they accomplish the aim of their creators in more directly, and according to more subtle psychological laws than the literalist knows, relating to each other cause and effect. This language moreover has the advantage of possessing a universal import and, in consequence, is interpretable whenever and wherever experience and intellect have met in a vital union. When however we come into the field of the highest classics, more particularly the great and enduring scriptures of the race, we find that the conscious epic intention of their authors has added to this language of spontaneous origin one of a deliberate and purposeful invention; and this conscious creation it is which, more than any other element in the classic writings, supplies the thread of spiritual and historical continuity which keeps art and religion active in a nation's life and presents in later times its racial genius to the seeker of knowledge of himself and his kind. This language resides chiefly in the names of human characters, of places, of ceremonies, often of events. It is not radically different from the intellectual language of

the developed class in a nation, for it incorporates phonetic radicals in its built up forms, but it differs from the speech medium in the absence of coördinations produced by inflection and also in the persistence of original forms and meanings where language, as customarily defined, consistently changes in conformity with changing habits and interests. A record, for example, which to our older generation means the registering of an event, to our youngest stands for the phonograph disc which carries a song. But if the original meaning of *Adam*, considered as a symbol, could be determined, it would suffer no change throughout the ages. For these symbolic meanings we have, in classic literature, etymological and corresponding psychological clues, and in works which have either an epic or a dramatic quality, or both, there is in addition an underlying structure. This, for the moment, must stand merely as a statement. It will be in interpretation of the work we are studying that evidence of the truth will appear.

Job as a character has seemed to stand so apart from the history of the Jewish nation that doubt always has existed as to whether the book is of Hebrew origin. There are arguments for and against either theory. I believe the book to be historically of Hebrew derivation, of a time during, or shortly after, the captivity and expressive of the very depths of the Hebrew soul. But if, instead of assuming that Job is a person—an individual man tried in the stress and strain of living and meeting singly the large questions of life—we interpret him as the representative of a great class, the movement of which through the periods of history was vital to the progress of the race, we shall understand also that this Hebrew story is closely interlocked with other spiritual events of both its own and preceding times.

What shall this class be for which Job stands? The name in Hebrew has no known meaning. But if we reduce it to the nearest sounds in Greek—that language which, unquestionably, best preserves the phonetic sounds, with their psychology, of the original pre-Sanskrit tongue—we have *Iōb* (from *io-boléo*, to *send forth* an arrow), while *ios* (*io*) means *poison* as well as *arrow*. Job employs both meanings when he says

that *the arrows of the Almighty are within him, the poison whereof drinketh up his spirit*. But the arrow is the symbol of the Prophet, his sign in the zodiacal counterpart of man's body being Sagittarius. The Prophet, as interpreter of man to himself, of the godlike in man, is that spiritual leader who directs the race to its proper aims. He stands for the truth and the potentialities of man as a type—as the central and dominant type on earth—and, by the force of his revelations, exists and functions as the vital activity, not only in company with other forms of governance but within each of these. To him, indeed, has been committed the central among all spiritual tasks and the hope of man for realisation of himself on ever higher planes of existence. The very fate of the race is bound up with his purity and well-being.

It will be obvious then, under this interpretation, that Job cannot be fully explained by limiting his problem to the expression of Prophetism in Hebrew history. For not only had every other great religion of antiquity its prophetic interpreter but the whole movement of Prophetism began in a time which predates any national history. The Prophet as such, without regard to racial interpretation of his nature and function, is the very origin and source of all the spiritual group movements of which the world has any record. In order to make this statement clear and to give it validity, it will be necessary to preface the interpretation of Job as he is portrayed in the book which bears his name by a quick résumé of a few of those outstanding religious concepts which are of greater antiquity than any which we associate with the story of Israel.

Chapter 2

IT IS impossible to make the effort to exhaust the symbols of ancient literature of their psychological content, to find among series of them organic relationships, and to discover the universal element in each and all without coming to a realisation that back of the very earliest records lie states of consciousness lost to historic times, social formations which remain only as vague memories and long evolutionary trends which, with varying degrees of success, have lifted mass man toward planes of higher intelligence and more significant group action. But this general upward movement, we soon shall realise, is of herd-man alone and affects the higher men, not so much in their religious consciousness as in the detail of their social philosophy. For, as spiritual leaders, it is imperative with them to discover what form of appeal most vitally reaches the folk and to use this as a means of culture—employing the term in its broadest and most fundamental sense. As regards the leader class itself, it is absolutely necessary to accept the hypothesis that they were men endowed with higher powers than even the most gifted individuals of later times can illustrate and possessed of a consciousness so truly cosmic that the universe itself was to them as a home. But even less than with mass man could this development have gone on by any inherent, seemingly automatic process and as a background to it we must discover the Mystery Schools. The history and the effects of these schools are recorded principally in the myth, but prior to the myth we must assume a state of human living in which men were divided only into two major classes—the illuminated minority and the folk majority. The latter must have been differentiated in its parts mainly by necessary adaptations to the physical conditions of climate rather than by institutions or activities, for the folk lived on the soil. Segmentation and aggregation came about through the stimulating

effect of varying emotions and ideals, and social practices followed these. The nation never is the source of a dominant concept or ideal, nor has locality anything to tell us of the inception of a given movement. The central fact and influence is the concept; or, it may be, an emotional surge. Localising and nationalising of the group follow upon the effects of these stimuli. We may, therefore, safely turn to the earliest place names for light upon the genesis of a people, for information upon its fulfilments or its aberrations; but not until we are certain of being upon historic ground—and even then only with reference to source ideas—may we find roots of any kind in a *national* psychology. This fact will receive illustration as religious movements are followed.

There was, then, but one link between the two classes that constituted the social as opposed, in all probability, to the nomadic element of remote antiquity, and that was the Initiate. Here and there a specially endowed individual must have been selected for the discipline of the schools, and the chief purpose of the earlier stages of this discipline must have been to substitute some continuous process for the tumultuous development of the adolescent phase, so that the soul and the mind passed from the innocence and the unity of childhood to the higher purity and unity of conscious illumination. The total scheme of things must have seemed settled, satisfactory, and comprehensive. Then came the greatest debacle of recorded times. It is in the recovery of the human soul from the results of this catastrophe—in the setting into motion of the first constructive social plans—that history begins. This history, however, could not have been written until many ages had punctuated the movement designed to remove the weakness to which the great cataclysm had been due, by bringing all orders of men into organic relationships one with another—first by one process, then by another—and the first specific records which have come down to us are in the myths, chiefly of the Hindus, the Persians, the Egyptians, and the Greeks. The Hebrew story weaves the whole underlying and implicit psychology contained in these myths into a consecutive, continuous narrative. It is the greatest example of literary art that the world contains. The story itself is written in the first

four books of the Pentateuch, in Joshua, Judges, Samuel, and Kings. The prophets interpret it; the psalmists light their torches at its flame. The concern of the student of the Book of Job is with the inception, the rise and fall, the critical moments, the general flow of the movement of Prophetism. Indeed, this is the main concern of the whole Hebrew story. Only the salient points of this history, however, may here be touched upon.

Chapter 3

IT IS probable that every ancient culture had its own mythical account of the stages through which its religious life had passed, and when any one of them is traced back far enough, it clearly shows an attempt to adumbrate that original universal state of seership which for all succeeding times was to be the goal—not of a select class, as at the beginning, but—of all humanity. The two nations however which most clearly have distinguished the stages through which the mind of the higher class passed, up to the moment when history begins, are the Hindu and the Greek. In each of these the great ages are three; in each there is a crisis in the third age which brings the Prophet into prominence and definitely establishes him as the director of that new stream of consciousness and of human idealism whose source is to be found in the spring of up-gushing life which finally, perhaps after many generations, restored the soul of the higher class, crushed as it had been in the overthrow of the ancient order which they had so faithfully and, as it must have seemed, so wisely built up. The Greeks named the three phases through which this great soul had passed, Uranus, Kronos, and Zeus. The Hindus named them Veruna, Agni, and Indra. Scholars are inclined to identify Uranus and Veruna and this I had done before learning of their decision. Identification with shades of difference, here as elsewhere, proves very illuminating. Veruna, historically, goes back of Uranus and, psychologically, stands for something more primal. The name, I believe, means the *force*, or the *swing* in cycles, of Light—*pha* and *ruma*. As the great quest of the mystery seeker was the meaning of light, and the power to perceive the ineffable cosmic lumination within and dominating all lights from physical centers, the rendering may stand. Uranus, not greatly unlike, is the *mind flowing free: ourizo* and *nous*. The Greek interpreter is more conscious and more rational than the interpreter of the East. The

associates of Veruna and of Uranus also mark differences in the retrospective visions of the two peoples, for while Veruna had two brothers, Mitra and Aryaman, Uranus had a consort, Gaea. The absolutely fundamental concept of Relation is found in each band, but the Greek, more concerned with what followed upon this primal condition than upon the inner meaning of the condition itself, emphasises the element within it to which the termination of this highest condition was due. It is the principle of Duality, essence of the earth life. Gaea is from gaea, earth. Varuna and his brothers had forgotten that this duality had any lingering part in their own life and composition; any relation to that unity to which through long effort they had attained. Thus, as we have said, the state of this enlightened class existed without interrelationship with the state of the yet undeveloped masses of men. There was connection but not relation; a system but not an organism. The story of Uranus makes clear where the weakness of this order lay. There are certain essential qualities and characteristics in the folk element, as a mass, to which the higher man is blind. Chief among these is the instinct of aspiration. He has not seen that, unconsciously and inarticulately, the whole creation groans and travails in spirit, waiting for some consummation of its inner urges to life and dimly desiring that it shall be directed to these by the highest members of its own race. But there is a class in which—as a class developed to a median position—the desire for fusion of the dual opposites into unity is active and conscious, and because of the lack of recognition of this in themselves—on the part of the seer class—resentment, with all the strains that attend it, becomes manifestation. Then is the Titanic revolt; and the word Titan—in spite of the philologist and the archaeologist—I derive from *titaino*, to strain. What an accumulation of repressed bitterness and rage there must have been here, in this middle class! Then, what an outburst! What fury! What destruction! And in the spiritual class, so contained, so creative, so well wishing to their subordinates, and so alert to find among them the connecting individual, what a frightful hurt at the attack! What a wounding! It must be this event of which the Scandinavian saga holds the memory:

I wot that I hung on the wind-rocked tree,
 Nine long nights.
With a spear wounded.

Nine long nights! A full period of incubation for the birth of a new emotional life. But finally Kronos is installed in the seat of power and recovery begins. Creation begins. The dispossessed spiritual class really has not been dispossessed. It could not be, for conscience, spirituality, and intellect are consciously here and nowhere else. Kronos is their creation as well as Uranus and Varuna, but a more ample creation than the first order because, taken into its scope, are the entire elemental realm and the Dual order of life. Earth, from which the soul had seemed emancipated, is readopted as no less integral to the cosmic order than are those constellated, law-controlled stars of night which must first have stirred in man awareness of the basic principles of Relation. The elemental had had previous recognition, also the Dual—as ground for unitive creation in isolated individuals. Only the creativeness of the Dual as such and the evidence which this creativeness bore to the fundamental principle of aspiration had been overlooked. But out of the great passion of defeat a great pity is born. The Great Mother awakens and embraces all forms of life. “Everything that lives is holy.” All things which are of spontaneous origin have some portion and some essential and functioning part in the whole. The Great Human Experiment begins right here. In some way the humblest man must be led toward the next stage of being. It is the concept of evolution. The Son is its symbol, for he may prove even in nature an inherent, undirected upward trend. Some stream of life flows on continuously, connecting one generation with another, age with age. It is an emotional flow—where mental life may be discontinuous; as when the songs of a people live on while political and other ideas vary. Rhea, wife of Kronos, is its fount; *reo*, to flow.

Chapter 4

THERE seems to be nothing in the Orient that corresponds as closely with Kronos as Uranus corresponds with Varuna. Nevertheless, the basic idea is there; the idea of the periodic nature of the life of man on earth. In the vast cosmic cycles, the Seer might have felt that the spirit of man had a creative part to play. Indeed, this is the acme of realisation, the occasion of ecstasy for the hymn makers of the Book of the Dead; but how utterly is the life of natural man controlled by periodic manifestations! The word Kronos must be derived from *Krouma*—a beat. Measure and rhythm had been discerned as fundamental and architectonic principles in both nature and even elemental man. But the supreme measurer of earth man's life—the man of the soil—is the planetary system. So there is withdrawal from the cosmos to that interior circle of which the sun is the center. St. John of the Apocalypse sees in vision the day when the sun's light will be no more needed than the light of a candle. Up, out of his buried consciousness must have come the memory of that early day when the internal cosmic light effaced all lesser lights. But the vision is not to John alone. It has been experience for many souls since his day. No wonder that it has been called a "cleansing light," for all the vagueness and unreality which constitute perspective are stripped away, and only forms and the relations among them remain. Therefore it is, I believe, that the greatest art conveys the sense of proportion with the minimum of perspective, if with any. It was however in this withdrawal of the perceptions of the Seer class to the outlook upon the universe of the man who was rooted in nature that Heaven and Earth were created. God exists: perhaps there was awareness of Personality at the heart of all aspiring life and a new consciousness of a Universal Presence, born of a new sense of the meaning of creativeness. The uni-

verse is brought into being. I had realised that the creation story of Genesis must belong to the age of Kronos, before learning that Herodotus assigns the birth of the gods to the Golden Age. The very word God may be found in the radical that means dawn, and, for confirmation, there is the Hindu conception of the gods as the "Sons of Dawn." It was then that existent God-consciousness which created Heaven and Earth. Both antithesis and a unit, the disparate united pair were accepted as the most comprehensive statement of universal truth that man could reach, and the task of bringing heaven down to earth, of lifting earth to heaven, was definitely undertaken. The central fact of this new physical cosmos evidently will be the man who draws his sustenance from the soil, and we find imagery everywhere more interwoven with the features of folk life than with any other form.

In India, following Varuna, there was Agni, then Indra. In the time of the latter, the Iranians evidently left the paternal home. Each of these lines of development of religious thought is of fundamental importance to the student of Hebrew literature, for always throughout the narrative sources are kept in mind and sought with a new zeal when consciousness awakens that the sense of their meaning is running low.

Agni is said by the scholars to stand for Fire. He is, in reality, not the natural element, but the fire of new life which flamed in mass man when awareness of an Oversoul came to him through identification of himself with a group. Agni is the *flame of group life*. In this association the individual was purified of his strictly selfish desires, and his heightened sensibilities felt the stimulus of the corporate spirit opening his mind to the existence and the significance of universal things. For it is a demonstrable fact that individuality itself is intensified through functioning with a group; that is, of the man not yet ready to become the Initiate. The name Agni means purity—*agneia*—and Agni in the Vedas is ever *Lord of the Glans*.

It is evident, therefore, what line a very early social movement followed. The undeveloped man standing alone is an Untouchable. The life and the desires of the spiritually motivated man are for him as though they did not exist. But he

has the human awareness of kind and, responding to this in group activities, he may participate in deeds which are essentially of a creative nature. The most inspiring of these would be song, and we find the deities of song first associated with Agni. As Lord of the Clan he suggests that patriarchal social unit which was first taken as the basis of a designed theocracy and later abandoned because the natural bonds continued to show greater strength than the spiritual; but he unites with the clan life—to a greater extent than the Hebrew narrative implies—stress upon the folk arts and their power to elevate man in the evolutionary scale. The Vedas belong to the period of Agni, and in form, language, and spiritual fervor they surpass all later Hindu expression. As with the Seer class we must here recognise sensitised and liberated faculties, the power of which gave an interior look into nature, of which even the most gifted modern genius knows little. Transfiguration evidently was an effect obtained by the disciplines to which the selected Agni groups were subjected, so that inner states became objectified and personalised as active deities. It seems probable, as suggested above, that the lines of discipline followed the processes of artistic production, but these, of course, no less than those of initiation—and like the processes of athletic training—call for a certain amount of ascetic control. The whole question comes into a clearer light as it is studied under the Persian aspect.

Indra follows Agni and has a field to himself, with all the honors of a ruling god; but often he is a companion of Agni. He is, I am confident, the spiritual effect of creative activity within the folk element as a whole; probably a direction by leaders of the mass body—as distinguished from the selective Agni group; the leader himself taking direction from the characteristic impulses of the people. The name Indra is most fittingly interpreted as coming from *in* and the Sanskrit *da*—to divide; the *r* apparently added for euphony, as also in Rudra. Activity is not with the dual but within it; a self-originating, self-impelling energy. Indra is closer to the elemental man than was Agni. Here, as in the Hebrew effort, there was at the beginning a steady devolution. The two movements suggest two types of priest: the High Priest from the

verse is brought into being. I had realised that the creation story of Genesis must belong to the age of Kronos, before learning that Herodotus assigns the birth of the gods to the Golden Age. The very word God may be found in the radical that means dawn, and, for confirmation, there is the Hindu conception of the gods as the "Sons of Dawn." It was then that existent God-consciousness which created Heaven and Earth. Both antithesis and a unit, the disparate united pair were accepted as the most comprehensive statement of universal truth that man could reach, and the task of bringing heaven down to earth, of lifting earth to heaven, was definitely undertaken. The central fact of this new physical cosmos evidently will be the man who draws his sustenance from the soil, and we find imagery everywhere more interwoven with the features of folk life than with any other form.

In India, following Varuna, there was Agni, then Indra. In the time of the latter, the Iranians evidently left the paternal home. Each of these lines of development of religious thought is of fundamental importance to the student of Hebrew literature, for always throughout the narrative sources are kept in mind and sought with a new zeal when consciousness awakens that the sense of their meaning is running low.

Agni is said by the scholars to stand for Fire. He is, in reality, not the natural element, but the fire of new life which flamed in mass man when awareness of an Oversoul came to him through identification of himself with a group. Agni is the *flame of group life*. In this association the individual was purified of his strictly selfish desires, and his heightened sensibilities felt the stimulus of the corporate spirit opening his mind to the existence and the significance of universal things. For it is a demonstrable fact that individuality itself is intensified through functioning with a group; that is, of the man not yet ready to become the Initiate. The name Agni means purity—*agneia*—and Agni in the Vedas is ever *Lord of the Glans*.

It is evident, therefore, what line a very early social movement followed. The undeveloped man standing alone is an Untouchable. The life and the desires of the spiritually motivated man are for him as though they did not exist. But he

has the human awareness of kind and, responding to this in group activities, he may participate in deeds which are essentially of a creative nature. The most inspiring of these would be song, and we find the deities of song first associated with Agni. As Lord of the Clan he suggests that patriarchal social unit which was first taken as the basis of a designed theocracy and later abandoned because the natural bonds continued to show greater strength than the spiritual; but he unites with the clan life—to a greater extent than the Hebrew narrative implies—stress upon the folk arts and their power to elevate man in the evolutionary scale. The Vedas belong to the period of Agni, and in form, language, and spiritual fervor they surpass all later Hindu expression. As with the Seer class we must here recognise sensitised and liberated faculties, the power of which gave an interior look into nature, of which even the most gifted modern genius knows little. Transfiguration evidently was an effect obtained by the disciplines to which the selected Agni groups were subjected, so that inner states became objectified and personalised as active deities. It seems probable, as suggested above, that the lines of discipline followed the processes of artistic production, but these, of course, no less than those of initiation—and like the processes of athletic training—call for a certain amount of ascetic control. The whole question comes into a clearer light as it is studied under the Persian aspect.

Indra follows Agni and has a field to himself, with all the honors of a ruling god; but often he is a companion of Agni. He is, I am confident, the spiritual effect of creative activity within the folk element as a whole; probably a direction by leaders of the mass body—as distinguished from the selective Agni group; the leader himself taking direction from the characteristic impulses of the people. The name Indra is most fittingly interpreted as coming from *in* and the Sanskrit *da*—to divide; the *r* apparently added for euphony, as also in Rudra. Activity is not with the dual but within it; a self-originating, self-impelling energy. Indra is closer to the elemental man than was Agni. Here, as in the Hebrew effort, there was at the beginning a steady devolution. The two movements suggest two types of priest: the High Priest from the

intellectual class; the provincial priest who must have taken the place of that head of the family who, in the primal order, officiated at the religious ceremonies in the household sacred enclosure, or *temen*. The designation *High*, throughout the sacred writings, evidently points back to the very earliest sources of the general religious life. Abram is said to mean High Father, and although the designation can be only a secondary interpretation, because it is etymologically unsound, the synonym proves that the patriarchal concept was of a very early origin.

Another indication that Indra stands for a more heterogeneous grouping and less control by the leaders is the fact that in the reign of this god the Iranian schism occurred. A large body of Aryans left their natal home and went to a land where they could be free to restore religion to its original purity. For, contrary to the general opinion, the faith and the philosophy of Zarathustra were not the statement of a hostile dualism at the heart of the universe but were a protest against this philosophy as a heresy. The lower spiritual duality of the Indra worship must have passed the bounds of a search for unity through fusion and emphasised the fundamental duals—thought and emotion—each excessively on its own line. Then, when intellect took a hand in the effort to counteract and correct this excess, it passed into the realm of abstraction. The Trimurti followed Indra: Brahma, Vishnu, and Siva. The Upanishads, weighted with thought, succeed the spontaneous hymns of praise of the Vedas.

Zarathustra, founder of the Persian religion, is indubitably the prototype of the prophets of history, though the function must have existed before this personification. There seems to me no evidence that he was a historic personality. He is essentially the purest representative of a complementary dualism and historically and socially its recognised interpreter. He would be identifiable with that insight of the Seer class which discovered forms in which duality was so pure that it could pass without conflict into the unified consciousness of the initiate; duality in struggle being left to men and women on the lower plane. When the Iranians revolted from both a debased Indra and the Brahmanic metaphysics, they took not

the priest but the prophet as their leader and returned to the early, simple, spontaneous worship and the philosophy of an innocent Duality, the essential urge of which was to unity through fusion of any two opposites—fundamentally, thought and emotion; or mind and impulse; derivatively, positive and negative, male and female, good and evil. The Iranian consciousness clings to earth but interprets the earth experience in terms of man's spirit. It utterly repudiates the abstract. Much is said, even in the early Persian literature, of opposing principles, but the reference is to the moment of decision regarding the form of faith. *Every man and every woman* is called upon to make a conscious and explicit choice between the rejected Indian philosophy of life and the new, or revised, Iranian philosophy. It is because the decision was in favor of the pure Dualism that the Iranian worship became so strong an element of the Hebrew movement and that the chief Iranian divinity, Ahura-Mazda, approximates more closely to God-Jehovah—or Elohim-Yahweh—than the supreme god of any other nation. It is necessary however to keep in sight the truth that this faith—supremely intellectual as is its expression—stresses the emotional and the spontaneous and the inspirational as source rather than the mental; for where, later, there is dangerous excess of one power the other is called upon to check it. Thus, when Jacob unwittingly weds with Leah—whose name is interpreted as *gazelle*, one of the chief motives of Persian art and standing for that faculty of intuition so highly prized by the Prophet—the Hebrew movement—tending to rationality in Jacob—contacts the Persian culture. Then when Reuben, Leah's first born, is displaced as head of the tribes by Ephraim, the emotional power gives place to that intellectual ideal which the culture of Egypt has stamped upon the Hebrew consciousness. There is indeed this continuous checking and balancing of the dual elements all through the history of Israel's life, and the Prophet's relation to Priest and King will be determined by the degree of balance and of fusion achieved by the component elements. All this must be kept in mind as we follow the course of Job's mystification under the breakdown of the system which he, the Prophet, more than any other power, had built up.

Chapter 5

IN ORDER to learn what strains of emotion and of idealism have entered into the type of Prophetism for which Job stands, it is important to follow his genealogy as far back as possible. The account of his life says simply, *There was a man in the land of Uz whose name was Job, and that man was perfect and upright; one who feared God and eschewed evil.* To the ancient reader no doubt this was a full and complete description of all that Job stood for at the time of his presentation and of all that he was; but the modern finds it necessary to search the records. It was all the more a clear statement to the contemporaries of the writer because Job was one of the three dominant types recognized by Hebraism and, no doubt, by other Oriental religions of the same era, as governing and coordinating principles. Ezekiel, unquestionably writing before the Book of Job could have been definitively composed, says that there are conditions of the national life which would make impossible the saving of the purposes of Israel even by Noah, Daniel, or Job, or by all three. The first must be recognised as the concept of a creative mind in control—*nō* (*nous*) and *ia* (the birth cry); Dr. Moffatt translates *Know a way*, etc. The second has reference—I am convinced both by the etymology of the name and the psychological indications of the Book of Daniel—to the designs, or the plans, of the unitary primal deity in the elemental essences—*el*, *elohim*—and thus is, in all crises, the criterion for checking up upon the departures from the fundamental laws of life. The third, Job, is Prophetism, a principle of life equally fundamental with the others because it is concerned with the spontaneous bursting out of energy. These are three men: three intellectual concepts which have dominated all the sincere religious thought and search since the Great Human Experiment was begun.

The typical nature of Prophetism is stressed in the book we are studying: Job was perfect, upright (the human erect posture), God-fearing, and a denier that anything in life is essentially evil. The pure, complementary Dualism is posited at once and indicated as Job's realm by the term Uz. The word *us* refers to swine, or the boar, and would seem to have become affixed after the Dual principle became an evil thing in men's eyes. *Sus* is another term for the same thing.

Because Elihu claims near relationship with Job and is a descendant of Buz—son of Nahor and Milcah, brother and sister-in-law of Abram—it is assumed that the Uz of Job is the older brother of Buz, named in the Nahor genealogy. No doubt this relationship is intended, but with all symbols it is important to go back as near as possible to their first appearance in a narrative; for it is there that what a symbol stands for is seen most clearly in its biological, psychological, and ideal relation to other essential principles or governing ideals. Accordingly we will note the Uz who is a grandson of Shem and seek to learn the processes through which he came into being. It will be to go back to Adam.

As I have elsewhere—*On the Minor Prophecies of William Blake*—given my interpretation, in psychological terms, of the Creation and the Eden stories, I need not repeat the account here. But it is necessary to admit that the suggestion there made, that a downfall into a dualism of good and evil may have been the cause of a deep introspection which revealed the nature of the creative processes and marked the beginning of the historic world, is out of place. Deeper and wider study of the ancient myths revealed the probability of the much more profound cause that already has been suggested, and assigned the Dual rift to a much later period. But in the main the interpretation may stand. A few additional points however may have a direct bearing upon the problem of Job. Perhaps chief among these is the idea of design implicit in the Eden story. Creation in the archetypal world—from the unitary standpoint and within the consciousness of the self-knowing soul—has taken place during the first period. Now the creative process which will apply to man in the earth world of Duality must be understood. The leader class must

acquire this understanding. They are held in the grip of the conception of design throughout the universe, because this was impressed upon them when the necessity of taking mass man and his environment into their cosmic order was revealed. Heretofore they have not yet seen a full cycle of life—rain, the last term in that moisture cycle upon which the folk man depends, has not fallen—and they must follow objectively the processes of life, beginning with the mist that rises from the ground and the man whose ultimate physical elements are as the dust. The underlying idea, evidently, is that of instruction of men with a view to continuous evolution of the race in general, so that consciousness of design may steadily grow deeper through art. The expression of this which would best fit folk activities would be the garden. We touch a Persian thought, but it is almost certain that it was the definition of the idea rather than the conception, which was Iranian. For it was after the movement was in progress that the serpent of rationalistic analysis—the Adversary, of good against evil—came in to vitiate that emotional life—Eve—of the importance of which the thinker had only just become conscious. But analysis goes on until man is seen but as another incarnation of the animal and leaves Eden wearing skins. At first he was naked; instinct was to the Seer a pure thing. Then he becomes fellow to the brute. Later he assumes a characteristically human covering—the garment.

The Hostile Dualism now being in the field, it will have a representative. This is Cain. Again correcting an earlier interpretation, I derive the name from *Kainnummi*—to excel, rather than from *Kaino*—to kill. The Lord accuses Cain of wanting the excellency (margin). The competitive struggle begins. Civilisations ensue. A city was named for Cain's first son. But this motive is not a true and enduring evolutionary principle—though it so trains the mind that if Cain is killed that sevenfold process of incubation will have to be gone through with again. The line ends in Lamech, who is important for our purpose because another Lamech is in the Job ancestry and an Adah, Lamech's wife, is in the lineage of Eliphaz. The radicals and the story both suggest a mental principle that breaks down into emotional and rationalistic

elements: *lēma*—purpose; *Adah*—a intensive and *da*—to divide; evidently the pure primitive dual. I have elsewhere suggested that Lemnos may be identified with Lamech as a parallel symbol, though at the time of writing this the myth of the killing of the men of Lemnos by the women of the island was not known to me. Each name evidently registers some extremely critical event in this early evolutionary movement.

After Lamech's termination of the Cain line, Seth is born—once and again. In the first birth he is the son of Adam and Eve; in the second, of Adam alone, conceived *in his likeness*. The first has the emotional element in equal strength with the mental, and at that time man began to recognize the indwelling God: Yahweh of the Dual earth, who directed its diverse energies toward the harmony and unity of form; of design. Job laments the shortness of life of the *man born of a woman*; some influence from this first birth must have persisted. Seth had one son, Enos. The Greek word refers to periods of the moon, substantiating the emotional idea as well as the idea that at last a cycle has been marked in the life of the mass man. Seth however is most important as the head of the line from which spring Shem, Ham, and Japhet. These stand, respectively, for the Priest, King, and Prophet ideas of governance. But it is the Priest who conducts us to Hebraism and that modification and elevation of the prophetic ideal which leads eventually to Job. All the genealogies of the narrative go back to Shem.

The progeny of only two of the Sons of Shem is noted: Aram and Arphaxad. Each is important to us; Aram as the father of the first Uz; Arphaxad as progenitor of Eber, head of the Hebrew line. Aram indicates folk origins by clues which will be explained later. Arphaxad is more advanced, suggesting the early Aryan religious ceremonies: *ara*—to pray—and *phokalos*—using faggots. His son is Salah, a tide of emotional life—*Zelos*—a surge. Salah's son is Eber; *Èbē*—prime vigor. Eber has two sons, Peleg and Joktan, and in the time of the former *was the earth divided*. His name stands for the ubiquitous and mysterious double axe—the Swastika—and means just that—*pelakus*. It must have been the time when the Aryan religious community met the schism of the

Iranians. What was left behind was decidedly decadent. For Joktan's name means a dying out of the prophetic aim—*iok* and *than*—and each one of his descendants stands—through his name—for aridity, weakness, and other forms of degeneracy. The schism was on intellectual lines; hence the axe. Abstract philosophy was left behind, and a philosophy inspired by a new faith in the original religious emotions of the race went out to new fields. It will be wise, at this point, to warn the reader against limiting the term *Hebrew*. We must keep in mind a movement designed to form a religious organisation of which not a class but a People should be the foundation and realise that this may and will have many contacts with other cultures; also that it will adopt from them institutions and practices as these seem appropriate to its own ends. Only late in the course of the movement does nationality define it.

Peleg's place as fifth and last in the Shem generations proves a mental control—the Priest always is that—and his progeny, as clearly as possible, indicate the Iranian schism. The first son is Reu—clearly the Reustum of Persia and expressive of Reuben, first son of Leah, the Persian *gazelle*. Reu's son is Serug, the Sohrab of Persia. Serug's son is Nahor; his son, Terah—father of Abram, another Nahor and Haran. Reu may be derived from *reo*, *reusomai*—to flow. Serug suggests *Zeug*—joined, yoked. Words which stress flow, stream, etc.—especially the earlier ones—are likely, unless characterised, to refer to the ancient vital tradition. The central principle of the Iranian philosophy was the capacity of the Duals to be yoked, married, fused into a union. Only the later Persians perverted this pure faith.

Nahor is from *naos*—sanctuary. Evidently the Priest becomes prominent again, though it was the Prophet who inspired the first Iranian worshippers. But, conformably with the mental influence which he adds, a new sign—a portent of change—comes into being: Terah—*tepas*—sign; evidently similar to the Greek interpreter, Tiresias. The portent is of a revival of the Prophet-Priest-King form of governance: Abram, Nahor, Haran. Father and sons, with the wives and children of Abram and Nahor, leave Ur of the Chaldees—

which from all indications registers a fall into a still cruder form of Dualism than the first one—and initiate that movement designed to educe the spiritual from the natural of which the family is the social unit. This is the perfect beginning to which Job's thought goes back: the patriarchal estate. It is a very great and important motive in human history: to evolve the natural relationships into essentially spiritual ones. It is as strongly stressed in Greek mythology as in the Hebrew—the focal point being Thebes, settled by Cadmus, whose name means *relation by marriage—kaedmon*.

Abram is the progenitor of Eliphaz, Bildad, and Elihu, as well as of Job, which proves that each governing ideal in the ancient religious world had its pure source in that primal concept of *life as energy, energy as life*—each the ultimate definition of the other—which predates and subtends any formulated expression of spiritual consciousness and faith. It is said by students of the Hindu religions that Brahma, though existent, had slight notice in Vedic times. Evidently it was only when metaphysical activity began that this *outbursting energy*—Protean and unseizable—was fastened to a definite form. But, wherever the root of *bruōn* appears in a name, we may be sure that the idea or the event under investigation had its source in this early recognition of the fluent nature of life. It is this which makes Liberty and Liberation the outstanding goals of every vital philosophy and faith. The name of Eliphaz, as well as his descent, shows that he is a priest of this high order: the parts are *élix*—spiral and *phasis*—word. He is of the line which built up the intellectual phonetic language on the basis and by analysis of that spontaneous utterance of the folk which, as said elsewhere, was probably phraseology—like the language of the birds. If Rémy de Gourmont is right, that the phrase is the first linguistic form, then the Evangelist, too, is right when he says that in the beginning (of every conscious creative process) was the word. The spiral is the symbol of the submerged nature, probably the original *Kundalini*.

That Priest type, however, which is of importance to the analyst of the history of the period, or post period, of the Captivity, has certain acquired characteristics which may be

learned through his genealogy. He is not definitely of the Hebrew type, for he derives from Esau, rather than from Jacob. It is the mother of Eliphaz who complicates matters somewhat—Adah, first wife of Esau. She was of the daughters of Canaan; her father, Elon the Hittite. The Hittites are a standing mystery to the ethnologist. It is so difficult for those who have all but seen a continent peopled by groups held together by ideals to dissociate spiritual and social forces from nationalism! I believe that the Hittite was an influence lasting over from the period when the cyclic psychology was applied to the life of folk man—the name coming from *itus*—a circle or rim of a wheel or shield. The folk derivation is established by the Canaanites among whom Adah moved, for Canaan, indisputably, refers to a mass society united under common impulses; *kanna*—a reed, being the symbol of the swaying of a popular element and *aan*, most reasonably being a modification of *amm*—sand—always meaning a mass element. Adah's father also comes into this class. He is Elon, and *onē* is the radical of *ass*, symbol of the mass element in the East: *El-onē*—*essentially of the masses*. Esau was the unrestricted son of Isaac, taking his nature from the father's affinity for Ishmael—a strong emotional influence out of Egypt. Esau dwelt in Mount Seir. *Seir* is the same as *cheir*—hand—and the handicrafts were characteristic activities of the folk. Observe how repeatedly the term *hand* is used in the account of Jacob's last meeting with Esau. One brother has remained close to the spontaneous life of the people; the other is moving toward a definitely planned discipline. But the plan never can overlook the work of the hand—expression of the folk temperament—and there are several contacts between the two lines. Finally there is Adah—who first appeared as the wife of the earlier Lamech—and who certifies the pure creative Dual both by her name and by the sons whom she bore at her first appearance: Jabal, the father of such as dwell in tents and have cattle (the *tent* is a field of the force involved in a given effort or experiment; *cattle* are the accumulated effects), and Jubal, father of such as handle the harp and the organ. Each of these instruments is associated with a general social life, but at an advanced cultural stage.

So it was a very refined emotional life from which Eliphaz sprang and from which he derived the elements of that potent instrument—*speech*. But, at the same time, the cruder elements had had their part in its evolution. In connection with Eliphaz' name let us notice the emphasis on the word at the very beginning of his *answers* to Job.

Additional light is thrown upon Eliphaz by the names of his children. These indicate both an original Aryan and an Iranian strain. The first son is Teman—who characterises Eliphaz in the narrative—and in him there is the reminiscence of the early household sacred enclosure, the temen. The second son is Omar, suggestive of the early Aryan *Om*—later *Amen*. It is, I am convinced, a combination of vowel and consonant designed to create the greatest resonance of tone of which the human organism is capable. Hence the root principles of balladry, the folk tale, and all that may be subsumed under the name of Omar or Homer. Here the name takes us far back into the East.

The next son, Ziphō, perhaps accounts for that strain of rationalism in Eliphaz which seems so out of keeping with his derivations. For Ziphō is easily *Ziphos*—a sword, and the sword consistently stands for incisive mental work, generally on the part of the priest. This son may mark the transition from the Aryan to the Iranian period, as it was transcendentalism quite as much as naturalism which prompted the revival of Zarathustra and brought about the well known schism.

The fourth son is Gatam. How well he indicates the earliest hymns of the Iranians, the Gathas: *gētho*—to rejoice. The second syllable gives us a people again versus a caste formation. *Kenaz* comes last as the fifth son. His name exactly means *young deer*, the chief motive of Persian art. The five sons indicate that a mental line is to be followed—no doubt as a reaction from too much emotionalism. The emotional, however, breaks out strongly at the beginning in the Iranian expression. Perhaps it is the best example of intellectual passion that the scriptural archives afford until the time of the later Hebrew prophets.

There is less to say about Bildad than about Eliphaz because he is much closer to Abraham. At the very end of his

career this patriarch steps aside, marries Keturah and has by her six sons. The youngest of these is Shuah, ancestor of Bildad. The name Keturah is easily *chitra*—an earthen jar, and the training of a group by advancement in the crafts—the most primitive of which is pottery—is clearly indicated. Shuah may be derived from *zuo*—to refine, polish; and Bildad, long before this, has been defined by *boulē*—the will and the first syllable of *daedallo*—to work cunningly. There are no other near derivations and these exactly fit the norm of a nation builder. But nationalism did not come into the Abrahamic ideal. The father of these children carefully sent them away from the posterity of Isaac, at the same time giving them gifts. The historic nation of Israel was a decline from the original theocratic ideal. It will be remembered how reluctantly the Prophet Samuel yielded to the demand of the people for a king. It is interesting to note that Bildad is the only one of the Friends to whom Blake gives the Jewish cast of countenance.

Elihu alone remains to be associated with Abraham, but he is not a descendant; he is of a collateral line. His ancestor is Buz, and the father and mother of Buz were Nahor and Milcah. Nahor, brother and companion of Abram, already has been defined as the priest who stands archetypally at the head of the proposed new social order. Milcah comes very easily from *mēl*—root of words for sheep, and *cheo*—meaning in some of its forms, the sacrifice. Sheep sacrifice was an ancient Aryan ceremony—questioned by the Buddhists as to its efficacy; but complete demonstration is afforded by the emphasis upon sheep in Jacob's adventure with Laban, direct descendant of Nahor. Sheep are the symbol of infolded habits by which a popular element is lifted in the evolutionary scale. *Bous*, *Buz*, will mark a slight decline, for the ox is the symbol of a people trained—sometimes restrained—into obedience to an ideal, rather than led there persuasively. It is important to note the priestly derivation of Elihu, for it was this class which, after the captivity, became the main vehicle of that prophetic inspiration and urge which eventually found expression in Christianity.

Elihu, as the new type of Priest-Prophet, or Prophet-

Our Father which art in Heaven

hallowed be thy Name



Thus did Job continually

There was a Man in the
Land of Uz his Name
was Job & that Man
was perfect & upright

He feared God
He kept himself from Evil

It is Spiritually Discerned

& one that feared God
& eschewed Evil & there
was born unto him Seven
Sons & Three Daughters

W. Blake inv. & sculp.

London. Published at the Friends Office March 8 1826 by Will. Blake & Co. 15. Cornhill Court Street

Priest, may consistently be construed as finding his name in the radicals *el* and *iud*, which indicate the essential principle of that Jewish movement which, after the captivity, succeeded the Hebrew experiment. Barachel, father of Elihu, strengthens the priest motive, showing that this form of governance had taken on a new lease of life in the captivity. The radicals are *bè* (*baino*)—proceeding from; *rachis*—the back bone; generally applied, as in Rachel and other names, to the institution of priesthood: an enduring control however the associate influences might weaken or die out; and *el* again denoting that the order holds and exemplifies the essential typical idea of the priestly function.

We now have followed down to the era of Babylon—that great crisis in the religious history of the human race—the Prophet-Priest-King forms of governance, direction, representation, and stimulation. Bildad, as nation builder, of course culminates in the king. There remains only Zophar, the Naamathite or, as given by Dr. Moffatt, the Minaean. But, like Melchizedek—though not a priest (notice the Mel designation)—Zophar is *without father, without mother, without descent; having neither beginning of days nor end of life*. He is the representative of the Wisdom School and tradition; of that Seer class which antedates all historical social formulations. His name is immediately expressive—almost identical with *zophoria*, the Zodiac—framework of the wisdom psychology and guide to the later systems of folk discipline. Inasmuch as Adam and Eve left the Garden of Eden clothed in the skins of animals and the trends toward city building and civilisations begin with Cain, it would seem as though the Wisdom School had remained paramount up to the time of this new movement. The priest, no doubt, was but an instrumentality within it and the prophet may have been identified with the bardic activity which, remaining close to the folk, kept watch over them for the possible initiate and, later, for the spiritual elements in the folk art. No doubt this precursor of Zarathustra died with Abel. There are lines of research which might be followed profitably to clear up these questions of derivation and of sequence. Minaean suggests *mēn*—the moon, and not only clearly points to the Zodiac but suggests

man as well; man, like the moon, being the measurer of the phenomenal world.

We are now somewhat prepared to take up the story of Job and his Friends with reference to learning from it something of that inner world from which, a few centuries later, emerged the spiritual state under which we ourselves live.

Chapter 6

JOB I

WE HAVE now to consider Job's estate at the time he comes upon the stage. There were seven sons and three daughters. There had been a full evolutionary sequence toward *mental* creations under the inspiration of Prophetism. The *instinctive* nature of the people had been tempered to the human relationships. The inheritance from the movement was *substance* (*cattle*)—a subconscious store, or treasure, piled up through generations of folk training—to the amount of seven thousand sheep (idealised, inherited values in which the mental (10 x 10) was dominant over the emotional); three hundred camels (the elemental responsive to mind's control and willing to bear the heavier burdens); five hundred oxen (the proud spirit subordinated to ruling purposes); and five hundred she asses (the emotions of the masses become intelligent; the *five*). Altogether a very great *husbandry*—or *harvest*—from the vigorous working of the Dual mass life. So that this concept of Prophetism was the greatest result that had come out of that pristine East where the dawn of new perceptions occurred. This definitely traces the Prophet back to the very beginnings of the new social movement. We find him inherent in the art education and the construction of a phonetic language even in Eden.

There was a feast in the house of each son upon his day; that is, each mental principle ran its course, and its activities—the work of the day—were appraised. Seven refers to the educational stimuli. The sisters—the elemental principles—partook in order to lift, by progressive movements, the character of the instinctive life. But after the full appraisal Job measured the conclusions by the original cosmic relationships, the perception of which was at the bottom of all later activities.

Job feared that his sons might have deviated from the pure ideal, losing the intellectual quality of it and blessing God only in their hearts. (*Bless* in the Hebrew instead of *curse*; Peake.) Thus did Job *all the days*: after each active movement had run its course. Such was one function of the Prophet: evaluation.

But a day of a different kind finally dawned upon man and his world when the ideals of the Seer class—the men of cosmic consciousness—came before the Lord and appraised their own success under that faith in the Yahweh Power—the divine inner energy which works in the natural and the human world toward design. The movement had not been entirely a progressive one. Part of it was adverse, for Satan too appears at this examination. The word may come from *zetēo*—to examine, to investigate. That is what the Serpent advised in Eden and what Satan had been doing in the world. He was cold blooded and analytical, non-cooperative, non-believing, unimaginative, lacking the creative fire. On the earth he could find nothing but recurrence (walking to and fro) and processes of evolution followed by devolution (up and down). But had he paid any attention to this Prophetic movement—surely a continuous culture stream? It was different from any other of the earth phenomena, seeking the highest ends, centered in man as a dominant type, guided by aspiration and recognising nothing that could counter the life principle. Yes, but to Satan, to the critic, this is not part of the nature of life; not something that would go on by an energy self directed or divinely directed: it is active only within a guarded area; it has been hedged about. This has been thoroughly done. Protection has been on every side and, in consequence, the temperamental life has advanced to higher levels—the work of the hands has been blessed. Also, more material for higher social formations has accrued—substance has increased in the land (symbol of malleable human material). But if all this advance is tested and proved to be essentially only of the quality of the impulsive nature—born in this nature and thus undependable—the whole effort will be renounced.

The faith in an immanent deity—a force that makes the Dual innocent by reason of its capacity for unity—rose to meet

this test. The gains that had been made might be—should be—tested by the Adversary and by the urges of his peculiar dynamic—his hands. But faith in the rightness of the Prophetic impulse itself must not be lost. Let man retain that, even though all expression of this faith might prove faulty and questionable. A rational movement ensues—quite separate from the creative movement of Prophecy: Satan goes out from the presence of the Lord.

There was a drinking of wine in the eldest brother's house—a lapse into emotionalism. Yet still he was a son of Job—a mental activity stimulated by the Prophet. Abram, as we have seen, was the representative of the Prophet in the Priest controlled line, descended from Shem, and associated with Nahor, his brother. His eldest son was Ishmael—is-ma-el: force, maternal essence—an Egyptian influence. The maternal energy—emotional life—was itself the potent force. Hence the wine. It is this early-instilled energy which is under trial. Is it this which has been the weakness of Prophetism? Emotion may be born of intellectual perception but is likely to be allied to impulse. And impulse is stimulated through the senses. The Sabaeans destroy the oxen at their plowing and slay the servants with the edge of the sword. We derive from *sebo*—to feel awe—and associate with the worship of magic when the context shows tendencies of *décadence*. The well-trained mental powers in the masses—obedient to the Prophetic leading—are destroyed, and the sharp mental activity in the rationalism that urged the new worship on the people annihilated the idea of service of an ideal. Satan got in his work right here. Only one thing remained intact: what through the generations had sunk into the subconscious—a department of personality never forgotten by the ancient psychologists. The messenger—*mesō*, middle—only was still *alone*: *I only am left alone to tell thee*. The fire of God fallen from heaven unmistakably refers to an outbreak of the elemental forces. The ideal stimuli of life have fallen to this low level. Rationalisation having no part in this event, no servant is killed by the sword. Everything is consumed. The sword is the penetrating mind of the Priest.

The third messenger next reports three bands of Chal-de-

ans—Hebrew Kasdim, Kassim, is suggested. It is likely, as the radical of the word refers to things stitched together—*kassuo*. The three elemental parts of personality ought to be fused into one—not artificially bound. If stitched, they will disintegrate and render unserviceable the forces that, united under intelligence, may be fortifying. The camels were three hundred in number; evidently the subdued elemental, but not yet high enough in the scale to have power to resist the analytical attack. Again the servants are slain by the sword. This third debacle would seem to refer to the advent of abstract philosophy in India. To what does the second refer? Probably a lapse into the elemental from which there seemed no recovery except through transcendental imaginings. Indra broke down as a Hindu deity and the Trimurti succeeded to power.

The fourth messenger reports the wine drinking and the place of it—the eldest brother's house. Although this must, probably, be associated with Ishmael, the ethnic connection will be Persian. For derivations refer to psychological conditions, not to localities. Hagar was an Egyptian because she had the impetus of the nest, of physical generation, the source idea of Egyptian culture—*gups*, vulture; but especially the Phoenix. This, however, may be sublimated as the mother love which embraces all forms of life, undeterred by accepted codes. It is Ishmael—is-ma-el. To this the Persian went back, parting from the abstractionist. The angel coming to Hagar in the wilderness is another Persian mark. Abram is the continuing stream of dynamic consciousness from the beginning of time; to eventuate in Israel. The Persian line is a collateral movement which sustained the Dual principle in its purity. As such it is the main ally of the Prophet in action. The bowshot distance in the wilderness of Beersheba, and Ishmael as an archer, are of Persian coinage. Circumcision too, probably, unites the two strains, as asceticism was stronger in these than with other groups. But the closest assimilation is in the wind that came from aside—a parallel movement with the Hebrew. It was the Iranian stream—augmented artificially and falsified—that developed into the Persian empire, and the theogony and cosmogony of this

people, bearing upon the purer theism of Israel, is what destroys the proportions of Israel's scheme of life—thought and action: the four corners of the house. The image even is taken from the Persian scriptures, where Mithra, guardian over proportions and relationships, is described as "he who upholds the columns of the lofty house and makes its pillars solid; who gives herds of oxen and male children to the house in which he has been satisfied. He breaks to pieces those in which he has been offended."

Each messenger, after the first, arrives while his predecessor is yet speaking. Looking back over the history of Prophetism, a continuous strain of *décadence* within it has become apparent. But its followers are not bereft of faith in it because of the downfall of its structure. They rise up for renewed effort, cast off the old forms—garments; accept a more incisive test (shave the head—as the Persian priests) and worship. Out of that great mother compassion came the impulse unattached to any form—naked. It will return to this great inclusive emotion—now bereft of all its outward manifestations. These came about in the first place through belief in the Lord—the inner creative life. He truly gave those manifestations. They have done their work. It is He who has taken them away. Blessed be the name of the Lord. We will cling to this faith in a Personal God and take a new direction. Job sinned not nor charged God with folly. The way was not renounced: the inspiration that came from those early Seers was not regarded as mistaken and misleading.

Chapter 7

JOB II

A GAIN there was a day. If the smiting of the four corners was the apparent submergence of the Hebrew experiment under the wave of Persian imperialism—carrying with it the *décadent* Persian religion—what could this second day have been? Quite evidently, I think, it must be identified with the inner crisis through which the souls of the religious leaders passed as they witnessed what apparently was the complete failure and downfall of Prophetism. The loss of its forms had been accepted; Job rent his garment: prepared his intellect for a revaluation and reiterated the basic principle of his philosophy of life. The Lord said to the Adversary, *Still he holds fast his integrity*, even though he might have been *swallowed up* (margin): seeming result of the impact of Persian intellectual life.

To the cynic however this seeming rejection of the old was simply a willingness to put on a new skin—as expediency—while under it the old faith would remain intact. Here was a question that must be met. It is one of the most critical moments in the history of the race. If the highest values are to be retained, they must be held by a few thoroughly self-conscious leaders with a conviction that has withstood the assaults of the most devastating doubts, defeats, and disillusionment. *Touch his bone, his flesh*, said the Lord to Satan, *only spare his life*.

This passage is so clearly reminiscent of Eden and the creation of Eve that it cannot be understood without reference to the psychology of that myth. Adam had been all-one—so complete was his consciousness of an inner unity. But if he was to tackle a great social task, he must realise the creative processes through which man evolves toward this high plane. He sets his own type over against the animal types. Something of their nature is in him, or he could not name them.

I shall see God
We shall awake up
I beheld the
Hast thou considered my Servant Job
The Angel of the Divine Presence
Ancient of Days
Thou art our Father
in thy Likeness
יהוה ילד



When the Almighty was yet with me, When my Children
were about me

There was a day when the Song of God came to present themselves before the Lord & Satan came also among them
to presume himself before the Lord

But it is not these qualities upon which he has built up the higher consciousness. No spiritually creative impulse is in them. This resides only in that subconscious part of his being which has been stored, or enfolded, in him by his life through the ages *as man*. He has lived in accordance with his typical nature. This latent energy is, of course, impulsive and emotional. That was why it had been overlooked; for the intellectual life has emotions and passions of a different kind. Deep consideration however shows that the subconscious energy is a true propulsion and it is accepted as a structural element in man's life—*bone of the bone, flesh of the flesh: Isha* where the man is *Ish*: the creative element in that *energy* which is man: *is* and *is-ia*, the *birth cry*. Atrophy and decomposition are now with Job to fall upon this impulsive life; everything that has resulted from it will appear revolting. Nothing more will be expected of it. *Lost, lost are my emanations*, said Tharmas—the elemental urge to creation in Blake's cosmology—after this great disillusionment fell upon him. Note that Job was smitten from the sole of his foot to the top of his head. It is the course taken by the magnetic current; the mental going in the opposite direction. What now is left? The heroic intention. The athlete, after his struggle, scraped off blood, dirt and sweat with the strigil. Job's is a potsherd, a fragment of a broken pot. He has come down to the lowest example of man's creative powers—pottery. This is the primitive art of merely temperamental man, a bodily urge—for the vase or urn is an outline of the human trunk. Psychological inference led to this conclusion but Blake had reached it first. I know of no other artist whose work indicates such knowledge, but it must have been common to the ancients.

The higher impulses however do not react in unison with this heroic acceptance of the final result of analysis. *Dost thou still retain thine integrity?* asked the wife—Job's bone and flesh. This poor thing cannot affiliate you with God. This is but *chance*, not of a divine purpose; curse God; give up this idealistic work you have been doing. This thought however is *impious folly*, or an impious emotion. The long course of education in idealism swings back and cannot accept such doubt. For the end and aim of the Prophetic institution has

been to turn the natural human relationships into spiritual bonds. The brother must become the friend, the wife the sister. This is the meaning of the relationships among the gods and the culture heroes; as Abram marrying a sister. The word *pious* must therefore come from *pios*—relation by marriage. To be *pious* is to have achieved the spiritual unity. Until this derivation of the word *pious* had been discovered the drama of the Bacchae, forceful and significant up to the final exhortations of Dionysus, seemed to me at that point to break down into a weak moralism: *Had you but known to be pious* this calamity would not have come upon you. But with this radical interpretation of the weakened word the fundamental intention and philosophic content of the drama are brought out: if a man can realise this spiritual relationship, he will know that what appears to him as good and what appears to him as evil may each be a way of approach to God. In all this Job did not sin with his lips. The *lip* is the index of temperament, its degree and quality. The Prophetic class did not fall into emotional excesses. It held on to its moralities even though all which had prompted to these seemed to be proved meaningless. This might have been a reaffirmation and a new start if the Friends had not, just at this point, appeared—each coming *from his own place*. Each had a special function which gave him a definite relation to the Prophet.

Recapitulating, the *temen*, we will recall, was the original sacred enclosure of the Aryan peoples, where the father as priest officiated at the sacred ceremonies. Eliphaz stands for the Priesthood. But though he is of the *teman* tradition, his actual status with reference to Job is both higher and later. For he is the son of Esau by Adah, daughter of Elon, the Hittite. But Esau has married into the earliest strain, since Adah is that primitive unity in which the dual is not perceived; while Elon, as we have seen, seems to come from radicals which point to popular elements. Elon was a Canaanite—that is, derived from an emotionally homogeneous people. The Canaanite came from the Hittite, which I derived from *itus*, a circle; meaning the early cycle-concept of Kronian rule, under which the people became the focal point of interest.

Bildad is the Shuhite. The margin refers us to Shuah, son

of Abraham by Keturah—that wife whom he took at the very end of his career. The Hebrew line, after developing institutional principles, must definitely have attached itself to some racial strain which would serve for basic strength and as a continuous hereditary influence; even though the dominant and significant principle is the intellectual idealism impersonated in Israel. To the children of Keturah Abram gave gifts; that is, stimulated their native talents. Bildad stands for the moulding of a nation through instructing them in regard to a definite purpose, or through acting upon their will to achieve. He is the nation builder and, as such, the moralist.

Zophar, we recall, stands for the zodiac and thus is marked as a representative of the Wisdom School. As the most ancient of the four persons of the drama he has no place in the Hebrew lineage. His is the Wisdom line, or tradition; *nema*, thread and *math*—radical of *learn*.

Why had these three made an appointment to come to mourn with Job? Because that moment in the history of man's religious life has been reached when sorrow and suffering are to be the central concepts of his effort. It is right to connect Job with the suffering servant of Isaiah. And suffering implies comfort. Comforting will be the great idea and the chief activity. It breaks down Job's heroism. Neither he nor the friends had realised how far apart their respective movements and interests had drifted. They lifted up their eyes afar off and knew not Job. That was sufficient cause both for grief and for a decision to cast off the forms that had proved so separative. Each rent his garment and threw dust upon his head; accepting that complete disintegration of the earlier order which had proved so untrustworthy that, in order to rebuild, the mind must accept life in its most drastically analysed constituents. They sprinkled the dust toward heaven. A new ideal was to be lifted up. A new incubation period is accepted—the seven days. But none spoke a word for they saw it was a moment of intense grief. They saw that grief was great. (The *his* is not in the original text.) It was a time when the instituted powers had no new motive to offer—no word—because of an overwhelming sense of calamity. This had not been realised in its completeness until the utter de

struction of Prophetism had dawned upon the mind. Then the ineffectiveness of the old forms became apparent and the need of a new constructive concept was recognised. But any concept was wanting except as the old continued its struggling and embittered existence in the Prophet's tenacity.

Chapter 8

JOB III

AFTER this: now that it has become clear that not only the expressions of Prophetism were of an ephemeral nature but that all those structures within which it worked and that had seemed to have an organic place in human society have no aptness to the human problem as it exists at the moment—Job curses his day. This whole matter of getting to the heart of man and of nature to understand them and prompt them to creative activity has been a series of meaningless activities, (cursed, *kurso*—of *chance* and the day). Not yet has man learned how to fit himself to the universe. He is plunged back into the very heart of the problem of method—not of man's inner nature, as will appear later. This vast enigma, this pressing question, he will try to *answer* (margin for *spake*).

Some slight changes must be made in the next few verses. The exegetes are at variance upon the first line of V. 4. Shall it read, Let that *day* be darkness or that *night*? The reason for selecting day—that the night otherwise would have a disproportionate emphasis—is not a valid one. All these questions must be settled by an appeal to psychology. The central thought is that day is the period of activity—of the working of the conscious, rational mind, while night is that vast, unplumbed state in which the energies of inheritance, of unnoted impressions, of unknown relationships, stir and seek to stimulate consciousness and imagination. It is the conception phase. Because it conceived so futile a thing as himself Job wishes that it might remain in the realm of darkness, uninterpreted, unembodied. Let it continue dark; let not God seek it from above (Peake)—to draw it up above the threshold of consciousness toward the ideal world. Neither let the light shine upon it, says the translator, rendering the next line. But

the word taken for *light* is unknown. Light is only a guess. It is *n'hara*; much like the aura from which we have derived Ahura consciousness, in that medium in which impulses and thoughts meeting turn to design. Let the line then be read, *Neither let the ether penetrate it*. Rather let darkness, deep darkness, claim it as its own. Let a cloud dwell upon it—instead of rising out of it, as a dim shape that will be enlightened. (c/f the Maruts of India). Let all that obscures the meaning of the active faculties discourage it from being energetic—terrify it. Let it not rejoice among the days of the year nor come into the number of the months. (The first line of V. 6 is unnecessary). It cannot be part of any cycle. Let it be stony—not creative; without the voice of joy. When it might pass into day—at the dawn—let its twilight stars be dark; neither let it have perception of any lifting curtain—the eyelids of the morning. Because it shut not up the doors of the womb in which Job was conceived, thereby to hide trouble from his eyes. Why this monstrous waste of man's energy? Had it not been put forth, had men been allowed to go on their normal way, creating unthinkingly and seeking no eternal principle, the Prophet would have been a mere instructor in technique—like kings and counsellors bent only upon earthly results, whose work has no ultimate or lasting effects; or like princes who possessed the gold—or inherited wealth (the prince is this symbol)—but reached out only for silver. Better to have sought no enduring principle than to have sought and found nothing. Still better that there had been no birth at all, for in the realm of the unconscious the stings and inequalities of life are not felt. The small and the great are there without suspicion of their difference—that fundamental cause of strain; also the slave, free from his master; there being no mastery. Oh, the misery of consciousness when there is no light upon the pressing problems of life. How much better the grave than futility! A man's *way*—the course which, as man, he should take—*is hid*. An Omnipotent Power hedges him about. What can consciousness, intelligence, aspiration do but stir up an inner tempest of despair, revolt, and fear? And these passions bring their attendant troubling results.

Chapter 9

JOB IV AND V

ELIPHAZ cannot be stirred as deeply as this. He has lived always under the shelter of an institution and employed institutional means in his dealings with men. The elemental problems have not pressed upon him; the terrors of stark reality. But he is moved at the sight of suffering and would bring out his philosophy of life for the comfort he feels it should give. Job has not been futile in the past even though he now seems to have broken down. He has upheld others who were falling, why not believe that some power will in like manner uphold him? He, as the Prophet, the interpreter, has lived in the fear of God, in acknowledgment of his own impotence. His procedure has been sincere. Has he ever yet seen innocence perish or uprightness cut off? Here we have a concealed affirmation regarding Unity and its prior claim over Duality to respect and belief. For the innocent are the unconscious babes—of intellect—while the upright are those who have achieved—living consistently with the type. Opposed to them are the Dualists; those who find action upon the opposites a necessary and a holy process. For iniquity undoubtedly is *inequity*—non-equality—and they who work upon it—plan it—necessarily sow trouble and necessarily must reap the same. They have no organic place in the creation. A wind of God—some unforeseeable rush of events—will destroy them. His anger will burst out and consume them. Duality is the source of man's fierce arrogance and greed. But these will not withstand the rule of a God who demands singleness. Unity always must conquer. What then must be man's attitude toward the great Unitary Power—caught in the net of Duality as he is and the Lion personality being impossible?

Eliphaz has had his problem as Job has his. The answer

came out of his own subconscious—that of the priest of many obedient generations. He meditated upon the visions of the night, when deep sleep (a mystery process) falls upon men and by stealth, as it were, a voice whispered something to him that made all his bones to shake. Had his structure been a perfect one? Was the Priest's attitude toward the Infinite a right one? Sight and hearing go together—as in the ancient visionary days. The Rishis saw their hymns. Amos heard his vision. This spirit which his fears had evoked took form. It spoke: *Shall mortal man be more just than God? Shall a man be more pure than his Maker?* This is the right rendering; not *Shall mortal man be just before God*, etc. For Eliphaz is distinctly implying that a man who affirms the justice and the purity of the Dual composition of life has assumed an arrogant attitude toward God. But below this reasoning there are man's instincts—unitary in the elemental sense—servants of his higher moods and of the Divine purpose. Above it are the *angels*—in whom He has put light (margin); the etheric forms which subtly move man to his ideal thoughts and deeds. And neither of these is strictly unassailable—imperishable. Shall man in his mortality—clay being moulded into various forms; man of that prophetic experiment which began with the dust; not a type as even the day moth is, but a creature of his own conception—ask that God trust him as something implicit and indestructible in the universe? Why, in his manifestations he dies out between the beginning and the end of a period; perishing forever and no one regarding the loss. His excellency, which was within him, is removed (margin): that surplus of power which he thinks he acquires over and above the physical continuum—as Cain sought to excel through the rational processes. There is no progress along this way. A man may take it but, unlike the higher man who looks only to God—as the Seer class—he dies without having attained to wisdom. Can Job call upon any who have attained by the Dual method? Or can he turn to any who have taken the Unitary—the *holy ones*—and expect support? It is an impossible egress; bringing only vexation and jealousy: the way of the foolish. Sometimes these seem to take root but all of a sudden what has built them up—their heritage of habit,

And there came a Messenger unto Job & said the Oxen were plowing & the Sabeans came down & they have slain the Young Men with the Sword
 Going to & from the Earth
 & walking up & down in it



And I only am escaped alone to tell thee.

While he was yet speaking
 there came also another & said

The fire of God is fallen from heaven & hath burned up the flocks & the
 Young Men & consumed them. & I only am escaped alone to tell thee

W. Blake invent & sculp

habitations—show to be things of chance. What follows from the course they take is crushed out of existence when forces press upon them—the *gate* (usually the passage into the world of spiritual tradition); everything conspires to destroy what substance seems to have been acquired. For inequity (not *affliction*) does not belong to the ultimate principles of life, nor does the trouble from it spring out from the ground of existence. But man begets trouble as the sparks fly out of the burning coals (of his passions). If Eliphaz were Job, he would give up that insistence upon the purity of the Dual complements and seek God, to commit his cause to that higher faith. For it is this Omnipotence that performs the great things not to be searched and marvellous things beyond numbering—the ultimate aim of the Initiate after searching and analysing are exhausted; and so mysterious is He in His workings that He sets up on high those whom man has felt to be low (V. 10 interpolated) and makes safe those who mourned their insecurity. The rationalist—the crafty—has many devices for achieving what he considers desirable ends, but this Omnipotence—working in laws that lie outside of man's understanding—frustrates his designs and saves from his seemingly logical (sword), though injurious, conclusions. So the poor—who cannot devise in these adroit ways—have hope, and inequity finally loses its presumption—stoppeth her mouth. The Prophet may find himself in this class which cannot yet understand who may be lifted up, if only he will trust that God is correcting him by these afflictions that have come.

The consolation offered is typically that of the Priest, but is reminiscent of the psychology which underlay the first folk training. Those beasts of the earth whose likeness man discovered within himself will be subdued to his higher powers; those of any field he is cultivating will be as allies; he himself will have the enduring quality of the stones. They are the material of art, and man's creative efforts, inspired by the highest conception of Godhead, will be a permanent influence. The tent—the time of trying, of experiment—will be on the line of peace, of reconciliation; nothing that should become inherited power and capacity—the *fold*—shall fail. The fruit of the effort shall be abundant—or the seed for a new trial.

The result shall be wide spread among the people—the Prophet's field. The Prophet shall go on to fruition without break in the line of his development. As the cut corn stalk was an important feature of the mysteries, while here the uncut is held up as superior, it would seem that the uncut was used in the higher mysteries and the cut in the folk schools. For out of nature there has to be a second birth which *reverses* the desires and the aims of the earlier life. This we see, as Eliphaz himself discloses, is no consolatory reasoning inspired by the sight of Job's suffering, but a basic philosophy the roots of which go back to the earliest religious efforts of the higher man for men in general, and carefully searched out from experience. Eliphaz cannot believe that the Prophet has any faith so adapted to his need as this one.

Chapter 10

JOB VI AND VII

JOB'S reply to Eliphaz is a direct rejoinder to the Priest's exhortation and refers closely to the functions of the latter and to the relationship that should exist between the Priest and the Prophet. Then, as the destruction of his ideal world stirs the tragic consciousness of man's dependence upon a Power which he cannot fully realise, Job's thought turns with greater intensity to that sense of a relation between God and man which had been the continuing inspiration of his life work and that, in spite of God's seeming alienation from him, he cannot yet deny. No words of trusting dependence ever have carried greater conviction of the bond between man and a Power supreme in his life than do Job's accusations and complaints. Stirred by the suggestion of Eliphaz that he has so cut himself off from channels of relief that he may destroy himself through pent up vexation, Job sees his vexation and the calamity which has aroused it in a balance, and the sand of the sea not heavy enough to weigh it down. He carries the burden of earth, he, earth's spokesman, more conscious than the elements. It is so terrific, therefore have his words been wild. He had supposed that he had an aim—a direction—akin to the intention of the Almighty One, but now the arrows of God—whatever aim they may indicate—are within him and they are barbed with poison. The words for arrow and poison in Greek—from which we take the radical phonetics—are the same, and the arrow is the Prophet's symbol. His spirit is drinking up this poison in full bitterness. Also the terrors of God, of which Eliphaz has been discoursing—really an attitude in man which he has commended—are *troubling* him (not *in array*; Peake) from this very blindness regarding God's aim. The wild ass finds an end in the grass which is his subsistence and does not

bray; the ox in his mixed fodder and does not low—symbols of free and of subdued instincts. If a thing does not show its true nature and the stimulus which would bring this out is lacking, can it be assimilated? If the vital germ-bearing part of an organism is lacking, is there anything gratifying about the mere medium in which it floats? In short, what is life worth unless an aim of life may be apprehended? The whole thing is anti-natural. But these things which his soul hitherto had refused have now become as loathsome meat to him; something that he is forced to digest. There might however be an alternative. He might be entirely crushed out of existence. If he only could deny himself and the significance of the prophetic faith from the beginning! That would be a keen intellectual experience that would bring exultation with it; the pain itself would be an ecstasy, searching the innermost being. For the words of the Holy One—the cosmic penetration into the most fragmentary part of the order—he never has denied. If he and his imaginations really had no organic place there, the exercise of finding this out will be a tremendous experience. Why—if it might come—should he have to wait for it? What is his strength, his end, his flesh, any help that he may give, any effectual working, that he should be patient? He is really at the fainting point and if his friend feels that he should revive, he should show him kindness. This would seem the only hope. He himself in truth *has* forsaken the fear of the Almighty. He has not that attitude which Eliphaz had in his vision; nevertheless, his friend should stand by. But what have these companion movements and those who have conducted them—the Brethren of the Prophet—actually done? They have ebbed away as a brook. They have been only specious allies—showing no course that the masses should take. The paths along their border are lost. The travelers who started from Teman—that early simple unintellectual worship—looked for enlightenment to them; the groups brought together by reverence—*sebo*—waited for their help: all this only to be more ashamed because they had cherished hope. They gathered where the stream should be and were confounded by its absence. That is what has happened between you and your people; as their stimulus, you have failed. Now

Did I not weep for him who was in trouble Was not my Soul afflicted for the Poor
 As should he be in thy hand: but save his Life



W. Blake inventor & sculp

Then went Satan forth from the presence of the Lord

And it grieved him at his heart
 Who maketh his Angels Spirits & his Ministers a Flaming Fire

you are in their state—as them. You see something terrible in me—in my condition—and you are confounded. But have I asked you—for my rehabilitation—for something that would overtax you—a gift? something of your method, or orders—substance? Deliverance from my own philosophy of Dualism—the adversary's hand? Deliverance from the oppressive conditions of life? I ask only teaching from you that I may have understanding. I want only words of uprightness; straight truth; facing of facts. What does your reproving of my passionate outbursts amount to? The central principle of my faith has been the Fatherhood of God. You treat that as though it must belong to a philosophy of chance; telling me that this is all I have. Friendship is the essential relationship in my creed. You make that a mere matter of exchange. Please look upon me just as I am, for surely I will not lie to your face. Return to our original relations, before unjust interpretation had crept into them. Yea, return again, for my cause is righteous: the cause of my being in existence, here by your side. Am I unjust in rebelling at what has come upon me? Do I not know when a thing is of a nature to work mischief? You, Eliphaz, have been saying that the man who commits his way unto God will have a perfect protection. Can you really deny that there is a warfare to man upon earth? That he is here to struggle? Can he decide for himself what the rewards of his labor shall be; or rather are his days like those of a hireling? I know how these things are with me. As a slave I pant for the shadows of the evening; as a hireling I take my pay. Thus—deprived of all consciousness of being creative, of all assurance that my own will is building something permanent—I possess months of vanity and find wearisome nights in my lot. All my subconscious activities are void of fruit. (Months and nights are periods of incubation.) There is no progress: only tossings to and fro and longings for the dawn of a new day: a span of some other kind of effort. But how could this come to degeneracy such as mine? My only clothing is the physical enduring life—worm and the clod. If one ailment is healed, another soon breaks out. My days carry me forward, then back; forward and back; hope is wanting in them. They are spent without it.

At this point Job's sense of the tragedy of his defeat becomes too intense to be related to the failure of any companion efforts on the part of his fellow men and his soul cries out to the Being within whose all embracing life these things are included: *Oh remember, my God! that my life—my one poor life—is wind; more probably wind blown. Mine eye shall no more see good. I have no power left to rebuild, I cannot live long enough for that. The eye of him that seeth me shall behold me no more. Thine eyes shall be upon me, but I shall not be. As the cloud is consumed so he who has been brought to complete nakedness—Sheol (psyloo)—shall come up no more: cannot be rehabilitated. He cannot get back to his center—his house—and his place. Therefore—because of this complete frustration—I will not refrain my mouth; I will speak in the anguish of my spirit. I will complain in the bitterness of my soul.* It is to the Prophet of that devastated time as though a watch had been set over him, as if in fear that some new monstrous impulse would proceed from him—a sea, or a sea monster. At every moment the fearful, watchful pressure is with him. The bed should comfort him; the couch ease his complaint—symbols of the beginning and the end of a movement: its period. That full view should bring relief. But dreams and visions—past reproduced and future foreshadowed—are both distressful. The prophetic soul would choose strangling and death rather than such structural forms—*bones*. It loathes the thought of a permanent structure. It would not live away. Why should it live as permanent form when the very root idea of Prophecy is that of a force, an up-gushing energy, which continuously seeks expression in subconscious forms? But when there is no creation at all, when one's days are vanity, why should God harass the mind of man? Let me alone. *What is man, anyway, that Thou, Thou, shouldst magnify him? That Thou shouldst set thy heart upon him?* (How deep and persistent the faith that God needs man as man needs God!) That Thou shouldst come so near him in the first hours of his inspired efforts—the *morning*? That Thou shouldst make every crisis in his life a time of testing—the *moment*? How long wilt Thou keep Thy gaze bent upon me so that I cannot feel alone and get some stimulus from my own mind—my own

thoughts? (The glandular action is referred to in the spittle: its stimulating effect upon the brain.) Granted that I have sinned, have gone out of the right way, how has that done anything to Thee, O Thou Watcher of Men? Why should so great a power take *me* as a target for its aim; to show by *me* the misdirection of man's best efforts? What can the result of this be, other than to make man a burden to himself? Thou art so great, I am so small, why hinge so much upon what I do—making consequences inevitable? *Why dost Thou not pardon my transgression and take away mine iniquity*—any failure to deal rightly with iniquity? The treatment I receive is too rigorous. I cannot persist under it. *Now shall I lie down in the dust. Thou shalt seek me diligently. I shall not be.*

Chapter 11

JOB VIII

IS IT an historical order of priority that makes Eliphaz the first respondent to Job, Bildad the second, and Zophar the third? I am inclined to think so as regards the Hebrew movement; though the representative of the Wisdom School would be the oldest in universal history. As connected with the Zodiacal system, he would appear contemporaneously with the new attention given to the masses.

We can go back no farther, that I can find, than the Sao-shants, the first ceremonial leaders whose mission was to save and to heal—*sao* and *iaomai*. Possibly there was no organised nor localised institution. Preceding anything of this kind would be the appearance of Zarathustra, for it is the Prophet's work to take actuality—being—just as it is, learn its inner laws, the quality of its energy, its creative capacity; to forecast the inevitable expression and outcome of these things and thus provide for instruction in the higher law and give to the nation builder a sure foundation for his work. The quest for wisdom, it would seem, would stand somewhat aside from the close relations of the other three groups, as a matter of more individual concern. Wisdom is more or less merged with the mystical powers, according to the nature of the desire for enlightenment. It may be very practical and sententious, as with the spokesmen for the folk, in parts of Proverbs and Ecclesiastes; or it may illumine the highest processes of the spirit. After the Prophetic preparation there naturally would come the associate Priest; out of the groups which would form under his tuition would arise the nations. As mind developed—the keener intelligence, so that man became analytical even toward himself—would be formed those psychophysiological disciplines of which the body of the zodiacal

Naked came I out of my
The Lord gave & the Lord hath taken away

mothers womb & Naked shall I return
Blessed be the Name of the Lord



And smote Job with sore Boils
from the sole of his foot to the crown of his head



man is the structure. The basis is earth man, for nothing greater than the planetary system is its scope. The oldest zodiacal system seems to be that of the Chinese. That of the Hindus though, as lunar, may have been earlier. William Blake says that it was in Egypt that the mystical processes became rationalised. There are many indications that he is correct. Zophar, of course, would go back in suggestion as far as the conception itself, even though he is, in the drama, a representative of the later Wisdom Schools. We shall see, when his turn comes to speak, what light his words throw upon the problem.

The themes of Bildad are judgment and justice—entirely appropriate to the man who has in hand the duty of establishing a nation—a thing that can be done only by establishing the sanctity of law. He does not like it that the words of Job's mouth should be a mighty wind, for winds overthrow things that have been built up with care and labor, as the fate of Job's own family has shown. God is the sender of all such visitations as this of Job—unforeseeable by man—and shall it be said that He perverts judgment and justice? Job is aroused to this fury by the loss of his children, but they have been delivered by God into the hand of their own transgression. They have stepped aside from the way of God's law and the result is inevitable. The calamity however does not prove that Job himself is lawless, that the Prophet is not a right and typical expression of human life. If there can be a return to the idea and the function in the purity of these, surely there will be another awakening of man's spirit and, even though it be slight at the beginning, its latter end shall show a great increase. But the new endeavor must root itself in the spiritual tradition common to the whole religious world; just as the movement toward the formation of a people was so rooted. For this tradition goes back to a great cosmic philosophy, while all that has succeeded it has been but a matter of time periods, and results in man's earth life have been only shadows cut out of the sunlight—ephemeral things, though instruments of man's progress toward enlightenment. The cutting, of course, is done in conformity with law, and for this reason man must know his lineage and his background. Can

the papyrus grow without the mire in which plant food has been deposited? Can the flag grow without water? A culture stream? While yet green and uncut the flag would wither; it would not have the survival powers of an herb. The suggestion is that anything of a cultural intention which does not root in a long spiritual tradition will have a shorter term than an effort to heal the dual cleft, which probably would be more emotional in its nature. The beginning of every course that is to be perpetual must be remembrance of that realisation of God which came so early in universal man's history. Without this hope will perish, confidence shall fail, any support shall be as a spider's web. Anything which seems to have been established shall not stand; man will hold on to it but it will not endure. Man himself is green only until the full light and heat of reality beat upon him; his shoots extend only over his own individual garden—a non-continuous art movement like that of Eden. His roots are not deep in the soil of human life as this has been augmented throughout the ages, but wrap themselves round artificial structures—or the things of life that pile up by artificial process—as cities and civilisations (*Your cities are heaps*; Isaiah). He sees the stones only in their places; not as material for making the pillar. Just as Laban chose the heap and Jacob the pillar. The one letting life govern him, the other bent upon using his intelligence to direct the issues of life. The former can gain no foothold. The place in which he stood will remain, but no impression upon it that he has made. That is all of joy that can be in the way he has chosen—the day's work and no result. Not out of his achievements but out of the primal earth again shall others spring. But if the zeal of perfection is present in man's life and deeds he cannot be separated from the cosmic order. God will not cast him away. On the contrary, great and inextinguishable joy shall be his, while those who have hated the pursuit of perfection shall be clothed with shame and any endeavor they have made wiped out.

What! shall we recieve Good
at the hand of God & shall we not also
recieve Evil



And when they lifted up their eyes afar off & knew him not
they lifted up their voice & wept. & they rent every Man his
mantle & sprinkled dust upon their heads towards heaven

Ye have heard the Patience of Job and have seen the end of the Lord



In the margin & script

Chapter 12

JOB IX AND X

THIS was good, straightforward, idealistic reasoning and Job begins to answer it in kind. The difference between the two men is that Job has passionate need of realisation within himself, while Bildad has found a philosophic statement upon which he can rest his faith and his effort. Therefore Job passes into passionate remonstrance where Bildad sustained an argument.

All that Bildad has said about founding the law, which is to be the basis of judgment, upon that early high consciousness of God which the ancient men had, is true reasoning but before such an ideal how can man ever achieve justice in his own life? There are a thousand questions relating to God's power over the world of which not more than one could be answered. Wisdom and might are at the heart of God's governance yet who, following his own ideal of these, has ever continued for his belief and prospered? The vast reserves of wrath! what have they not done? Removed mountains without consciousness of a change which, to man, seems so great; shaken earth out of her place until her pillars have trembled; commanded the sun not to shine; sealed up the stars. It all must refer to that stupendous change of consciousness which came about as a result of the Titanic revolt. Then, in a change of mood, God stretches out the heavens—man's ideal world takes on great proportions; *treadeth upon the waves of the sea*—the impulsive life comes under control; law is seen everywhere. As when the Persian worshipper says, *Should the evil thoughts, words or deeds of the earthly man be a hundred times worse than they can be they would not rise so high as the good thoughts of the heavenly Mithra*—God of relationships.

There is other control; Orion and the Pleiades and the

chambers of the south are made. Orion, both by etymology and reference, must refer to the bounds of the physical vision, the horizon—*orios*—presiding over boundaries, Job 38, 31; Orion and his bands. Horus, not unlike, is *Horus of the Horizon*. This latter derivation had been reached on other grounds. The moment in time must be that of the contraction of higher man's vision to that solar order which rules the life of earth man. Still, the longer cycle remained in consciousness. Pleiades is, by some, identified with the constellation in which the star Sirius stands. This star is the controlling influence of the greatest of the cycles—the Sothic. The births of Osiris and Isis are identified with it by Pindar—a conclusion anticipated by the present interpreter more than 2,000 years after Pindar's time. (c/f chapter on Book of the Dead in my *On the Minor Prophecies of William Blake*.) The *chambers of the south* puzzle the translators but the sun is like a *bridegroom coming out of his chamber and rejoicing as a strong man to run a race*. The sun is at the zenith in the south, at the point of greatest concentration and power. This concentrated power is God's. It radiates throughout the world. Through it He doeth great things past finding out. How personal Job makes this wondering declaration of Eliphaz: *Lo, He goeth by me and I see Him not. He passeth me and I perceive Him not*. If He seizeth upon some particular man or object, who can hinder Him? Ask, *What doest Thou?* His vehemence will not be checked. In former times—more propitious than the present—the men who were God's own assistants in conducting the Hebrew stream *stooped under Him*. How should one farther removed from that prime vigor (*ēbē*) argue any case? Even though Job were in strict conformity with the Prophetic type, he would not answer as an equal but would make supplication, knowing that in some sense his own limited knowledge must be adverse to the omniscience of God. Even if God had seemed to call him to a session, he would not believe that his desire to know justice had reached Him, for it must be God's doing that he has been broken by these onslaughts of fortune and his wounds multiplied without discernible cause. Under such circumstances a man cannot even take breath, he is so filled with bitterness. Regarded from the

Lo let that night be solitary
 & let no joyful voice come therein



Let the Day perish wherein I was Born

And they sat down with him upon the ground seven days & seven
 nights & none spake a word unto him for they saw that his grief
 was very great

standpoint of strength which is might, this is God's. If judgment is to be given, what particular time of the Prophet's career would be appointed? For though the principle, the nature, of the Prophet's mission is righteous, the expression has not always been so. Job's own mouth would condemn him. Though essentially he is a perfect part of Being, his utterances would prove that there has been perversity in his life. The trouble is that, while assured of this essential perfection, Job does not know himself (V. 21 *I know not myself*—Peake), and he despises the imperfections of his life, as every man does. The being and the life, however, look like one, and God destroys the two together—the perfect and the wicked. (Job does not know of the restraint which the Lord had imposed upon Satan.) If a scourge fall upon man with sudden destruction and this is a test of innocence—in the way that it is met—the innocent are not in consequence left in power; the faces of the judges are covered (the true aspects of the disaster), and the earth, more than ever, is given into the hand of the wicked. If this does not come about by God's ruling, then by whose?

This method of God's dealing with the world is applied to the current situation. The Prophet's days—the periods that should be given to thoughtful activity—rush by, realising no good. They are like swift runners, swift ships, swooping eagles. In such rapidity of events no consummations can be reached. One might forget what the hopes had been, put off the sad countenance and assume good cheer. But there are the sorrows. What can these be but results? There was lack of innocence somewhere in past promptings to action. Condemnation must follow. Appraising of values cannot be evaded. Why then continue to labor, if all results must be in vain? It is impossible for a man to establish his purity. When he looks at God he knows that he is not pure. *He is not a man, as I am.* There can be no judgment between two so disparate beings, and no daysman, no umpire, between—sharing in the nature of each—who could bring about an adjustment. And here we must bear in mind that, fundamentally, the Prophet was not one who received revelations and achieved the mystical experience. His chief sensibilities lay in the

intuitions by which he was enabled to interpret truly the nature of the living beings of earth, and it was only as religious feeling deepened and the intellect expanded that he approached the great visionary—the man of intellectual and spiritual perception, of cosmic consciousness. Job, in spite of his earnestness and his belief in the true nature of his function, is conscious of the limitations of these and terrified by the thought of the unknowable which lies beyond them. If this fear could be removed, he would meet the higher challenge for, in himself as a justified being, he is not fearful. As it is, not inquiry, not a seeking for judgment is possible, but only complaint; complaint in the bitterness of a defeated soul. God is arraigned; despising the work of His own hands. He *shines upon the counsel of the wicked*. Not limited in outlook and in time as man is limited; with an eternity in which to realise His ends; knowing that the Prophet had no wicked intention; that His grasp on man's life is secure—yet He *searches after sin and inquires after iniquity*. Why, O why, should Omnipotence wish to find a trifle of waywardness in something which had been a great product of His own hands? *They framed me and fashioned me together and round about*. It was the need of communion between man and God that inspired the Prophetic mission. It took man as he lived out his earth life and fashioned him into more spiritual forms, as the potter fashions the clay. After all the ages through which this effort has endured, shall evolved man be brought to dust again? Pouring him out as milk, then compacting him into form, building the disparate into finer structures—*knit with bone and sinews*? Life and favor that seemed gifts of God have been experienced; His visitation has preserved the spirit with which all the effort was informed. Yet this final frustration was a part of it all, a part of God's purpose, hidden in His heart. What difference can it make whether man be righteous or wicked? He cannot be acquitted of sinfulness; if righteous, he must remain so humble that he cannot lift up his head. For affliction fills one with a sense of ignominy. Contradictions everywhere! Where can a man's thoughts come out? If he have a moment of exaltation, some power greater than his own oppresses him—he is *hunted as a lion*; and again, what

wonders! God shows Himself as marvellous toward man. Then, shortly, He *renews His witnesses* against man and manifests His indignation. Changes and warfare, changes and warfare, what else does life yield to a man?

But if this is all and I, Thy most percipient servant, must encounter it and nothing more, wherefore hast Thou brought me out of the womb? I need not have come into existence. Men had lived for long ages without the Prophet. All would have been—including my unconscious self—as though I had not been. And now, it is evident, my remaining days are few. What is the justification of further persecution? Let me alone that I may take comfort a little before I go whence I shall not return; to the land of thick darkness; a land of the shadow of death; without any order—how I had believed in one!—where the light itself is as darkness!

Chapter 13

JOB XI

AS ELIPHAZ reacted against the seeming irreverence of Job and Bildad against his destructive philosophy, so Zophar is antagonised by the excess of temperamental expression in Job's words. He does not like the multitude of uncoördinated words. They should be reproved. And should a man of lips—of the folk-temperament—be accredited? Can he be trusted to define justice? Should men—real men—endure such babblings and not make such a superficial mocker ashamed? For Job says that his doctrine is pure and that he, himself, is clean in God's eyes. That is, that the acceptance of Duality upon which Prophetism is based is a true philosophy and its teaching a pure activity. But if the Divine emotions could be known, if God would open His lips against Job's lips and would show the great secrets of Wisdom, then Job would know that it is twofold, but lies within a single creative aim. For *manifold* in V. 6 is *twofold* in the original and the meaning of the word *tushayyah* is unknown. It may be accepted as a significant word close to its radicals in meaning and, as such, would divide into *toxu* and *ia*, using the bow and the healing motive. The secret of Wisdom is to turn the twofold to the aim of healing. But God hath caused this to be forgotten by Job and his philosophy remains one of *inequity*. This is a passage which well illustrates the necessity upon the interpreter of keeping in mind the psychology peculiar to each type and the philosophy which underlies the expression of each. For more closely than any modern argument is knit do all the elements which enter into an ancient writing interlock and their meanings permeate every part of the medium of expression. It is, in consequence, more dangerous to accept a plausible interpretation of a given word or phrase than to ad-

Shall mortal Man be more Just than God? Shall a Man be more Pure than

his Maker? Behold he putteth no trust

in his Saints & his Angels he chargeth with folly



Then a Spirit paled before my face
the hair of my flesh stood up

Blake invent & sculp

just either to those parts which suggest the appropriate psychology in such a way as to bear this out.

Job, having this defective form of Dualism—this *inequity*—how can he find out the deep things of God? How can he reach, in imagination, the perfection of the Almighty? This is as high as heaven. What can this mere earth worm do with it? It is deeper than Sheol—the ultimate elemental. How may a Dualist know that? The measure of it is longer than the earth and broader than the sea—man's scope. But if while God, in passing these bounds, keeps men shut within them, calling meanwhile for an assembling of the two realms, who can hinder Him? He keepeth men shut up because by nature they are vain; they would proceed to nothing and produce nothing. Also He sees inequity and has regard for the bearings of that upon the problems of man and God—of wisdom. But vain man is void of understanding upon this matter. He is born as an ass's colt. The progeny of man after he has become a seeker—his *son*—is an advance structure, a new approach to superman. The quest of the father is just that home of the son which is wisdom—*uis* and *domē*. But until the evolutionary training has been directly taken up the son is born as an ass's colt is born, a mere reproduction of its parent. Zophar however is not behind his companions in holding out encouragement to Job that he may become acceptable to God if he can, or will, give up this inequity. Need must be in him and functioning must be on right lines. Then the aspect of his case will not show any marks of deterioration, and Prophetism shall become an established thing, beyond fear of destruction. Life shall be a clearer problem than the noonday and, if there seem at times to be obscurity, this will be only a new meaning. There will be a feeling of security because there will be hope. General confidence in all that Job stands for will be established. But those who fail to make such a change—the wicked—shall have no way to flee and their only hope can be extinction.

Chapter 14

JOB XII-XIV

JOB has answered Eliphaz with a grieved resentment and Bildad in the spirit of reasonableness—willing to argue the point that the latter makes. Zophar, the great exponent of the Wisdom School, he meets with sarcasm. Translators are disposed to alter the first lines: *no doubt ye are the people and wisdom shall die with you*. Consistency requires that they stand. For a people, originally, was not a nation. It was a group drawn together by a common belief and a common purpose. The word may be derived from *papalon—pallō*—with the idea of *quivering*. All quiver under the same emotion; a reed shaken by the wind of one great feeling. *Kanna*—a reed—is a common symbol for a people. But the word here is *amm*—sand; as Abraham's progeny shall be like the sand of the seashore. The reference seems to be to moulding by the great elemental impulse, rather than by psychic influences, as art, social ideals, etc. Abram is the first of the patriarchs. In him all the *nations* of the earth are to be blessed; the relationships which nature establishes are to be used as the foundation wall of the great international body which the Hebrew undertakes to build up. But the natural will not be left to its own development. It will be subjected to a severe discipline, for the idea of selecting, of choosing, is evolution, and the Son must be more firmly established in the laws of God than the father before him. This is advance along the Way. The discipline is not that of the Wisdom School. This leadership movement must have replaced the folk mystery schools. Zophar stands for the leaders who brought the people to the level of intelligence which justified the freer disciplines under the Priest, therefore for the last

word in wisdom. Moreover the framework of this system was the body—ideally the zodiacal man—and the prime object, to reconcile its dual expressions, to marry impulse to intelligence. It was a discipline for the individual, at this stage, rather than for the group or the people. Zophar has charged that Job, in his insistence upon the innocence of the dual nature, has overlooked the necessity of bringing about a union. He stands for inequity as the basis of that temperamental life of which he thinks so highly.

Job meets the charge on a deeper level than the one upon which it was made. He not only knows well such things as Zophar has thought he was elucidating for him but he has seen that design which means the victory of unity over disparate impulses even in the lower forms of life. (Verses 4-6 must be eliminated. I had done this before finding that the translators are willing.) Job says, you have been talking about that unity which God expects, but see what the Lord achieves in the beasts, the fowls, the fishes, the very earth itself. It is just because I find design even there, an inner divine plastic power at work to shape energy into form, that I am a Prophet. Why! this Lord; in His hand is the soul of *every living thing and the breath of all mankind*. It is the first use of the word since the Lord put Job in Satan's hands and does not appear again until the end of the narrative. Consonantly with his function, each of the Friends is interested primarily with the Cosmic Omnipotence and Omniscience, and it is this before which Job wishes to bring his own case for judgment.

V. 11. Although God is not mentioned at the beginning of the passage which starts with this verse, the transition from the one which precedes it is marked, and the thought works out logically to the overruling power which controls the greater combinations and controls the destinies of man. The Lord-God is much the same as Ahura-Mazda, only with the names reversed. Statements which are too general, too philosophic, like Zophar's, miss the fine distinctions which the knower would have. The ear must try words even as the palate tastes its meat. (V. 12 would be more suitable in Bildad's speech. It is out of place here.) After asking for the fine distinction between the indwelling and the overruling,

the overpowering divinities, Job goes on to show his knowledge of God's workings, as he had shown his understanding of those of the Lord. He controls life in its great surges and in its periods. His is the strength and the objective (*effectual working* is the same word which we have translated as the *direction given to the bow*); all men are caught in the great cycles, no matter whether their aims be consonant with those of God or not; the deceived (not cognisant) and the deceiver are His. What man intends, the larger purpose usually reverses. Wise judges are proved by the issues to have been fools. Kings have bound their subjects and find themselves encircled with restraints upon their power. Priests have led, and are led away—discredited by the results of their teaching. Men are wise by reason of age and it turns out that they have had no real understanding. Deep things come up out of what has been hidden and are as the shadow of death upon the superficial structures which have ignored them, bringing the poverty of these into the light. The sweep becomes greater: He increaseth the nations, then destroys them; spreads them abroad and brings them in. More terribly yet: *He taketh away the heart of the chiefs of the people of the earth and causeth them to wander in a wilderness where there is no way.* They grope in the dark without light and stagger like a drunken man. Well may Job declare that he has seen all this, for he was painting a picture of his own time; of that cataclysm in the civilised world in which all the values which man had found in life appear to have been lost or destroyed. A time strikingly like our own. The tragedy of Job was that the cohesive principle had been lost. Why should a form continue to exist when the inner vitality is gone? Seeing all this—both great and small, both good and evil—accepting no fictitious systems such as the Friends, *forgers of lies*, have built up, Job desires to reason out the situation with God. He wants the Friends to give close attention to this and to his pleading; for in his heart Job knows that it is into this that his *reasoning* will break down. Nevertheless, he is not before God in the position of the Friends, who speak deceitfully in God's name, contending for His virtue, as they conceive it, with lies. Would they like really to be searched out? The very God whom they are up-

But he knoweth the way that I take
 when he hath tried me I shall come forth like gold
 Have pity upon me: Have pity upon me: O ye my friends
 for the hand of God hath touched me
 Though he slay me yet will I trust in him



The Just Upright Man is laughed to scorn

Man that is born of a Woman is of few days & full of trouble
 he cometh up like a flower & is cut down he fleeth also as a shadow
 & continueth not And dost thou open thine eyes upon such a one
 & bringest me into judgment with thee

holding will reprove them and *His excellency*—over their paltry view of Him—when declared, will *make them afraid*. What devastation of the sacred things! *Your memorable sayings are proverbs of ashes; your defences, defences of clay*. Keep quiet about the outworn, worthless things and let me speak, come on me what will. You wonder why I am willing to take my flesh in my teeth and my life in my hand. Because, such is my fundamental trust that, though He slay me now, I am willing to wait for Him. None the less I shall not be moved from that faith which is the law of my being. I will maintain my ways before Him. But this very steadfastness will be my salvation, for a godless man—one who felt the life principle in himself as other than divine—could not come before Him. So now, at last, I have ordered my cause. My confidence is complete. I know that I am righteous. The confidence becomes almost belligerent: *Who is he that will contend with me?* For after my demonstration I shall be willing to hold my peace and give up the ghost.

At this point Job answers his own question and knows that it will be God who will contend with him—that very God of whom he has just asserted that in the sweep of His vast knowledge and power it is inevitable that man's systems shall break down, their wise conclusions turn out to be folly—and Job sees that he himself cannot escape inclusion in this devastating search of the spirit for the enduring values: the primordial laws. He must be rid of the terror of such penetration or he cannot really go to that judgment for which he has been clamoring. If he may throw off this—*Then call Thou and I will answer, or let me speak and answer Thou me*. The “haughtiness before man” gives way to “humility before God.” There were iniquities in the time of youth; what have been the real transgressions? Make them known to me. Why hide Thy face? Why pursue dry stubble and write bitter things about me? Though I am like a rotten, moth-eaten garment, I am circumscribed as though I still had great and dangerous power. Should God not know how ephemeral a life like mine must be in the very nature of things? I, the Prophet, am not the child of cosmic vision, of archetypal values, of illuminated perceptions. My birth was in an emotional urge. The great

mother heart spoke and desired to embrace all mankind in her love and aspiration. That is beautiful in itself but the enduring life is not in it; for the essential enduring principle is mind. Pity, insight, are beautiful origins but, at the end, to what must desire turn? Sight, riches, healing of the mind! *Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower but is cut down. He fleeth also as a shadow, continuing not. Dost Thou open Thine eyes upon such an one? Dost Thou bring me into judgment with Thee?* This is the Job who had been begging that God would call him to a hearing. (Omit Verses 4 & 5.) Here is the man for whom I stand. I have portrayed him. Look away from him that he may rest, till he shall accomplish merely as a hireling his day. If a tree be cut down, some tender branch of it may hold the germ of a new life while the old root and stock die out. The scent of water—a quickened impulse in something new and fluent—will make it bud. But man moveth away and where is he? What is left of his functioning here on earth? He decays and dries up like the rivers. He lies down, not to be awakened till the heavens be no more. Yet he might go down to Sheol—to sheer nakedness of his vital principle—if he might have a cycle of his own. If a set time could be appointed to him and this be remembered, one with such a mission as the Prophet's would wait all the days of his warfare for his release. For a revival, a new birth, after the burden had been borne long enough, would be in sight. What response there would be to a new demand upon the powers of an idealist! *Thou shouldst call and I would answer Thee. Thou wouldst have a desire to what had been the work of Thy hands*—unwilling to see Thy own child extinguished. But no man can see his own cycle. This Thou dost not permit. The inability is like a numbering of my steps; a watching over my sin; like sealing up my errors so that their true nature cannot be revealed. The only cycle that man may see is that the mountain falls to nothing, that the firmly planted rock has no true tenure, that the waters wear away earth and even stones, that man's hopes are never realised. The aspect of things changes, that is all. Thou sendest him away fain to be content with a slight change of view. But how limited this is! He

My bones are pierced in me in the
night season & my sinews
take no rest

My skin is black upon me
& my bones are burned
with heat

The triumphing of the wicked
is short, the joy of the hypocrite is
but for a moment

Satan himself is transformed into an Angel of Light & his Ministers into Ministers of Righteousness



With Dreams upon my bed thou scarest me & affrightest me
with Visions

Why do you persecute me as God & are not satisfied with my flesh. Oh that my words
were printed in a Book that they were graven with an iron pen & lead in the rock forever
For I knew that my Redeemer liveth & that he shall stand in the latter days upon
the Earth & after my skin destroy thou this body yet in my flesh shall I see God
whom I shall see for Myself, and mine eyes shall behold & not Another, tho consumed by my iniquity

Who opposeth & exalteth himself above all that is called God or is worshipped
W. Blake invent & sculp

cannot even look into the next generation. His sons attain honor or much degradation, and he knows nothing of either. Oh, the weariness, the vacuity of this pent up, visionless life! Man's flesh upon him has pain and his soul within him mourns.

Chapter 15

JOB XV

EACH of the three friends of Job has two more speeches but there is nothing in them which has the significance of the first utterances. These bring out most clearly the respective types. After Job's angry reactions and charges of insincerity the responses are largely in the nature of reprisals. Each Friend speaks from his own point of view, but there is one principle upon which they are united and to which Job stands in opposition. This lies within the philosophy of Dualism. Duality is not denied by any of the four teachers. Division is upon its nature and the means of overcoming it. To the Friends it is a parallel course the lines of which may be made to converge into a unity by reverent worship of the one God, by training of the will, by knowledge, or by Wisdom. Conceived as a struggle within man and nature which may be resolved through spontaneous creative activities, it is to the Friends an evil, an inequity. Job, they say, justifies this condition. It is to him "the Lord Himself taking form." Duality is an *innocent* condition, the struggle, essentially the need and the desire of harmony, of unity. If the Friends had had to admit the necessity of struggle they would have been able to see only the hostile opposites of the Hindus after Indra and the decadent Persians. It is significant that this degenerate form of Dualism does not crop out along any of these philosophic lines and argues much for the Hebraic origin of the Book of Job. But so wide is the cleft between the two sides—Job and the Friends—so far have the latter retreated into the world of abstractions, that neither the acuteness of Job's distress nor the depth of his sincerity can penetrate the hostility which his persistence in his own faith has aroused. Eliphaz can find nothing but folly and futility in his words and accuses

him of restricting devotion to God by refusing the attitude of unquestioning humility, of fear. It is that wretched *inequity* which directs his words and which, because struggle is involved in it, becomes a matter of craft. The wished-for dominance can be won by shrewdness as well as by violence; neither of which methods would Job himself condone. But the Friends fix them upon him, while Eliphaz is declaring that Job's own mouth condemns him. He then reminds Job how much more recent his faith is than that of the other three, although he really talks as though he were the first of all conceptions—the *first man born*—and one brought forth before there had been any great upwelling of the emotional nature. It is as though Job thought there was some secret way of learning God's counsel—his methods of dealing with man. The Friends would resent that presumption. In their line are the gray headed and the aged men, much older than Job's father. Gray, I believe, must be derived from *graios*, old; and the term is used in classical Greek literature to point to the ancients and the ancient tradition. Aged means, in symbolic literature, having run through the ages. The ancient men then, and the ones continuous through history, antedate Job's father. But if the Hebrew genealogies are followed back to the source of each they have a common beginning. Also we have found in other passages that the Prophetic function coincides with the very beginning of the social task which the higher men undertook. The meaning, unquestionably, is that their religion, which centers in God, is earlier than that of the Father-concept, as descriptive of the divine relation to man. God said to Moses that He appeared to Abraham, Isaac, and Jacob under the name of God Almighty, but by the name of Jehovah He was not known to them. Yet all through the patriarchal narrative the name occurs. It is a later perception applied to a movement, or a stimulation of perception active at the beginning but not understood until a true leader of the people as such arose. And it is doubtful, so far as I can find, whether the thought of the Lord as a divine Father is earlier than the Hebrew prophets. The father is so prominent as the social, racial, and religious source of all good that can come to the generations of men that he almost amounts to an earthly divinity. Job,

as representative of the Prophet, according to the Friends, is responsible for this compromise measure. Why? were the consolations of God too small for him (the note is sarcastic), and the word that gave gentle judgment not sufficiently warm? The emotional nature has run riot and Job's eyes have blinked the truth or he would not so have turned his spirit against God. Then, reiteration of man's humbleness, of the reward that comes to them that acknowledge this extreme dependence and of the penalties that are visited upon pride. (Verses 31 and 32 should be left out.)

Chapter 16

JOB XVI AND XVII

JOB is continually brought down by the obtuseness and the superficiality of the Friends from the exalted expression called out of tragic depths of misery and bewilderment to irritable rejoinders. What provokes these men that they argue with him in so resentful a spirit and offer so many platitudes to his misery and his desperate need? If lots were exchanged he could speak as they are speaking, assuming the same dubious manner. But he would not; his lips would assuage their grief. Speaking however does not assuage his own grief; on the other hand, if he forbears, what misery goes from him? All is hostility in the universe. Every force is arrayed against him and, in the desperation of mood which such a belief engenders, Job sees God, the Friends, society as a whole, in a general antagonism toward himself and all that he has stood for. God has made him weary and turned to desolation all that had companioned him. The laying fast hold upon him and the leanness—the poverty of feeling and understanding that he encounters—are witness and testimony of this desolation. Chapter XVII, 6, 7, comes in here appropriately. *He hath made me also a byword of the people and I am become an open abhorring.* His eye is dim by reason of sorrow and all his members are as a shadow. A direct attack by God is then furiously conceived. He has torn and persecuted him, gnashed upon him with His teeth, sharpened His eyes upon him. Job's thought then turns to the scornful attitudes which he has met. (XVII, 12 should be found here.) Surely *there are mockers with me and mine eye abideth in their provocation.* They have gaped upon the sunken man, smitten him themselves, gathered themselves together against him. XVII, 10 should follow: *But return ye, all of you and*

come now. I shall not find a wise man among you. God delivereth me to the ungodly. He casts His victim into the hands of the wicked. Job was at ease and He broke him asunder; took him by the neck and dashed him to pieces; set him up as a mark; compassed him around with His archers. One indignity after another is visited upon him until on his eyelids falls the shadow of death. And this, though there was no violence in Job's hands and his prayer was pure. Earth must not cover his blood until there has been judgment. His cry of remonstrance must have a place in the universe. (Verses 20 & 21 suit best here.) Job's friends scorn him but his eye pours out tears to God that He would maintain that relation between a man and God and that between man and man which is a true and right one. Job trusts that this support will be given. Even now (V. 19) his witness is in heaven. He that vouches for him is on high. (XVII, 3-5.) Give him a pledge, Job begs: *Be surety for me with Thyself.* Who else is there to strike hands with him? God has hid the heart of men from understanding so that He cannot exalt them to the seat of judgment. If a man denounces his friends in a violent, rapacious spirit, even the eyes of his children shall fail to find truth (XVII, 1). But now Job's spirit is consumed. He feels that the grave is ready for him (XVI, 22) and that when only a few years are come he shall go the way whence he shall not return. His days are past (XVII, 11), his purposes broken off. The thoughts of his heart are so broken that they change the night into day and cause light to approach darkness. But in this sheer nakedness of human being—when the cycle (*couch*) moves in complete obscurity of its significance; when corruption is source and elemental recurrence the only emotional urge—where is hope? Who shall find hope under such conditions of life as these? It consists only in the stark nakedness of Sheol and of rest in the dust.

Chapter 17

JOB XVIII

BILDAD is willing to accept Job's account of the state to which he is tending and add to it all that can possibly go with it. He does not enjoy Job's imagery, feeling that it refers too directly to the three Friends. They will speak to him after he has decided to use words more devoid of slurs. How does he dare suggest that his companions are unclean beasts? In his wrath he is tearing himself apart and thinking that the earth can be correspondingly torn. Can this be done for him? What presumption! But what Job has said about his decline and descent into darkness is true enough, for such is the fate of the wicked. His own counsel—so mistaken—shall cast him down. The net, the gin, the noose and the trap—all of his own forging—are ready for him. Calamity and death shall devour his members. Has he trusted in his tent? He shall be routed out and brought before the King of Terrors. Nothing at all shall be left of him—even in succession. He is to be chased out of the world. Bildad cannot stop at Sheol. Nothing less than complete annihilation will do for him. He has become slightly bitter, this argumentative man. But he is quite sure that he is speaking for God and describing the dwellings entirely adapted to the unrighteous. Also, as a nation builder, intent upon the continuance of good families, he is quite within his province in promising that a man like Job shall have neither son nor son's son among his people.

Chapter 18

JOB XIX

IT WOULD seem as though some sense of kinship with Bildad closer than any link with the other two Friends moderated Job's words when he replies to this speaker. No one has been so insultingly disdainful as Bildad, yet the wish to argue questions out with him tempers Job's anger at such treatment. This is another suggestion regarding the authorship of the book.

Job complains that he has been reproached ten times. We must in all references to numbers recall the Zodiacal plan. Ten and its multiples refer to mental processes, or the simple number may indicate the signs through which a process under consideration has passed. The latter interpretation applies here. The consciousness and the influence of the Prophet as originally conceived do not rise to the realms of intellect and of vision. Of the *Word*—intellect's supreme creation—he could not have full comprehension. This is in Taurus—the neck. The visions of the Seer—the man of illuminated perception—also lie beyond his powers. This is in Aries. The ten stages—precessional order—end in Gemini, sign of arts and crafts, social consciousness, burden bearing, etc. The higher type of Hebrew prophet passes the border line but Job is talking now with reference to his origin and the fundamental value of the Prophet's function—which was to be in temperamental unison with the folk soul, but sufficiently advanced above its level to lead instinct on to intuitive understanding and those creative desires which arouse the powers of mind. The individual brought thus far through group inspiration is then on the way to become master of himself. He will soon speak out of self consciousness. As an artist, the lyre will for him replace the flute. Bildad, therefore, has

..

reproached Job for complete failure as an inspirer of the folk soul. But if he is right in so doing, Job contends, this error remains with himself; the other leaders, having different offices, need not be infected by his disease. And, if they wish to magnify their own rectitude in comparison with his deviations, let them know that it is even their own God who has subverted that first prophetic conception and caught the processes assigned to it in His net. For it was at first the Lord—the power *within the phenomenal* world—to which the Prophet bowed. Then, as the level of his effort rose with his success in lifting the people, his mind and soul reached out to Almighty God, omnipotent and omniscient. Here was a clash of two forms of consciousness. They must and may be reconciled, but Job has not yet achieved reconciliation. It is violence at this stage. He cries this out and wants judgment—some decision regarding his true status and his future—but he cannot pass the fence that stands between the two states and the two fields; the paths—of procedure—are dark. The former glory is departed—the ability to create a glow of feeling—and the crown—of a definite personality—has been taken away. The whole structure has fallen to pieces; hope of any future development has been pulled like a tree out of the ground. The whole trend of the new impulses is now against the formerly revered Prophet. He is adverse to the new spirit. All the tendencies come together against him in a united force and shut him within the bounds of his own peculiar experiment. He cannot join his force with operative forces. His former brethren in the movement are far from it now; those who have known and accepted it are estranged. What was akin has forgotten the tie. Even to those within the movement, especially the new virgin impulses, the leader is virtually a stranger: an alien with reference to the different viewpoints that the inmates have. Even the temperamental affinities have been disowned; the servant (instinct) does not respond to the master's call, even though it be made emotionally—*with my mouth*. The emotions and the psychic nature have become disparate. Job's breath is strange to his wife. Even the offspring of his early and essential desire seem to turn this into something that smells of decay. Even the most undeveloped

of the new wishes that are now stirring are antagonistic to the old urges. The bonds that have been most spiritual—most of the inward nature of the Prophet—now are the very things which seem most to impede any further progress. In short, there is no flesh left; all that softened, filled out the basic structure, giving it outlines of softness, beauty and appeal, is gone. The bone now cleaves to the skin and the exponent of that structural basic prophetic idea escapes with only a phraseology which has grown out of its movement—the *skin of the teeth*. Desolation! Complete desolation! Have pity on me, O ye, my friends, for it is the hand of your own God that hath touched me. But why should you—my co-workers to whom my office has been a fundamental activity—persecute me now from the standpoint of that supreme ideal—as *God*? Why can you not be satisfied that all which expressed the more limited consciousness is now non-existent as a set of values? Though I myself do not admit that these are of a perishable nature. They have become a current phraseology and, even as such, will remain an influence in human affairs, but I would that they were in some fixed and enduring form; that they were inscribed in a book; had become a classic literary achievement. (Is the Book of Job a result of this wish?) The iron pen and the engraving in the rock suggest the monumental inscriptions—in reality older than any book that has come down to us. But the language is, of course, metaphorical; its meaning, that Job would wish to see his work consummated in some specific, imperishable forms. That it should have established the truth of certain types.

Yet, after all, this is a matter that need give man no concern, for it is taken care of by the very constitution of the universe. Time itself is only an illusion and when the last day shall have disappeared, the basic realities which redeem all effort to reach them shall stand up to the view of all. The outer skin that covered the real being will crumble away, but in the strength of that emotional content which a passionate desire for truth and perfection have added to life,—out of *this flesh* shall the searcher and the striver behold God—the power which shapes from within and rules from above the entire universe. And this vision shall be given to the eye cleared by

individual longing and striving; not to what has been received and facilely accepted, not even to that part of a man which is an endowment by inheritance. All that has been consumed by the flame of self-consciousness and of a fully realised desire for knowledge of God and union with Him. The reins are the kidneys and, as I have explained in my study of the Zodiacal man, were looked upon as the depositories of all the inherited powers.

To this future Job, knowing in his heart that ultimately he will have power to rise to the higher level of prophetic understanding, can look forward with assurance. But if his associates wish to persecute him in this transition time—saying that the root of the existing trouble must be found in his failure—let them look out for that same devastating sword that has been cutting between body and spirit in his case; that superhuman intelligence which seems to emerge out of great cataclysmic events, laying upon those that have consciousness the imperative of the most incisive and clear-cut decisions in all matters of vital concern. When this testing comes to the religious institution, the state, higher learning—the representatives of these also will know that there is a judgment. Clear away all that has not been written in a book or inscribed on rock with an iron pen; psychologically, all that has not sunk into the subconscious of man or been won by heroism.

Chapter 19

JOB XX

ZOPHAR, of the Wisdom Class, has not paid much attention to this eloquence. He was in too much of a hurry to take it in that it would move men for millennia to come. He has to tell the answers that his own thoughts give to that slighting reference to his wisdom which Job made just before Bildad spoke the last time: that *reproof that put him to shame*. He knows better than to believe that not a wise man is among Job's audience. The spirit of his understanding allayed any fears he might momentarily feel that Job was right. Here now is the true case. Let us put it forth as philosophically and transcendently as possible. It is a case of Monism against Dualism. What difference can Job's inward assurances make? What does his passionate need amount to? The issue is clear cut, not between man and God, but between one way or another way of running the universe. God is one; therefore nothing can represent Him; nothing can be innocent; nothing holy (have within itself the germ of wholeness) until unity has been achieved. All below this stage is negligible as a value; transitory; fallen. Job stands for essential innocence in the component parts of being; for the permanence of their level as a phase in the evolutionary movement; for the potencies which lie in forms that emerge out of the struggle toward unity. As exponent of all this foolishness, this falsity, this anti-God conception of life, he can expect nothing but all kinds of devastating experience. So Zophar piles it up then and there before Job's eyes. It's easy for him to do so because he knows what has been going on ever since man was placed on the earth. The wicked may appear to triumph but how short that triumphing is! Wicked, I am convinced, must be derived from the same roots that give *swine*, constant symbol

of the dual: *us*—swine; *uikos*—like swine. The connection will be seen to be very direct. In castigating the wicked, therefore, Zophar is scourging the adherents of the Dual view of life in its earth phase. Seed time and harvest; heat and cold; summer and winter shall endure while the earth lasts. But Zophar thinks poorly of earth.

There is some evidence, to be sure, for the validity of the Dualist's faith. Sometimes his excellency mounts up to the heavens and his head reaches into the clouds. But just watch out; eventually he is going to perish like his own dung. He is to be chased away as a vision of the night. His place nevermore shall behold him. His children shall become poorer than the poor. He will continue to insist that his belief is a structural principle—*the bones of his youth*—but that belief will go with himself to the dust. He will hold to this faith of his as a relish to life, but it will turn to gall within him and what he thinks he has swallowed of richness he will have to vomit up. God will not stand for such things. It is He who will turn the unnourished belly upside down. (Verse 16 is evidently an interpolation or a gloss.) There will be no stream of continuity nor accretion of any kind; no augmentation of mental and spiritual wealth. That which was labored for shall be restored to its first principles. The wicked may not rejoice in any additions to those things that he has conceived. For, in this struggle that the dual creed involves, in the self-confidence which it implies, he has borne too heavily upon those who have that true attitude of humility—the poor—and forsaken their cause. In doing this he has violently taken away a house—a shelter in the universe because a stable principle—which he did not build himself, as he has built his own philosophy. But as this leaves a man with no quietness within him, but forces him everlastingly to go on with the struggle, nothing can be saved—made permanent—that would cause delight. Everything is devoured as soon as formed. Consequently any seeming prosperity will not be able to endure. In a full sufficiency—where no cause for struggle, for satisfaction of that urge to excel seems to exist—he is in desperate mental straits. Every power of misery comes upon him (Peake). In this very filling of his belly God casts the fierceness of wrath

upon him (his own suppressed wrath). And this he shall have in excess—in a full cyclic measure (rain). Finally he shall become afraid of this iron weapon which he has been wielding (iron is the metal of the Dual) and he shall be struck through by that very aim which he took in trying to refine upon the harsh iron method of cleavage: the art-training, etc. Everything he has done has engendered bitterness—gall; stirred up the spirit of rivalry and finally brought the terrors of rivalry. All that has been treasured under the wicked system will fail to throw light upon what is ahead; the elemental fire shall consume anything of his life experiment—or testing (the tent)—that may be left. Everything of heavenly origin—of man's ideal world—shall reveal what the true nature of Duality is—an inequity; the earth itself shall deny that this principle is her life. All apparent increase shall be as things washed away. This is the portion of a wicked man from God and the heritage appointed unto him by God. This time Zophar does not offer Job a return to righteousness or a means of escape. He has gone too far. His doom is sealed.

Chapter 20

JOB XXI

JOB has paid little more attention to Zophar's speech than Zophar paid to his. He simply has caught the theme—that the wicked have had, have, can, and shall have no place on this earth and it reminds him of a problem that always has vexed him. The simple fact is that the wicked *have* a place on the earth, that they *do* flourish and that there is nothing distinguishable in the way God treats them in their outward lives from the way He treats the righteous. Job does not argue the point with Zophar; he simply pours out the questionings of his own soul. His companions might console him by listening diligently to what thoughts he would like to utter and after that, if they are not impressed by the sincerity of these thoughts, they may mock him. But in one point he is unlike the Friends. They have complained of him—a man. His complaint is against something more incomprehensible, more elusive than his fellow creatures. What is this law of the universe that seems to run so counter to his own sense of justice? It arouses in him a vast impatience. It may well excite in the Friends the same horror that he feels. Even when he remembers—when actual evidence is not before him—horror takes hold of his flesh. The wicked? Zophar has named him in this class. He does not belong there. He does not stand for emulation, rivalries, craft, violence, all the jealousies that grow out of their methods. He has tried to make man creative, that he may come to an understanding of a Lord who is creative; that he may follow a divine law in his own members. To this the wicked are diametrically opposed. If he is right, wherefore then *do the wicked live? Yea, become old and wax mighty in power?* Such power that they establish their offspring and their house—the basic principles upon which they work. No

measurement which one would deem to be of God—the *rod*—is seen upon them. Generation goes steadily on—the *bull*, the *cow*, the *little ones*. Joy comes with the irresponsible life—the *dance*, the *timbrel*, the *harp*, the *pipe*; general prosperity. Without yielding anything of value they go in a moment down to Sheol. Futility and waywardness rewarded on the earth, and their end the same as the righteous man's. For they had utterly spurned God, asking what profit there would be in praying to the Almighty. He had nothing to give, so far as life gave any evidence, that they could want. Was not their prosperity then in their own hand? (Omit second line of V. 16.) How often, indeed, is it that the lamp of the wicked is put out? That God distributes to them sorrows in anger? That they are declared in their lightness as stubble before the wind, as chaff that the storm carries away? Let the wicked not lay up iniquity by which his children will suffer—as you say that he does; let him have that recompense in his own experience. He should see his own destruction and himself drink of the wrath of the Almighty. For what interest has he in his house after his departure if it is not affected by the cutting off of his own months in the midst? The actual consequences must be his to experience. God judges regarding the high things. Does He need to be taught regarding these mundane matters? One would believe so from the confusion that reigns. One lives opulently and dies at ease. Another never tastes of good and dies in bitterness of soul. They lie down alike in the dust and the worm covers them both. You, my friends, are ready to controvert this. You have at hand devices that you imagine will quiet me. But you are wrong about that. You are going to imply that I have not followed the way long enough to know what the actual outcomes have been. "The prince and the tent stand for long sequences, but these you have not interrogated," you are going to say. You would tell me that I do not know these tokens and that, in consequence, I am blind to the fact that the evil man ultimately meets calamity and is led on to the day of wrath. Perhaps this is the ultimate doom at the end of a long line. But I am talking about the individual—experiencing man—a counterpart to myself. Who shall declare this far off extinction to

his face? Who shall repay him what he hath done? He shall be borne to the grave; the clods of the valley shall be sweet unto him and all men shall draw after him as there were innumerable before him. That is the only line that involves him. How then comfort ye me in vain, seeing in your answers there remains only falsehood—you who will wholly close your eyes to actuality?

Chapter 21

JOB XXII

VERY evident confusion of the text begins in this chapter, but it is due to additions rather than omissions, so that the line of argument once discovered it is comparatively easy to follow it. Eliphaz, less egotistical than Zophar, and not so quick to take offence on personal grounds as Bildad, this time listens more closely to Job's lines of inquiry than the others do and recognises them, as they do not, as searchings of the heart. The Priest comes nearer to the individual and his troubles than does the lawmaker or the philosopher. He probes Job's resentment, therefore, at the undistinguishing treatment which the wicked and the righteous receive, by asking whether any man—even the best among men—can be profitable to God? But a wise man is profitable to himself and this is sufficient reason for seeking wisdom. But Job surely cannot think that his righteousness gives pleasure to the Almighty—or that his perfect way is any gain to Him. (Poor Job had thought so.) Does God reprove men from fear of them, or enter into judgment with them from this consideration? Job's wickedness in believing in a dependence of God upon man has been great and a contributing cause to his great inequity. It has made him give pledges to his brother-in-need which he could not fulfill and has stripped those who had no philosophy of life at all of the warmth that life itself gave them. No water has been his to give to the weary to drink and he has been forced to withhold bread from the hungry. (Omit V. 8.) Widows have been sent away empty (souls that have lost a faith) and the efforts of those who have lost an imaginary father, in whom they had been taught to believe, have been rendered useless. No wonder then, in the face of all this failure to realise anything actual from your creed, that

you find yourself in the midst of snares and troubled by fears and darkness; that you cannot see where you stand and that you are submerged in the tides of events. Forget about that immanent God. Is not God in the height of heaven? And see by the stars how very high that is. You have been asking whether God can know about these inequalities on earth and whether He can judge through the thick darkness that envelops man's life. Know that thick clouds are a chosen covering for Him, in order that He *may not* see. He walketh in the circuit of heaven; earth is not in that circuit. Mark, Job, that old way which wicked men have trodden, men who did not last long because their foundation was poured out as a stream. Seeing how ephemeral all that has been you will come back to the cosmic ideals. The reference here, quite plainly, seems to be to the cultural streams which leaders found and worked upon in the religious training of the folk. The original concept was Rhea, wife of Kronos—standing for that continuous emotional and imaginative flow through men's lives which carries culture to the ages and takes no cues from the periods which political, social, and natural events create. The radical is *rêo* and it is a frequent part of many significant symbols. But to Eliphaz, lover of the comprehensive and the secure, those streams were naught but unreliable phenomena. Omitting verse 21, he calls Job to acquaint himself with this High God—this cosmic intelligence—so that God at last may come to him. He begs Job to receive the law from this source instead of hunting for it in things of the earthly life,—lay up God's words in his heart. By such a return he shall be built up and he will put away non-righteous methods from his tent—his earthly experiment. The exhortation to return is clear proof that the Prophetism for which Job stands is not that original impulse to understand and interpret all life which must be identified with Zarathustra. That was more closely associated with the higher class, while in Job's time it has become representative of the masses. But if Job will return to the Almighty he will find delight in Him. (Omit verses 24 and 25.) He shall lift up his face unto God and see life under a different aspect. His prayers shall be heard and his vows accepted. He will then make decisions with reference to the

true laws and what he decrees shall be established. He will come out of his present darkness and light shall shine upon his way. Eliphaz confidently believed that he was administering true consolation and pointing Job to a way of relief. He was a good, human priest. What was the matter with his philosophy? The exhortation evidently ends with V. 28.

Chapter 22

JOB XXIII

AGAIN taking suggestion from the other speaker but not directly replying to his argument, Job now finds himself confronted by the task of reconciling the incontrovertible statement of Eliphaz, that God will enlighten his way if Job can reach Him, with the actualities of a situation upon which no gleam of light can be found to shine. Job is entirely willing to believe that both law and grace are with God, but he wants to experience a divine presence in life as it is for him at the moment. How may remoteness and immanence be made one? That is the problem upon which Job's mind turns. He admits that Eliphaz' complaint of him, that even today he is in rebellion, is a just one, but the hand upon him is still heavier than the groaning which it elicits. There is one and only one possible relief—that he might reach the actual seat of God, the center from which emanate His power and His laws. With that clear knowledge Job could order his cause and present his arguments to One whom he acknowledges as his Maker. He would know the words used and understand God's meanings. For would God put His great power against the limited amount which even a prophet has? No, He would be open to Job's meanings; the upright—the man true to his typical nature as man—might reason as he was prompted from within, even with God. And thus reasoning, thus finding himself in this accepted distinction from what is infinitely greater than himself, he would be freed forever from judgment. Nothing which acts according to the inspiration of its essential and entirely unique nature ever need be judged. It cannot be judged. Judgment came into the world at some critical moment in man's spiritual history. It must have been at the time when the first expedient was employed. The

earliest use of it in the Old Testament, I think, is to be found in the remark of Sarai to Abraham when Hagar, his Egyptian handmaiden, was found with child and despised her mistress: *The Lord judge between thee and me*. Hagar surely was an expedient. Is the passage intended to bring out this meaning of judgment? But other passages also are significant.

The vision of deliverance, however, seems not to be realisable by Job. He casts his thoughts into the future but cannot find God there; into the past; in the emotional life when He works within it; in that mental life in which the divine reason is hidden; but he cannot see Him. But all the time Job understands that God knows the way he is taking and that the issue of this testing will be the fine gold of what is essential and eternal in himself. For the Prophet in his inmost heart has not departed from that early pure consciousness of a just and loving Power in the universe nor gone back on the command which such knowledge lays upon the soul. The words that are God-inspired he has treasured above even the law of his own being—for the lesser must abide in the greater. But when it comes to ability to understand the creative line which God takes—that one direction—it is a different matter. It doesn't always look right to Job. But who can turn God to one's own conception of justice? He performs what His own soul desires and sometimes that which has seemed to belong to the appointment of one of His creatures—especially here to the Prophet—He takes upon Himself. This is what troubles Job at His presence, because he himself would have done so differently. When he considers this, Job is afraid. God terrifies him because He has done the incomprehensible thing of making him survive the submersion of all his values, the blotting out of all which life had seemed to prove to be real and enduring. *Neither did He cover the thick darkness from my face*. The passage must end here; the next chapter would be an impossible anti-climax even if it did not contain sentiments which, in the main, are alien to Job's viewpoints. It belongs most consistently to Bildad.

Chapter 23

JOB XXIV

JOB has been talking as though he would like to have God come down to his level; to be measured by periods—those divisions of time which bring out discrepancies, failures, irreconcilable phenomena. Why cannot the Almighty lay these sections together so that they who know Him may *see His days*—the meaning of His activities? Men might have this knowledge—Bildad believes—if they would not remove the landmarks. The nation builder is speaking, the conservator of morals. There is no iniquity or inhumanity which men do not practice and employ for the defeat of a continuous development. This turns all things not likewise sophisticated back to the elemental life; the single need that remains in the consciousness is that of food, and this they obtain in all ways primitive, cruel, animal-like. From out of the city of men there is groaning and the soul of the wretched crieth out. But God will not impute this inhumanity to folly and pass an easy judgment upon it. These offenders are of them that rebel against the light. They do not try to know the ways thereof nor to abide in its paths. Illustrations follow: the murderer, the thief, the adulterer, each has his own nefarious method of reaching his victim and his own way of finding concealment. Some do not operate in the daylight at all. Morning is to them the synonym of the shadow of death, for if they were to seek it, it would mean exposure and the consequences of their sin. Here is a literalness which would be impossible to Job; and following it is the moral climax—all Bildad's own. Some verses, however, must be omitted; one or two transposed. Verse 21 belongs among those which list the inhuman practices of the deniers of God's authority—those who reject the values that their forerunners have sought to establish. But God's

handling of such things may be noted by one who will carefully observe, and it is not tardy. He is swift upon the waters. He does not wait for the pressing out done in the vineyards. The portion of these criminals is cursed in the earth. Nature itself overturns them. Its drought and heat consume snow waters; so does *Sheol*—extinction—those who have sinned. The womb forgets them; the worm feeds without remorse upon their bones. They shall be no more remembered, for unrighteousness always will be broken as a tree—generation from such beings will cease. If this be not so, concludes Bildad, who will prove me a liar and make my speech nothing worth?

Verses 22–24 must be assigned to some other place or left out. The rest of the conversation is a general mix-up, but perhaps by this time we are well enough acquainted with the participants to assign to each his proper part. As the text is given, Zophar has no third speech, but this mars the symmetry of the total design and we are glad to find portions which the wisdom lover would not reject.

Chapter 24

JOB XXV

CHAPTER XXV must, for the moment, be passed over. Job will speak after Bildad and we shall have to follow Chapter XXIV with Chapter XXVI. But only the first five verses here sound like Job. He is sarcastic toward Bildad this time, wondering how this diatribe against the removers of landmarks touches the problem of his own lack of power and of wisdom. Does Bildad think that he has plentifully declared sound knowledge? To whom, asks Job, hast thou uttered words? And whose spirit was it that came forth from thee? Is it not clear that this sarcasm would be quite inappropriate following the short and innocuous Chapter XXV? But Verse 5 does not connect with the passage preceding it. It is better at this point to let Job blow a counter blast to that one of Bildad's of which he is so scornful. We pass to XXVII, 2, and go through Verse 12, then back to XXVI, 5, and on to the end of the chapter. Bildad has been giving very strange and wide-of-the-mark interpretations of God's ways, and Job will try to speak more sincerely and to the point. *As God liveth*, he declares, *who hath taken away my right—even though I cannot be numbered among your sinners—and the Almighty who hath vexed my soul (but my life is yet whole in me and the breath of God is in my nostrils) my lips shall not speak unrighteousness nor my tongue utter deceit.* Job will not justify Bildad's facile definition of justice; till he dies he will not put his integrity from him. His heart never shall have an opportunity to reproach him for letting go his righteousness. He will leave all that to his enemy; for what gain, if God take away the soul? Will God hear a godless man's cry when trouble comes upon him? Can such a man delight himself in the Almighty and call upon Him at all times? I will

answer this question myself. *I* will teach you concerning the hand of God, and what is with the Almighty I will not conceal. But you yourselves have seen it; why then have you become so altogether vain; your talk never touching truth or reality? The truth about God is that (XXVI, 5) they that are deceased tremble beneath the waters, for even Sheol is naked before Him and Abaddon has no covering. He is even where substance is not, stretching out the north over empty space and hanging the earth upon nothing. He binds the waters into clouds but closes in the face of His throne. He describes boundaries upon the waters, light, and darkness. At His rebuke the pillars of heaven tremble. He stirs up the sea and by understanding subdues elemental strength. By his spirit the heavens are garnished. His hand hath pierced the swift serpent—overcoming recurrence. These are but the outskirts of His ways—you who speak so conclusively about Him; just a whisper that we have. Who could understand the thunder of His full power? Job here shows that he has a soul ready to receive the message out of the whirlwind. But this is another climax and another than Job must descend from it. It is the turn of Zophar, who will make the last speech of the Friends. It begins with Chapter XXV and passes to XXVII, 13, continuing to this chapter's end.

Chapter 25

JOB XXV-XXVII

ZOPHAR this time is responsive. Job has been talking somewhat in his own vein. But the new sympathy does not prevent him from trailing off into the old moralism. Yes, indeed, he begins, mentally taking up Job's thought of the immensity of God's power: *Dominion and fear are with Him; there is peace only in His high places. Can His armies be numbered? Is there any who lives beyond the bounds of His light? Even the moon has no brightness and the stars are not pure in His sight. The statement must find acceptance, and this gives Zophar his opportunity: How much less man that is a worm; and the son of man that is a worm!* Yea, verily, this is the portion of a wicked man with God (XXVII, 13) and of oppressors: If his children be multiplied, it is for the sword. He shall have such restlessness that when he is buried in death his widow will make no lamentation. He may heap up great wealth but it shall fall to the just and the innocent. His house will have the durability of the moths; more like a booth than a house. Terrors overtake him like tempests; an east wind can sweep him out of his place. God shall hurl at him and men hiss him out of his place. The Friends certainly were not interpreters.

NOTE.—I have just discovered that Dr. Peake was inclined to assign XXVII, 13-23, to Zophar.

Chapter 26

JOB XXVIII

JOB fittingly closes the discourses, as he began them. And Job again took up his parable (XXVII, 1) and said, *Surely there is a mine for silver and a place for gold which they refine. Iron is taken out of the earth and copper is molten out of the stone.* This chapter has given trouble to all translators because it fits no conception that one has formed of any one of the four speakers. It has been by some regarded as an addition from a later Wisdom literature because of its theme of wisdom. Dr. Moffatt gives it to Zophar, not realising that his narrow mind would be incapable of so sustained a flight. Indeed his arrangement of these last chapters shows no sequence of thought or argument and suggests no thread of common interest among the speakers or current of emotion which bears them all along. The last exists however, for the last third of the discourses falls toward the paean strain; vitiated with each of the Friends by his particular bias, turning with Job into a misericordia because of the descent from his early exalted state.

The first verse of XXVIII has given trouble because of its detached beginning. The first word *For*, rendered *Surely* in the English text, seems to connect with nothing. But in the arrangement given above, this chapter begins a new utterance. It connects closely however in Job's mind with the last words of his preceding speech, those in which he asserts that man hears only a whisper of the powers of the Almighty and could not endure the full thunder of it. Now in the paean mood—not having been brought back to earth by Zophar's interruption, especially as his first words show that he too has been touched with exhilaration at the thought of the unapproachable might of the Almighty—Job continues what began as an

argument in the form of a parable. He *added to take up a parable* (margin). Verse 3 of XXVIII would most fittingly come first. There is proof that man could not bear the sight of God's greatness because he has everywhere been searching for the key to it and yet never has this been found. Man sets an end to darkness by exploring the inward parts of the earth; he searches out all perfection; he attacks substance in its most hopeless aspects, the stones of darkness—the limit of the inert, a condition which foreshadows universal death. In the search he has found a place and a line of movement for everything except the wisdom and the perfection of knowledge for which he so longs. The place and the trend eventually may not be undiscoverable, but they have been lost. If wisdom might be found, perhaps this shadow of death would not hang over all things. Silver has a mine, gold a place, iron has its room in the earth, copper is molten out of stone. Men break shafts to these things in places far from men's abodes, then these explored caves are abandoned though the stones thereof are the place of sapphires and the cave has dust of gold. As for the surface of the earth, sustenance comes of it in orderly fashion, but underneath it is burned up as it were by fire. We continue with Verse 9. Man puts forth his hand upon the flinty rock; he overturns the mountains by their roots; he cuts out channels among the rocks; he binds the streams that they trickle not; the thing that is hid—every precious thing—he brings forth to light. But where shall wisdom be found and the place of understanding? Man cannot discover the price of its attainment nor is it to be found in the land of the living. All things disclaim knowledge of its abiding place; the deep—the sea—declares, *It is not in me*. That path (Vs. 7, 8) no bird of prey knoweth, nor the falcon's eye, nor the beasts, nor the fierce lion. There is nothing in nature which is an exchange for it—gold, silver, the precious onyx, the sapphire, coral, or crystal. Yea, the price of wisdom is above rubies. Whence then cometh this thing which no man or bird or beast can trace? Where is its hidden place? Might it emerge in nature's downfall? Destruction and death say, *We have heard a rumor of this thing with our ears*. How fruitless seems the quest! Ah, but there is One with knowledge; God under-

standeth the way thereof and knoweth the place thereof. For into all those places which man and beast have visited He penetrates; beyond them He measures and controls. He is the master of the measure and the rhythm of everything that is—wind, water, lightning, thunder; He is the source of all pulsations of energy and life. He searched out the meaning of wisdom; established it and declares it and to man He says:

Behold, the fear of the Lord, that is wisdom;
And to depart from evil, that is understanding.

If otherwise there had been any question, the term Lord assures us that this passage belongs to Job. We will recall that throughout the discourses he alone has used the word and previously only once. It is his term because it is the Prophet who stands for that immanent divine power to which must be traced back everything having design in the world. And fear of the Lord—reverent aspiration; desire to be creative with Him—that is wisdom. To find a way of departure from the Dual—from evil—that is understanding. The paean of praise registers Job's recollection of the time when, in the first days of Prophecy, he stood with his companion leaders close to that God who had been realised in the cosmos and Whom *he* especially was to realise on earth and in the daily life of man. He has told his companions that through mental and spiritual inertness which makes them take refuge in abstractions they have become vain. He now turns to a bemoaning of his own descent from that first high plane of consciousness, but he will not be able to see that some loss of integrity in himself can account for the fall until he has been staggered by the difference between his own best effort and the underived power and majesty of the Lord.

Chapter 27

JOB XXIX

THE parable ended in the last chapter; the present one should begin with the old announcement—*And Job answered and said.* The later translators bear this out.

Probably there is in all literature no so exact a record of the early days of Prophetism as we have here. The question of the exact time is of interest. Is it that primal Zarathustrian period which coincides with the very first activities of earth's interpreters, or is it the age in which Job, as ancestor of the Semitic line of prophets, took his rise? The latter, as noted above, seems to me more probable. An advanced civilisation is indicated; a thoroughly adjusted relationship between the Prophet and the social order. Zarathustra—or his inspiration in the pre-historic Saoshants—affiliated his teachings and his ceremonies rather to an agricultural order. But whichever line may be intended, the God-consciousness was still active and the Prophet, though God for him in the exercise of his duties was the Lord—everywhere fulfilling design on the earth, from the fish in the chaotic waters up to man's own ideal of a universal and organic humanity—nevertheless understood the cosmic vision as attainable and as a continuing bond between himself and those leaders who, in their several functions, turned more to an overruling power. For no less than with these God watched over His prophets. It was the Almighty who continued with him. The intellectual perception was a God-consciousness and lighted the way through the obscurities of life. This was in the autumn of Job's days (margin); a pretty clear indication that the more advanced stage is intended. It was a harvesting time after a prolonged period of working the soil of the folk soul. Job longs for the same emotional urges that moved him and his followers then—the

months of old—and for the activities—*days*—when his eyes were fixed on the ultimate goal. Then the results of his ministrations remained and were additional supports of his work—the *children*; all advances led to discovery of essential things—*butter* and *oil*. It is an immense loss to translate such symbols casually, as in changing *butter* to a *flow of milk*; for not only is the inner significance of the passage destroyed but relationships to other religious expressions are hidden. This is a good example of such loss, for butter and oil are most important objects in the early Persian religious ceremonies.

The latter part of this chapter from V. 7 to the end pictures the Prophet—or the order of Prophets—as almost pre-eminent among the social elements of this early happy time. Young and old, princes and nobles recognise the superior authority of the exponent of higher and more inclusive values than those which they themselves represent. When the eye—the inner eye—saw what the Prophet really meant in life, it gave witness unto the world's need of him. He *delivered the poor that cried and the fatherless that had none to help him*. We are not at this moment in the material world. That comes into the picture later. But in the spiritual world there are those that are ready to perish; those widowed of intellectual convictions. If one who stands above the common level puts on righteousness as a garment, if he wears justice as a robe and a diadem, then confidence in an ideal world, faith in man's possibilities, belief in a God who cares come to the less developed souls. The higher soul and its faith are eyes to the blind, feet to the lame, providence to the needy. And this high faith, established in a social order, breaks the power—the *jaws*—of the unrighteous (the anti-typical) tendencies and saves those who would have been their victims. Verses 18–21 are rightly put at the end of the chapter by Dr. Moffatt. Here they break the continuity of thought. For Job goes on to speak even more emphatically of the honor accorded him by those whom he led in the days of his undiminished glory, describing the silence with which his counsel was waited for and the unquestioning acceptance of his decisions; the utter dependance upon the revelations which he brought; the glad surprise when he pronounced commendations; the unquestioning acquiescence in his guid-

ance. All the elements of permanence seemed to exist in the situation. The Prophet had adapted himself and his teachings to the most fundamental of the social orders—the family on the soil—and had sought by allying these relationships to an emerging order of spiritual values to keep all systems favorable to preservation of purity in the basic things. When princes and nobles looked to him for their laws, it was natural to assume that a permanent social system of the theocratic type had been established. Then I said, *I shall die in my nest and I shall multiply my days after the manner of the phoenix. For my root is spread out to the waters and the dew lieth all night upon my branch* (continuous nourishment of both the elemental and the most highly evolved). *My glory is fresh in me and my bow is renewed in my hand*; always some new joy and some fresh aim.

Chapter 28

JOB XXX AND XXXI

THE transition to the present state of misery is abrupt. Job does not hint at the nature of the transitional stages. If he were able to follow these, he could go back to the cause of his breakdown. Not having this ability he is concerned chiefly to prove that he himself did not lapse and to establish his present integrity. A more searching light must be thrown into his soul before he will come to realisation of the fact that a social breakdown is always and inevitably due to some weakness in the intellectually higher class. He pictures an age of extreme degeneracy. Instinct even—the *dog*—has become perverted and that in a past generation—the *fathers*. Intellectual strength is quite gone—from the breakdown of traditions; *ripe age is perished*. A fearfully arid condition ensues; men are gaunt with want and famine. They gnaw the dry ground in the gloom of waste and desolation—no doubt making politics their serious concern and looking to vaudeville for their inspirations. At any rate a thoroughly husky diet is theirs and habitation in the most dreary of rabble-run places. What would, what could, such a generation do with a Prophet other than to make him their song and to stand aloof from him except when they want to spit in his face?

But Job attributes all this change to God. He has for some reason changed His aim—*bow-cord*; His intention regarding men; and this has become the affliction of His Prophet. It has discredited him with the populace and they have cast off all the old restraints, blaming him for all their own destructive ways. The onslaught of the mob upon the idealist is terrific. The welfare of the latter is passed away as a cloud. His soul is poured out within him. He cries unto God but hears no answer. God has turned cruel to him. He is desolat-

ing him in this fearful storm. Job knows that He now intends for him nothing but death; that he shall go to the house appointed for all living. Then breaks out a cry of the old trust and confidence: *Surely against a ruined heap He will not put forth His hand.* Though these things be in the plan of destruction, one may utter a cry against them. It is hard to understand such ruthlessness. I am but a man but did not I weep for him that was in trouble? Was not my soul grieved for the needy? But I! when I looked for good, then trouble came. When I waited for light, then came darkness. I go mourning without the sun. I belong out in the waste places, so devastated is my spirit. My skin is black and my bones are burned with heat. Inward fires are consuming me. Therefore is my harp turned to mourning and my voice into the voice of them that weep.

Chapter 29

JOB XXXI

JOB at this point remembers how his Friends have been explaining his downfall, united in their views as to its cause. He has persisted in his assertion that his Dualism is a pure philosophy and a true method of reading man's life on earth. His integrity, his very being, is bound up with this faith. Indeed he himself grew out of it, for it was accepted in the ancient time—the time of the High Father—by all the cosmic-minded men and he, the Prophet, became established as a social institution when he was changed from an influence into a function by the *appointment* (*Seth-tithemi*) of one of the spiritual classes as leader of the masses. How could he renounce this basic faith? How could he assert only unity in this universe? It was a matter of covenant with Noah (seed time and harvest; heat and cold; summer and winter shall not pass away while earth endures) that he should not do this but that he should open his eyes to the fact that the dual earth has an impregnable place in the cosmic scheme, as a stage through which in its evolution the soul must pass. How then should *I* look upon a maid—that total virginity which the Seer class so long sought, forgetting its own origin? You, my Friends, Job had said in a previous speech, have retained this virginity by becoming ineffectual; by retreating into the abstractions of transcendentalism, moralism, and metaphysical wisdom. *I* need life; 'tis life whereof *my* nerves are scant; more life and fuller that *I* want. Therefore, necessarily, *I* deal with the world, and with man, in the portions that come under my own observation; here *I* use my eyes. *I* do not live all the time in the sense of the cosmic whole. And *I* have to take into account the *processes* of life; the *way* by which man acquires that heritage—those stored powers of the subconscious—upon

which I work. But shall I call these *portions* the product of unity? They are too palpably the results of a dualistic struggle. The *portion* does not belong to the God who is above; the *heritage* is not from the Almighty on high. Yet just here is *my* particular field. How then *should* I look upon a maid? Does destruction—decimation—come from God or is it the work of the unrighteous; of men who know and care nothing about the human type? Does disaster belong to unity or to the workers of iniquity? I am making a true distinction and God, I am confident, must be watching all my ways and mustering all my steps. If I have swerved from the truths of actual experience to vanity; if I have practiced deceit for the sake of quick results, let me be estimated in accordance with the faith and the philosophy which I have held since the beginning, so that God may know what integrity is for me. But as I have taken my philosophy from life and the actual world, so I have endeavored to direct my own and others' conduct toward realisation of the vital truth and power that reside in my creed. And if my step has turned out of the way and my heart walked after what the physical eye sees, or if any spot cleaves to my hands—then let me sow and another reap; yea, more, let the produce of my field be rooted out.

Two other passages in the narrative refer to the *portion* and the *heritage*; the first is in Zophar's second speech, the second in what we have assigned as his third speech.

Certain courses then come to Job's mind which place insuperable obstacles in the way of the carrying out of constructive ideals, and he enumerates some of these. The first and most important among them—not only because purity and unity are ultimately the aim of the Prophetic effort but because the social basis of the effort is the family—is sexual irregularities. If in this matter Job has disturbed the relationships which ought to exist between a man and his neighbor, let woman revert to the slave and become the victim of men. But such impulses as would bring about this degradation were a heinous crime, an iniquity—form of inequity—which the other leaders, as judges, would have a right to punish. For these impulses come from a fire that consumeth unto destruction and would root out all the increase of the movement in

which Job's heart and life are centered. He is very emphatic upon this point.

The next one is the matter of justice between the social superior and inferior—master and servant. If Job has forgotten the common origin of the two, what shall he do when God riseth up? When his vision is cleansed and again he sees what in the ancient days dawned so luminously upon the Higher Men: that all humanity is one family; sprung from one source and directed by an inner divine law of design to one end? What answer could Job make to a God visiting his field if he were to repudiate the very revelation that brought himself into being?

Other relations of which Job studiously preserved the intrinsic quality were those which impose upon the fortunate specific duties toward the unfortunate, such as relief, help to overcome obstacles to progression and, above all, strict justice when decisions are rendered in any cases which the non-favored classes bring to the gate. If Job has failed along any of these lines, then the whole structure which Prophetism has built up, the entire social burden which the class has assumed, should be disrupted. (Verse 25 clearly belongs in some other place.) The list is carried on consecutively. Love of money, of state, greed had not had indulgence. The enticements of nature which lead to the worship of natural objects, the sun and the moon in particular—a descent made by other peoples—had not prevailed where Prophetism had guided thought. That also would have been an example of inequity upon which the judges might have lighted. Revenge never had been cherished against those who had been hostile. Generous hospitality had been exercised. Where there had been faults and errors concealment, from fear of danger and contempt, had not been practiced. How clear and open the whole life had been! Why can there not be One to hear this defence? I am making affirmations to meet which there should be some expression of the viewpoint of the Almighty; but I have not even the indictment which He has written against me. If I had one I would adjust it to the manner in which I have carried my responsibilities; I would make it part of that higher sense of personality which has come about through my

instructions—the *crown*. I would make evident the nature of all the steps I have taken and prove that there have been cumulative results; that each generation has had a richer inheritance than its predecessors—the *prince*. Finally and inclusively, if the land which I have worked upon is now in rebellion against my methods; if my ways of cultivating it have produced distress; if I have appropriated any fruits of my own labor without adding these values to those which were my material, or have caused any ebb of life here, then let my whole life and effort show up as a monstrous, anti-natural course: *Let thistles grow instead of wheat and cockle instead of barley*. The former grain is the symbol for substance suitable to a folk that has been refined through religious and artistic training; the latter for substance needed by man in elemental conditions. Thistles indicate resentment; cockles, a prickly coarseness. Such would be the effect upon the two classes of a mistaken, anti-human form of guidance. The words of Job end here.

Chapter 30

JOB XXXII AND XXXIII

THE three Friends ceased to answer Job because he was so immovably righteous in his own eyes. The original Hebrew, as reported, would seem rather to mean that the God-concept and standpoint was condemned in its three exponents while the standpoint of Job, up to this point, stood up as the nearer approach to the truths of type, or righteousness. However this may be, the Friends have had their quietus.

The six chapters given to Elihu are generally considered by scholars a late addition to the drama. To them the episode seems like a break in an otherwise consecutive and well-constructed narrative. But in the case of the ancient religious writers one must remember that not only were they artists, but that they were chiefly bent on offering to their readers complete and penetrating transcriptions of life, with a view to true interpretation of the past and to right direction for the future. The moment of writing, consequently, becomes a matter of vast importance. It is what gives its proportions to the narrative or the drama. I think therefore that Elihu would not have been thrust upon the stage during any period comparatively near to the time of the writing of the Book of Job, because irrelevant matter would not have been tolerable to an understanding generation; nor the marring of the beauty of a perfect form. And we know that if Elihu was interpolated at all it must have been at an early date relative to the writing of the book itself. The whole matter, I believe, is clarified by accepting Elihu as a representative of the new type of leadership which will follow the return of the Jews from captivity. And if we wish to know what the characteristics of this new type will be, we may find them in the Elihu family names. Again recapitulating, the family is Ram and this at once gives us

Elihu's derivation from the folk class. He is of the *rēma* form of language; of the folk *utterance*; probably consisting largely of the phrase but, in any event, not systematically reduced to elementary sounds and built up into a highly developed and inflected language. The latter was the intellectual work of Priest and Prophet together, no doubt, as the basis is phonetic and the natural spontaneous sounds could have been gathered only from the utterances of simple folk. It is worthy of note that the language of the Vedas, while more highly inflected and more subtle than the later forms, still adheres more closely to phonetic principles. *Ram*, therefore, and *Rama* refer to the spontaneous folk tongues. Aram, I think, may sometimes emphasise this distinction from the language of culture and sometimes indicate a state in which there was no utterance by which a people or a circumstance could be interpreted. But if the latter use occurs—with *a* derivative and not intensive—it is comparatively rare. The main thing is to distinguish the *rēma* forms of speech from the *phēmi*—expressed chiefly in *eph*—as Ephraim, Ephrath, etc.

So Ram was the family and the immediate ancestor was Barachel the Buzite. He fits into the place very well. For Barachel comes most easily from words which mean to cleave, make a cleft—*chelóo* and *bara*, a pit; therefore, the pit of Duality: man in the state of nature. To accomplish the analysis of primitive expression, so that what was mental therein might be distinguished from the temperamental, was the office of the teacher, who was the Priest. The ideal of the Priest differed somewhat from that of the Prophet. The latter wished to conduct the people to a higher plane of intelligence by awakening their creative powers and directing the use of these to definite constructive ends. The Priest wished to train his people by leading them to serve the higher purpose even though this might be beyond their comprehension. In symbolic language, he wished to transform the bulls into oxen. So Buz is the *bous* which regularly stands for the class which has been formed and subordinated to a ruling religious concept by the Priest. It is evident that the element for which Elihu stands has been kept in a state of subordination, for its vocalism now is erratic and comparatively super-

ficial, while not wanting in elements of sincerity and of sensitiveness to the great facts of life and nature. The restraints of the past show also in Elihu's wrath; for the term means, *pent up rages*. Its kindling is emphasised. It was there in the first place and was against everything in sight. It must also be noted that Buz is of the line of Nahor, priest-brother of Abram. Both, consequently, go back to Shem, head of the priestly line. We find the functions constantly intermingled, as they are in the life of all societies.

Elihu's presence in the company has not been reported but he has been there all the time, waiting to speak to Job if his elders do not produce something convincing. Did the new Judaic movement thus wait for some clear and direct affirmation from the ancient Hebrew source? Almost every new age emerging into prominence waits upon the age from which it has sprung for a certain time, only definitely taking up new standards and marking out new courses when the old are proved effete. But this does not certify that the new will be better than the old was at its best. Indeed the new cannot be strong and have a prompting from true impulses unless it links up with the high expression of the past. Elihu instinctively felt this, for his wrath was kindled when none of the older men gave him a real cue to the heart of the ancient faith. He has thought that Days would speak out and that the multiplied effects of the Years would teach wisdom but he has to decide that the Great—by reason of their position—are not necessarily wise nor the Aged endowed with understanding. He must turn to something fresh. In man—just as man, without regard to place or function—there is a spirit which he feels to be of God and an understanding by which he instinctively recognises Omnipotence. Therefore he will ask his elders to hearken to his *opinion*. It is Elihu's word alone and suggests something untried, unexperienced. He is not drawing from deep wells of consciousness nor has he any vision in which the outlines of the future may be seen. He is quite confident however that the ability to answer Job conclusively resides in him. The Friends need not say that only God can produce something more convincing than their own wisdom for he has not yet been heard. How evident the fumbling and incoher-

ence of the untrained thinker and speaker are right here. There is almost a suggestion of bluster. *I also will! I also will! I am full of words; my belly is as wine which has no vent;* like new bottles, ready to burst. *I will speak that I may be refreshed.* 'And don't think for a moment that I am overawed by your importance, you older men. I shall not give you any flattering titles, for if I should recognise any superiority on your part in such a way, what makes me now what I am would ebb away. But Job, I will talk with you. My tongue is in motion and I am going to try to make it utter only what is in my heart. (Verse 4 cannot be accepted in this connection.)

Elihu is quite confident that his argument is going to be more compact and convincing than that of Job, so he would have Job bring out his again. He promises not to press upon him with undue heaviness for, after all, they two go back to the same beginnings: *I am toward God as thou art. I also am formed out of clay.* Both result from that first intention of the God-conscious men to mould humanity into a vessel fine and expressive. But Elihu feels that he has remained closer to this early reverence than Job has. The latter claims innocence and brings against God an accusation of injustice. But this is injustice in Job himself. For God is greater than man. He need not give an account of any of His matters. The priest element in Elihu came out almost automatically. God speaks, though man regards it not. He visits man in visions of the night, as He did Eliphaz. He enlightens and instructs men that He may withdraw them from the elemental purposes and hide such urges under better motivated conduct. By this guarding He keeps back man's soul from the pit of the animal tendencies and rescues his life from the sword of natural retribution. Trouble also is an instrument which God employs to turn man from his natural inclinations. And if he may have access to an interpreter—an angel—one who has developed through the mental process in a threefold manner— $10 \times 10 \times 10$ —and such a one is gracious to him and shows him a way of atonement (at-one-ment; unity; singleness of purpose), then the sufferer may slough off all decay that clings to him and return to the days of his youth with flesh as fresh as a child's. He is restored to joy and to righteousness and

sings his redemption before men : *He hath redeemed my soul and my life shall behold the light.* At least the new Priesthood which was going to lead Prophetism out of Babylon and rebuild the temple had the vital spark of longing for purity. Perhaps the whole world may be grateful for that today. At this point Job may speak if he has anything to say, for Elihu, as a close kinsman, desires to justify him. But if he cannot add something to this doctrine, Elihu will put forth some real wisdom.

Chapter 31

JOB XXXIV

HE ASKS for close attention, so that all together they may choose what is right and decide among themselves what is good. He rehearses Job's words and defines in his own way the position he has taken; not at all showing any desire to justify this. It is the illogicality of the uncoordinated mind. What man ever has been as bad as Job is? So extreme? He has said that it profits a man nothing that he should delight himself with God. The old arguments then are brought out which we have heard from the mouths of the Friends. God cannot commit iniquity and if a man suffers it is only punishment due him. Whatever God decrees is right, for He has charge over this earth and the whole world. If He wants to extinguish man, it is His right to do so. Then man shall turn again to dust. But man's security is, that One who governs with omnipotence could not hate the right. Therefore how can man condemn anything that God does, whether it looks evil to his limited comprehension or not? Subjects do not revile kings. How much less should they revile One who respects the prince no more than the poor? All are the work of His hands and He may wipe out any at any moment, for nothing is hid from His sight and He visits the evildoers with punishment. He striketh them as wicked men in the open sight of others, because they would not have regard to any of His ways. Who can condemn His course, whether it be done unto a nation or unto a man, so that the godless man reign not and there be none to ensnare the people? For hath any—meaning Job—promised to offend no more? Or have, on the contrary, the offenders refused the recompense that has been meted out to them? Do they expect to decide for themselves what this should be? Job must choose

—between his own way and God's; not Elihu. Let him speak all that he knows, but men of understanding will say that his words are without wisdom. There is nothing for it; Job must be tried to the bitter end. Elihu would add something to what he conceives God has heaped up. For to his other sins Job now adds rebellion. *He clapped his hands among us and multiplied his words against God.* Two offences of equal weight it would seem. Elihu has taken Job's *rebellion* to himself.

Chapter 32

JOB XXXV-XXXVII

ELIHU has received more suggestion from the previous speakers than he realises. They have asked Job what difference it can make to God whether a man is righteous or sinful. Elihu repeats the question and answers it even for those who raised it. His mind floats off to the immensity of the heavens and he cannot conceive that a man, however righteous, has anything to give to God. Men cry to Him when they are oppressed and want relief but do not turn to Him for joy. None saith, *Where is God, my Maker, who giveth songs in the night*. Job has told Zophar that the beasts and the birds reveal something of God's nature but Elihu thinks that man is too wise to turn to such sources. There is but one source and men will not reach out to it because of their pride. But God will not regard this vain thing. Still less will He regard one who declares that He is not to be found at all. All this proves that Job opens his mouth in vanity and multiplies words without knowledge.

God, by this reasoning, has been sufficiently exonerated; acquitted of any injustice or tyrannical intention. But Elihu has yet something more to say on His behalf. He will take a longer flight for his knowledge and ascribe not only freedom of will but righteousness to his Maker. His words cannot be false, for he is sure of the perfection of the knowledge which he has. It is so qualified a man as that who now is speaking. The old points are rehearsed: God watches man; rewards the good and punishes the evil. He is willing to lead out of distress if any will turn to Him. Job might have taken this way to a broad place and his table might have been full of fatness. But the variety of judgment that is in his mind is that of the wicked: the man trying to understand and use Duality. The

count against him is now a heavy one but he should not let the greatness of the ransom turn him aside from penitence. Nothing but God's mercy will compensate for the mistake Job has been making. Does he think that riches will do it? All such things are cut off. But God acts loftily—above all such chance and uncertainty: *Remember that thou magnify His work, whereof men have sung.* All men have looked thereon; man beholdeth it afar off. God is great. We know Him not. The number of His foes is unsearchable. Can any understand the spreading of His clouds; how He spreadeth light around Him; how He covers the bottom of the sea? But out of power like this He judgeth the people.

The electrical energy has stirred Elihu more deeply than any other exhibition of force which he cannot comprehend: *At this also my heart trembles and is moved out of its place. Harken unto the noise of His voice. He sendeth it forth under the whole heaven. His lightning goes unto the ends of the earth, and after it He thundereth with the voice of His majesty. God thundereth marvellously with His voice. Out of the chamber of the south cometh the storm and cold out of the north. By the breath of God ice is given.* Forces are turned round about by His guidance that they may do whatsoever God commandeth them, whether it is for correction or for mercy. *Hearken unto all this O Job. Stand still and consider the wondrous works of God.* Can you explain any of these things? Do you even know how your own garments are warm? What can man do but pray? *Teach us what we shall say unto Him, for we cannot order our speech by reason of darkness. Touching the Almighty, we cannot find Him out; He is excellent in power. Men do therefore fear Him.* This they would better do, for *He regardeth not any that are wise of heart.*

Chapter 33

JOB XXXVIII TO XLII

THERE are almost as many opinions about the provenance, the quality and the arrangements of the parts of this section as there are translators or interpreters. I find psychological reasons for accepting everything but a few verses obviously transposed from earlier chapters. I would, however, give but one answer each to the Lord and to Job. Then, with the consummative rehabilitation of Job, the epic ends.

Seemingly all but the earliest English scholars abandon the *whirlwind* out of which the Lord speaks for a *storm*—a suggestion doubtless of the violent nature of Job's experience. I first interpreted the agitation as the whirlwind of creation; of the creative forces; then long debated whether the storm of conflicting forces which accompanied the combats of the nations at the time of the Captivity might not be intended. But further light upon the subtle suggestions in the questions of Yahveh has brought conviction of the rightness of the first view. It is the whirlwind of creation which catches up Job in its tremendous sweep. The long arguments stirring the deepest desires—conscious and submerged—of all the great leaders of mankind throughout the cultural history of the race had had a cumulative effect so that, even through the growing irritation which an insuperable misunderstanding had produced, there came to all something like a seizure of exultation which lifted them out of the misery of the shattered moment and turned platitudes into paeans. Each has come appreciably nearer to a feeling of creative energies of which he can know nothing—but only Job consciously so. Probably the Friends could not distinguish this near sense of energetic processes from that misty consciousness in their souls of a Power remote but overruling. Only the mind that had found divinity in the phe-

nomenal life of earth and in the experiences of man in his earth relations; which had followed design in the simplest forms and in man's affairs as well as in the constellations; which had realised "the Lord Himself taking form" would be sensitive to still deeper and deeper implications of this law of divine plasticity and capable of moving completely out of a state of assurance into one of overpowering amazement. But the roots of great experiences always go deep and in the case of Job, beside his sincerity as a religious seeker and his intensity as a lover of his fellow men, there stands the primal fact of the swing of higher man's consciousness from perceptions attuned to the cosmos, to awareness of earth as that central fact of processes which can have any interest for man, and as the mother of the energies which, in ever more directed and etherealised forms, must move him until his body return to dust and his spirit to the God who gave it. It must also be recalled that the Prophet dates back to that time of seership when there was great astronomical knowledge, and the whirlwind doubtless is suggested by the spiral nebula and its potential forms.

We have spoken of the great Titanic upheaval which brought down to ruins the cosmic structure of the Seer class, but how great a moment must that have been when, with vision purified and rendered penetrating; with a new born tenderness for the earth mother and her travail, they—through the powers of creative imagination, and brought again together by the influences of the group spirit—followed these processes from the gathering of the waters to the release of the luminous powers of the sun. It must be noted however that this creation is the reverse of that of the first story of Genesis. That one is in the archetypal world. The newly awakened mind—trained for ages that will forever be innumerable by us in the processes of mind—amplified its scope to take in earth and worked out from there as a center, but along purely ideal lines. The action was unitive because of the ideal plane. The stars, in consequence, are created later than the sun and the moon, and their addition to the cosmic system is more cursorily noted than the creation of even the creeping things. But when the understanding—which to the ancients is most closely associated with

For God speaketh once for ever
 & Man periseth without it
 In a Dream & a Vision of the Night
 In a Cloud of Darkness & a Light
 In the twinkling eye of Man & with the lightning from him

That he may withdraw Man from his purpose
 & hide his purpose from Man
 If there be with him an Interpreter One among a Thousand
 & shall Deliver him from going down to the Pit
 then his gracious unto him
 I have found a Ransom

For his eyes are upon
 the ways of Man & he observeth
 all his goings



I am Young & ye are very Old wherefore I was afraid

Lo all these things worketh God oftentimes with Man to bring
 back his Soul from the pit to be enlightened
 with the light of the living

Look upon the heavens & behold the clouds
 which are higher
 than thou

If thou sinest what
 dost thou against him or if thou be
 righteous what givest thou unto him

William Blake (1794) & (1811)

the heart—identifies itself with the birth struggles on earth, following these from the fiercest antagonisms of the Dual through evolutionary processes that culminate in man's consciousness of his place in the planetary system, and through processes of interaction between his sensorium and the activities of the outward world—then, still from that higher standpoint of an achieved unity, but now, like the Christ, identified with every impulse of aspiration (the stars of a new morning shining upon a new heaven and a new earth) the sons of God, seeing in vision the triumphant end of the long struggle, shout for joy. Their cosmic sense has not been destroyed but they are reunited to humanity through a rebirth. The Dual must be reborn into the Unitary. Equally must the Unitary be continuously reborn, through understanding, into the travail of the Dual; lest we forget.

There runs, therefore, through the words of Yahweh—that divinity active in the life that goes on under man's eyes—a parallelism between the outward process and man's spiritual relation to it; the reaction upon his soul which it creates. Or, if we say, as we must in the final analysis, that man's spirit itself is the creative energy and that everything in the external world is but a reflection of the activities which go on within it, nevertheless the mind never can know either the beginning or the end of this spiritual life; the augmentations of it through self probing and through brotherhood which transform the outward scene; that impoverishment, through the falling of consciousness to belief in hostility of the component dual expressions, which returns historic man at the end of periods to an almost elemental existence and reduces his own cosmos for him to a piece of mechanism; then, the swing back to illumination and awareness of a universe in which the heavens declare the glory of a single omniscient God and the firmament—all that a producing mind and heart have built up—shows the scope of the creative powers latent in earth: God's handiwork. But, strange to say, just in the degree to which man realises that he never can comprehend Being is he sensitive to the action and the meaning of process. And it is through the following of process—and in this way alone—that the mental, cognitive power is sharpened. In a scientific age it is

sharpened for changes apprehensible by the senses. In a time when the spiritual forces are at work it touches the creative energy itself—at work within personality—and man becomes creative. The universe expands, not through the refinements of instruments, but through man's susceptibility to the more remote and the subtle influences. Stirred by these and appraising them, pushed on by his increasing understanding nearer and nearer to the essential relationships—those of type—he becomes at a luminous moment *master of his transformations* and reads the *mystery of the soul creating the gods*. But the god of his own creation is still dominant over him; just as love or friendship accepted—though recognised as a thing which springs from the self—becomes a power and a new command in the daily life; something emanating from the individuals concerned but bearing an existence separate from the individual because it cannot exist where reconciliation and reciprocity are not.

Doubt always has attended the identity of the person to whom the Lord referred when He declared to Job that *design* had been darkened by words without knowledge. Was it Job, the Friends, or Elihu who had so obscured the meanings of the universe? It seems to me only reasonable to believe that all the speakers were included in the indictment and that the question should read impersonally, *What is this obscuring of design by words without knowledge?* The command to gird up the loins however is addressed directly to Job because his is the character which is undergoing the tests, and only by meeting these in their utmost severity can he prove that he was sincere when, by the use of the potsherd, he indicated his willingness to be scraped down to the bare bones of his personality, his function, and his faith. He has been talking temperamentally before his audience in spite of that stern resolve. Now, if he is essentially of the stuff of which heroes are made, if he has the principle of endurance within him he will prove it, not only by manifesting power to meet face to face the most sweeping generalisations regarding the creative energies at play in the world, but by willingness and an ability to relate himself and his ideal to these great expressions. Has he not been asking that God would come into judgment with

him? Well, here He does so in the person of Job's very own divinity—Yahweh. Ahura-Mazda, Jehovah-God—the same concept of union between matter and spirit, between earth and heaven; only the Hebrew maintains the order of evolution in consciousness and names the immanent, the indwelling deity, the personal presence, before the power which is revealed only to the illuminated perceivers as they stand face to face with the cosmos. The sense of individuality and the consciousness of universality are twin births—an experience for the few; but the law within the members declares itself to every man of good will and unfolds for him the true value of life.

If the text of the Lord's address be slightly rearranged, just so as to bring together passages which develop similar themes, and if the thought be kept in mind of the identity of man's inner and outer worlds, we shall find in this presentation of the cosmos to one appointed to be henceforth its interpreter, some governing concepts, or affirmations, regarding a controlling law which had been given in vision to the Seers. In his early days Job had been among these and now revives within him—welling up out of that submerged part of his being which over activity has reduced to quiescence—memory of those great ancient insights to which were manifested energies taking form—through penetration to the essential, enduring and inviolable relationships. The series, indeed, begins with the final, most intellectual perception—that of relation. It then passes down through stages in which the intellectual is—as though by a definite ratio—modified more and more by the emotional until, at the last, are reached elemental energies, in expression so stark that these assume even grotesque forms. The seven processes were a surprise but the number is as it should be.

Gird up now thy loins like a man, for I will demand of thee and declare thou unto Me is the peroration of the Lord's address to Job. We see at once that involved in the idea of relation is the principle of measure. According to the measure of perception, of understanding, of energy will be the proportions of the outward world and the degree of harmony in the inward world. Stress throughout, until the last point is reached, is laid upon the visible universe. The center of this,

for man, is the earth and his clearest apprehensions would be here. Let Job then first determine what he knows about that relativity which establishes fixed measures and proportions—so that earth is as much a work of creation as the temple which man himself builds—and then declare this knowledge. Man has had the revelation of this wondrous harmony in his own realm and all the Sons of God shouted for joy when it was given, but have the source and the reason and the command ever been laid bare? After V. 4, V. 18 should be inserted. This adds to the clearness of the passage and brings together the three demands for a declaration from Job.

The second concept is that of those great pulsations of energy to which the cycles are due. From the lowest to the highest expression each is subservient to rhythm. The personal, human thought is concerned with emotion. In measure, proportion, harmony, relation, mind is in the ascendant and lays its own laws upon energy. Yet behind pulsation is emotion. The Greeks symbolise this insight into nature's laws by Poseidon who is not, except in a secondary and illustrative sense, the ocean but the urge of the dual nature to be resolved into unity. The name comes, I am convinced, from *eidon*—image—and *posos*—the lawful mate, the true complement. It is this eternal quest of the soul, even of the elemental nature, which is the very source of the surges of life.

It would be more fitting to begin this passage with V. 16: *Hast thou entered into the springs of the sea? Or hast thou walked in the recesses of the deep?* Then, omitting *who* from V. 8: *Or (hast thou) shut up the sea with doors when it brake forth and issued out of the womb?* Observe how the emotional and the elemental urges are suggested by the figure of the womb. It is the only use of the word in the entire passage. How well the feeling of impulse is conveyed: breaking forth and issuing from the womb! Then, more conspicuously than in the undiscoverability of the cause of impulse, the Lord appears in that which conceals its violence and natural crudeness—the garment which clouds what would be devastating in a stark, undraped and unrestrained manifestation. The elemental energies are adumbrated for man in form. Only through form is it pos-

Who is this that darkeneth counsel by words without knowledge

13



Then the Lord answered Job out of the Whirlwind

Who maketh the Clouds his Chariot & walketh on the Wings of the Wind
Hath the Rain

a Father & who hath begotten

the Drops of the Dew

W. Blake inv. & sculp.

sible for him to arrive at any understanding of their nature. The thick cloud is a swaddling band and the primal energy was checked in interior circles—doors and bars—when the Lord brake up for it His own boundaries (V. 10); that is, when the concept of the cycle, obtained from the heavens, was laid upon these primal pulsations because their time and efficiency limits had become apparent. So that, although man could not know source nor cause, he might know limit, and say with assurance to the forces lower than the energy of mind, *Here shall thy proud waves be stayed.*

The third movement again seems to be in the realm of man's life. It is very strange, just as one was looking for something that belonged more to outward nature. Is it that here, in the parallelism of the verses, there is determination to let Dualism dominate the expression? The passage begins: *Hast thou commanded the morning since thy days and caused the day spring to know its place, that it might take hold of the wings of the earth and the wicked be shaken out of it?* The reference clearly is to the era; the period in man's historic course which tests all his thoughts and activities, at the end making clear what has followed law and shaking out of the fabric what has been done adversely to law. With this consummation earth is changed as clay under a seal and stands forth—becomes evident to man's sight as something of fundamental structure which man, through insight into the laws of structure, may clothe with his own idealisations. But these meanings are withholden from the wicked and the arbitrary courses which they have followed have come to nought; their *high arm*—their arrogant assertion—is broken. This is death, but have the gates of it—the conditions beyond—ever been revealed to man? Has he discerned that death essentially is only a shadow? No, although he himself is the maker of the era—of the pulsations of time—he cannot with clear understanding call the era into being nor can he know what really becomes of that which passes out of visible existence. *Where is the way to the dwelling of light and, as for the darkness, where is the place thereof* that man should follow it to its bound and discern the paths to its house? Thou, Job, knowest, for thou wast born at the time when man's perceptions embraced the era, and the

number of thy own days—or eras—since then has been great. Yet it is quite clear that you have forgotten, or you would not be so dismayed by the closing of the era in which you now are or by the falling of the house which you erected; that house smitten at its corners by a wind from outside. And, after all, even if you had remembered this law of the era, you would not know why it exists. For in all your days you have not been able to evoke a dawn at your command.

Again we move into the external world and down to a plane upon which the urges are still less directed by understanding than those already dealt with have been. The passage is within verses 22 to 30. The thought is that of the conservation of that energy which to man's eye has been destroyed. His own structures fell and the life he had produced seemed to go out in death. In his own realm continuity has been lost, except in those few manifestations of conduct which follow the inner law. But, how can he be sure that there is actual loss; that the universe does not conserve the forces that augment over a given time, as they come together even in processes which have no relation to a structural idea? The treasures of the hail have been reserved against the day of trouble. Chaos is just a little farther away than it would have been without the willed use of energy. Against the next day of battle and war—the next struggle that man will undertake—a little more power is in reserve. But this conserving power is one which man's mind cannot follow. He can realise it only as the energy breaks out anew and cleaves channels for itself by force of what, without his consciousness, had been laid up in less organic forms than those toward which he strives. The symbol of the hail gives us the clue, which might have been missed if it had not first been found in the Apocalypse of St. John. The hail reduces to inertness the water needed to moisten the earth for vegetation. It is the last process in that moisture cycle upon which earth's fruitfulness depends; therefore the first process in an ensuing period. The hail melts and streams flow in various directions to cause the tender grass to spring forth. But was there any, is there any, real beginning of this cycle? *Has the rain a father?* And even in regard to earth's productivity, consider the wilderness where no man works, yet where

vegetation springs. Moreover, who has learned how that mist—first evidence of moisture—went through the stages of compacting until it was hail (V. 24, *mist* for *light*)? Or who knows how was gendered that heavy frost of heaven which makes water as stone and the face of the deep a frozen surface? All this is *My* reserve to counteract the mistakes of man's limited intelligence and to carry on evolution of life with which he cannot interfere, though he may prevent its manifestation in his own world. The scholars are right, I believe, in thinking V. 28 an interpolation, and in V. 24 for *east wind* should be read *water*.

Chapter 34

JOB XXXVIII-XLII (*Cont.*)

THE fifth question directs Job's attention to a correspondence between emotional phases—tides in man's life and changes in the heavenly bodies—which was, in ancient times, an article of faith or knowledge or both. But, with the exception of the moon, I have found nothing in the old writings to indicate that a connection between movements in the skies and physical and emotional states in man could be directly traced; so it is probable that the heavenly bodies here named are used figuratively. Their movements with reference to one another and their positions had given them certain familiar symbolic significance and it is this which, for Job, points the question now asked. This however is a favorable place to show how the seven phases we are studying may be allocated to seven zodiacal signs. Indeed, the thought that this should be possible—even more, should be expected—did not come until the last phase was reached. The seven must always stand for progress through stages of incubation, and wherever the Zodiacal system is in the background, as it is in Job, these stages must coincide with a certain sequence in the signs. The question that first presents itself is, will the order be precessional or diurnal? If precessional, will the seven stages begin in Pisces, in Capricornus, or in Sagittarius? The answer will be dependent in the first place upon the kind of process under consideration. If it is spontaneous, spiritual, intellectual, creative, the order will be precessional. If it is logical or rationalistic, it will be diurnal. If creative, whether it will start in Pisces, Capricornus, or Sagittarius depends upon whether the impulse is elemental, mental, or intellectually intuitive. When the right starting point has been found, each of the seven or other parts fits into its own sign with entire appropriateness.

This is the scheme as it almost always appears in the symbolic writings, but in the case of the seven parts of the new disciplinary process through which Job is made to pass it proved not to be applicable. Then, with the thought that the discipline is not an initiatory one, that all that first work has been done and that Job may now start from any intellectual peak which he has reached, the sequence became clear. Beginning with the highest conception; the most essential and, at the same time, far reaching consciousness—that of relation—we first find ourselves in the sign of vision, Aries. The order necessarily is precessional and the pulsation motive falls exactly where it belongs, in Pisces. Aquarius always holds in her cup the essential principle, or motive, in any process and it was, as we have seen, the bringing of earth into the cosmic scheme, and awakening to the fact that she has evolutionary periods of her own, which furnished the keynote of the new human experiment and started the Prophet upon his career. Jehovah says to Job, *Thou knowest for then wast thou born.*

Capricornus is the goat sign. The temperamental here may either yield up a mental principle or go off into wildness—as the scapegoat. Or there may be division between the two—as with Jacob and Esau—with the temperamental more or less high in the emotional order. In the fourth question of the Lord we see that the division occurred and that the energy apparently lost came back in new forms. Just as Esau and his descendants kept coming out of the wilderness to meet the continuous Hebrew line.

The sign in which we now stand is Sagittarius, sign of the Prophet. What conformity shall we find here? The very question lifts Job out of his peculiar sphere. For he it is who is following the shaping influence with the forms of earth; tracing and following the emerging design. He is its interpreter. But he had lost sight of the limits of his ability to search influences and movements back to their sources and here is confronted with that limitation in its most undeniable form. He is to interpret earth because earth is the central fact of that very consciousness which gives man a cosmos. Yes, but there are return effects from that great order, the cause and the meaning and the influence of which no man on earth ever

may know. Verse 31 should read, the scholars say, *Dost thou bind the chain of the Pleiades or loose the bands of Orion? Dost thou lead forth the Mazzaroth in their season or dost thou guide the Bear with her train?* Only a partial and superficial explanation of this is possible. But the terms used are very significant. The Pleiades to the Greek were daughters of Atlas and Pleione. Atlas stood at the western horizon like a pillar between earth and sky. His name comes from *tlaō*—to bear. He bore on his shoulders the weight of the heavens. He was the enduring principle of any culture which was about to give place to a new era. The level of the new era would depend upon his powers of endurance; upon the persistence of the spiritual motives in the era that was passing. The name of the mother of the Pleiades comes easily from *pleios*—full—and *nē* (*nēeo*)—to spin, to bind. When the chain of events was complete, then the new sevenfold birth process would begin; the Pleiades would appear. They, as daughters, are emotions and the new phase will be predominantly of that nature. As Sagittarius, more frequently than not, stands for the principle of understanding which checks and controls the emotional sequence, this fifth question comes fittingly into his sign. But the power of Job is something less than the ideal power of understanding. So is his ability to alter the large outlines of even his own prophetic movement less than he had suspected. For Orion is close to *orios*—bounds, boundary—and clearly stands for the horizon. The Mazzaroth must rightly be interpreted as the signs of the Zodiac, for the name can be derived from *mēsi*, *mēn*—moon—and some such radical as *reo*, *rut*—indicating a course or stream. The moon's path is the original basis of the Zodiac. The influence of the sun in the several seasons would be intended. The Bear and her *train*—or *sons* in the Hebrew—are difficult to interpret. Perhaps the sense will most nearly be arrived at by taking the four questions in a sequence: Do you bind into that necessary embryonic chain the emotions which so matured will lead man into a new age? Do you loose the bands, or break through the boundary, of the horizon which has enclosed him? Do you lead forth—does man consciously march before—those accumulated forces which produce the Zodiacal ages? Do

you direct the great maternal urge and solicitude and the mental consequences—the sons—of this which is essentially the root principle of all births?

The questioning then goes on. Does Job know the laws which make the heavenly order and give the skies—as the former questions have pointed to you—dominion in the earth? (V. 34 is out of place.) Is it you who strike the great sparks which arise from the impact of the dual elements in life so that these declare to you their meaning, saying, “Here we are? Certainly there is wisdom in man’s inward parts, understanding in his mind; but did you put it there? And does this intuitive wisdom enable man to estimate the obscurities that hang over his vision—*number the clouds*—or to cause to lie down and give up their contents those amorphous bodies, when earth has become so arid that its very dryness draws their fluids to itself? What part, in short, does man play—center and source of emotion as he is—in the changing periods and cyclic transformations that govern his life? Has not impulse here far outstripped intelligence?”

The next paragraph, the sixth, unquestionably should begin with V. 1 of the next chapter, XXXIX. The last three verses of XXXVIII will then follow after V. 8. Again we are in a world external to man’s life and now the forces are those of elemental forms of expression. The first question could hardly be more suitable to Scorpio—sign of generation: *Knowest thou the time when the wild goats of the rock bring forth; or canst thou mark when the hinds do calve? Canst thou number the months that they fulfil? They bow themselves and cast forth their sorrows. But their young ones grown go forth and return not again.* Here is the elemental—in man, the primitive life. In it there is no advance, no evolution, nothing cumulative. Yet this is an essential side of life and one to be admired, for it is self moving, so far as man is concerned: *Who hath sent out the wild ass free; whose house I have made the wilderness and the salt land his dwelling place?* Behold and admire, for this rage for freedom answers to something in man himself that you, Job, as interpreter, must understand. Man, too, would do well to scorn the tumult of the cities and the shoutings of his drivers and seek the mountains

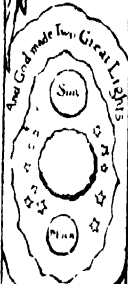
of new viewpoints as his pasture and, for vital living, search after every green thing. But man, perhaps, has lost this love of freedom, of independence, of daring, to too great an extent. *Will he hunt the prey for the lioness, or satisfy the appetite of the young lions where they wait in covert only until their pride is full grown?* No, man will not make much effort to understand, satisfy, and direct this imperial quality in his nature which the lion exemplifies for him. Yet it is given of God. For who else provides for the lion (not raven) his food when his young ones cry and wander for lack of meat?

The wild ox of the next few verses is a puzzle to the translators; and no wonder, the name is a contradiction in terms. For an ox is an ox just because he has lost the spirit of wildness. The bull is gone and the obedient servant of man has taken his place. How then may an ox be wild? All through ancient literature the ox is the symbol of man rendered serviceable and obedient, through instruction, to some cause or to some leader, conceived as higher than himself. But in such a time as that upon which Job has fallen it must become apparent that the impetuous spirit in man is not so tameable as in other ages it has appeared to be. The subservience of man—even when the ideals of the leaders are high—is not something upon which to build a social order designed for continuous fruitfulness and for permanency. Something in even the most docile man forbids results that can be so foreseen: *His strength is great, wilt thou trust him or leave him to perform thy labor*—the labor which mind alone can perform? Will you confide in him that, left to his own guidance, he will bring you a harvest from the seed you have sown? Here, Job, is an example of an unquenchable something that must be understood as needing constant reinterpretation and direction by thy mind.

At this point, XXXIX, 12, we should pass to the figure of the horse, V. 19. The "mettle of the pasture," which had not been destroyed even in the ox, he illustrates in its most vivid and most intelligent expression. He quivers in response to any call upon his energies; he paws in the valley through impatience to use his strength; he is keen for battle and fearless to enter it; he does not retreat from danger; his spirit rises to fierceness and rage; he is instantly ready at the call: *As oft as*



Canst thou bind the sweet influences of Pleiades or loose the bands of Orion



When the morning Stars sang together. & all the Sons of God shouted for joy

W Blake Inscribed & Sc

the trumpet soundeth, he saith, Aha! He lives in the imagination of war—a superb instance of courage, and pride. Does it not go beyond man's apprehension of its cause? Is it thou, Job, who hast given the horse his might? Or is this might, which is so useful to man in battle and so great an adjunct to man's own spirit when he knows how to direct it in reality the urge to generate? For consider the ostrich; she rejoices in the wing as the horse rejoices in his form of speed; does she, any more than he, exert her energy only to reproduce in kind; are her pinions and her feathers *kindly*? No, she does follow the reproductive urge so far as to lay her eggs but she leaves them exposed on the earth, forgetting how easily they may be crushed by the foot of man or beast. Her rage exceeds the limits of functioning as a mother and she is hardened against her young ones as if they were not hers, because God has deprived her of wisdom and has not imparted to her understanding. Spurred by the same urge as the horse, unlike him she scorns guidance from intelligence directed to definite ends and lifts up herself on high only to give an example of futility. Neither instinct nor deference has governed her impulsive strength.

The hawk, V. 26, is the very antithesis of the ostrich, standing for sureness of instinct and fidelity to its promptings; also for keenness of vision and definiteness of aim—where the ostrich failed in all these. The hawk in oriental literature is a symbol for mental alertness. *Oh, the hawks on the gables that see the things*, said the old Egyptians. Her nest is on high; the rock is her stronghold and from thence she spies out the prey. Her eyes behold it afar off. Where the slain are, there is she, and her young ones go with her that they too may suck up blood. The hawk's pinions and feathers are *kindly*. There are myriad kinds of instinct and innumerable degrees of blending instinct with intelligence. Over those which exist outside the world of humanity man has no control. But he must have some understanding of them, for the same elements are in himself and, undirected and unidealised, they may follow the courses along which they propel the subhuman types. There is but one vital energy—that in the type—and creative impulse, whether on the physical or the spiritual plane, will determine what its courses and its activities will be.

Chapter 35

JOB XXXVIII-XLII (Cont.)

THE text from here on—within the limits of the Lord's address—is quite confused. Part of the first portion of Chapter XL, verses 2 and 8 to 14, evidently belongs at the end of this entire section. The paragraphs relating to Behemoth and Leviathan I would most emphatically retain. Nevertheless there is a certain break in the line of intention and it seems probable that the first verse of Chapter XL is in the right place. The reading then would be, *Moreover the Lord answered Job and said, Behold now Behemoth, which I made with thee.* There is no break here in the sequence of seven, but there is a break in the line of this analysis of life which Job must make if he is to be reborn, with a complete knowledge of the nature of the Prophet's social task. For with Behemoth and Leviathan we leave behind anything that man may apprehend or control through growth in wisdom; anything that stands apart from him as nature, or that is identified with him as in some way interlocked with his own evolution; anything of either an emotional or an intellectual nature, and pass into the world of indestructible, inexplicable, elemental phenomena. But as a connecting link with Job's problem the forms are considered with reference to their place and their appearance in man's social life. Behemoth is the rude, elemental, imperishable nature of man in the primitive estate. Leviathan is that ineradicable, inviolable consciousness of the power of mind—considered with reference to an unspiritualised consciousness, therefore manifesting as arrogance and pride. The first word may be derived from *bēma*—stride, pace—and *mōthon*—helot; the second from *lophia*—crest—a and *than*, that is, *the undying pride*, the indestructible crest of which man wears. We shall see how well the descriptive figures carry out these ideas.

The question might be asked whether, in enumerating the parts of the sequence, Behemoth and Leviathan should be taken separately or together. The reasons for the latter course are two. First, on the basis of the interpretations we have made, the two mammoths stand respectively for the essential components of the Dual: on the feeling side, primitive impulse; on the mental side, a definite constructive trend of mass psychology, uncontrollable by the individual, inexplicable and independent of leadership from the intellectual class. This leads us directly to the second reason for considering the divided passage as one: the concept is in the sign of Libra, of that balance in which the dual components are tried. Only correct interpretation of the figurative language can show us what the result of the balancing is intended to be. We shall recall however that Job's first request was for a weighing of his function and its attendant calamity with the *sand of the seas*. Does this not look very like a suggestion on Job's part that the effects of his age-long labors as Prophet had been wiped out and that life again was moving on the elemental plane? The thought comes at the moment and we shall be anxious to see whether Leviathan suggests something more progressive than is consistent with Behemoth.

In the figurative language of all literature I believe that it would be impossible to find a passage more vitally and more subtly descriptive than this which presents primitive mass man as the great fabulous beast, Behemoth. He *eats grass as an ox*. Is there any discrimination in his tastes? His *strength is in his loins*—rather than in heart or mind—and his force in the *muscles of his belly*. According to his physical endurance is he rated and does he rate himself. He *moveth his tail like a cedar*. The tree is the symbol of folk growth. The cedars of Lebanon stand for the masses swayed by the winds of mass emotion. The tail, probably in the lack of mane or sensitive nerves, is the only part of the anatomy sufficiently unbound to move responsively. The sinews of the thighs are knit together. The two currents—of feeling and of thought—should run parallel until they unite in some significant intention or form. In this undeveloped stage there is no consciousness of difference. The *bones are as tubes of brass*. Structurally the class is enduring

but there is no marrow or spiritual essence. The limbs are like *bars of iron*. This collective man is inflexible in his social proportions; alike, under all superimposed forms. How uncouth, how hopeless this mass creature seems. Yet, in reality, he is the *first* (not *chief*) of the ways of God. If the race is to be directed toward God-consciousness, toward obedience more or less intelligent, to that highest ideal; if evolution on a universal scale is to be attempted, this man shows what way to realisation must first be taken. So the ancient Seers perceived, as we know from the records of their experiment.

Moreover, He that made him can make His sword approach him; can make an impression upon him, in due time, by the impact of the mental powers. The sword is the weapon of the Priest in his rôle as educator, for, unlike the Prophet, who reads the spontaneous expressions of man, he rests his method upon an analytical psychology. In time this method yields results upon the masses. The cumulative effects of civilisation are figuratively suggested in the remaining verses, 20-24. *Mountains* should be read *rivers*. The cultural streams, all without any wish or intention on Behemoth's own part, bring forth to him some food that is different from the grass, for the higher life is not altogether an alien thing to him. Even in cultured man the beasts of the field have their representative instincts. There is, therefore, a point of contact. The first perception of this resemblance caused the ancient seers to send Adam and Eve out of Eden clothed in skins. However, he personally—primitive man—is supine under these cultural influences, or, preferably, the effects upon him of civilisation—for it is that for which the lotus stands. He is only a passive part of this order—concealed as to the true facts of his elemental nature by a certain valuable class responsiveness—the reed. He remains in the shadow of a contemporary civilisation, compassed about with its growths, a part unintegrated and almost ignored by those who are within the system; yet innately though unconsciously, so confident that if the river (social stream), which seemingly is sustaining him, breaks bounds and threatens destruction to life on its shores he has no tremor or fear. He is confident though Jordan swell even to his mouth. Everything else may lose out, may go down to ruin, but his

Can any understand the spreadings of the Clouds
the noise of his Tabernacle

15

Also by watering he weaveth the duck-cloud
He scattereth the bright cloud also it is turned about of his commandments



Of Behemoth he saith, He is the chief of the ways of God
Of Leviathan he saith, He is King over all the Children of Pride

Behold now Behemoth which I made with thee

W.B. & Co. London

type will endure. He has, he is, the fundamental strain of endurance in human life. Jordan is the boundary line of the Hebrew experiment up to the moment of the rise of the idea of nationality. The word means the end, or bounds, of the planning of the first leaders—*ior* and *denéa*. The cumulative effect of even this great inclusive spiritual planning will not wipe Behemoth out. Always his type will have representation in the world. Can any man circumvent this law? The Septuagint omits V. 24 and it seems well. The Jordan is a more appropriate ending.

Chapter 36

JOB XXXVIII-XLII (*Cont.*)

PERHAPS the fishhook of XLI, 1, more than any other supposed hint, has led to the identification of Leviathan with the crocodile of the Nile. The meaning is that this high spirit in man, this innate pride in himself as a type, is something too elemental, too aside from any results of culture, to be brought organically into the social order. It is as unsusceptible of such affiliation as are the primitive urges. The fish is the symbol of the organism in its simplest form. Leviathan is not in himself inorganic, but he belongs in a chaotic medium if his true nature is to be known. Attached to something already ordered he would disrupt it. *Can his tongue be pressed down with a cord*; bound by the traditions? *Can a rope be put in his nose*; will you try to make him a docile follower in some movement? Will you control his expression by fastening him to some interest—the *hook in the jaw*? Is he going to beg you to give him his slogans and opinions or conciliate you in any way? This would be to agree that he should be your servant forever. That this spirit which should be, and is, if held in respect, unconquerable by the force of any organised power and impervious to the lure of any rewards which would emasculate it, extinguished as a factor in man's evolutionary process. No man of wisdom could treat this mighty power—capable of sustaining its life in the midst of chaos—as he would play with less hardy things; experimenting with them in a different medium—as with a bird. Nor would he think that it may be held within the bounds of any simple conception of unity; any untried virginity—*bound for the maidens*. Can this power be safely used for self interest—*traffic among merchants*? On the other hand, are there any sophisticated means for making this power more trenchant than it is? *Canst thou fill his skin with*

Hell is naked before him & Destruction has no covering

16



Cast them out into the Air, they will be perished

For Angels shall come down to take them away

And they shall be cast into the Fire

It is the will of the Father that the Prince of this World shall be cast out

Thou hast fulfilled the Judgment of the Wicked

Subject to Us thy Name Jesus said unto them I saw Satan as lightning fall from Heaven
 Ye shall see in the foolish things of the World to confound the wise
 And God hath chosen the weak things of the World to confound the things that are mighty

W Blake inv & sculp

London, Printed & sold by J. Smith, in the Strand, near St. Dunstons Church, 1794

barbed irons or his head with fish spears? Make a trial of this and watch the result. Lay thine hand upon him; remember what you have stirred up (the words were written without reference to V. 10) and do so no more. None is so fierce, through any acquired energy, that he dare stir him up. Who or what then can stand before him? Supposing that his strength were fully raised? But what donor has first given this strength, that I—the Lord—should repay him? Whatsoever is under the whole heaven is mine, and if the power which goes with this pride could be shown to be other than a divine endowment, I, the Lord, so honor it that I should have to make recompence for it. But I am, in truth, the source of this power, the creator of this Leviathan, and I will conceal nothing regarding his beauty, his danger and his magnificence. His strength is mighty, his proportions comely—almost to the point of terror. Who can strip off his outer garment? His origins are terrifically dualistic—the double bridle. Who shall understand that mighty control before mind becomes a triumphant force? Who can know what forces of expression preceded this most powerful one—*opening the doors of the face?* They must have been of fearful nature. All these antecedent processes have been closely fitted one to another; have been severely logical, according to the laws of being. That is why mind in civilized man can be so confident, so keen, so enlightening. It is why language can consume all excrescences and let the fire of essential meaning flame forth. The effect of this terrific, impersonal, devastating attack of the logic of events, of man's inner, undiscovered intelligence upon the body of error which has grown up and obscured natural and true order under the arbitrary and mistaken order of a corrupt civilisation, is to conjure up before the imagination the image of a ruthless, invincible, superhuman lifeform before which no existent form can stand. Smoke that obscures outlines seems to issue from his nostrils; flame that kindles elemental fires to come forth from his mouth; the strength of his neck creates terror in the beholder. How could this supernormal strength ever be subdued to the purposes of man? For the logic of his existence is unassailable; it came about through laws to which instinct and intelligence respond and which make the emo-

tional responses of men inevitable, so that the heart of the fabulous being is as the nether millstone. Of him, when perceived, the mighty ones are afraid; beside themselves with consternation (as our own generation) before the spectres of the ruthless working out and destructive effects of laws which it has ignored. It is unconscious mind, with its logic, dominating lawlessness and matter under apparently refined forms. Yet this seemingly impersonal monster is the very product of men's own lives and minds. The spectre could not have been among the tribes of North America—before the discovery of the continent—what it is in the civilised, integrated world of to-day. What avails against this great spectrous exponent of law? The spear, the dart, the pointed shaft? *He counteth them as straw*; brass is to him as rotten wood, and the arrow cannot make him flee. What form of attack is to be chosen against this invulnerable and elusive power that is shattering man's hard won order? *Slingstones* and *clubs*—or their moral equivalents—he *counts as stubble*; the rushing against him of the *javelin* is matter for ridicule. The elemental part of him performs a drastic operation upon non-essentials in man's life—the *potsherd*s; on the other hand, it threshes some values out of what had seemed *mire*. The food of new vegetation is there. Under his influence men reach down into the depths of themselves and new energies boil up. The sea, which had seemed only chaos, appears something that may heal the wounds of the broken social body, for the strength of new organisms is in it. So a new path seems to shine before men's eyes after the meaning of Leviathan really has been comprehended. What is past—even the deepest experiences—seem age worn, hoary. Nothing ever has been nor is in the present on earth that is his like. For, essentially, after the smoke which has issued from his nostrils has blown away, he is the new vision of man's clarified intellect, made without fear. He is mind, unconscious but victorious over the obscuring and terrifying temperamental, beholding everything; and only that is high. *He is king over all the sons of pride*; the organising principle over all the intellectual concepts which have sprung from man's pride in himself as the central and dominating type of earth. But he is the Race-mind; not a power trace-

able to the individual. In the balances of Libra he outweighs the powers of the elemental and Job may be comforted by this judgment. Libra is everywhere in symbolic literature the sign of judgment and Job has been granted the request he so urged upon his Creator.

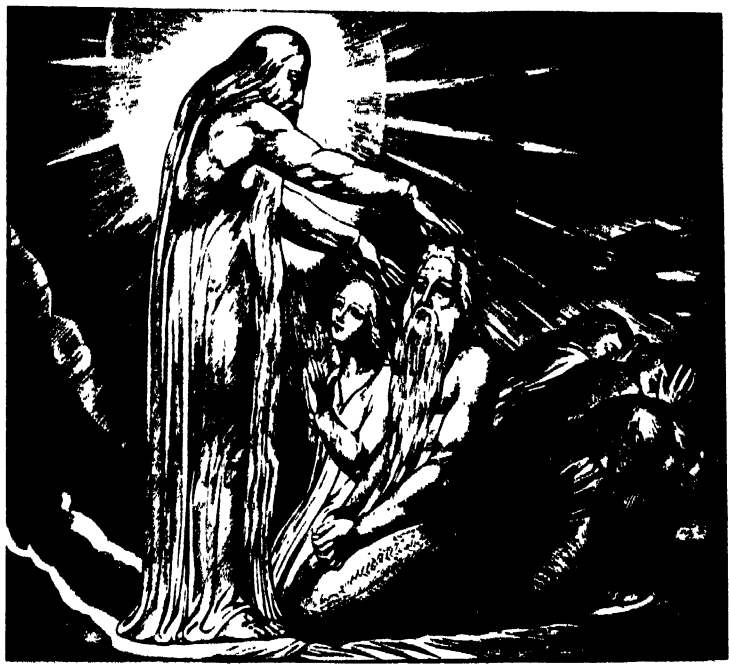
Chapter 37

JOB XXXVIII-XLII (*Cont.*)

NOW how does Job feel about this matter of a man coming to judgment on equal terms with God? Now that Yahweh has disclosed the inner meaning of man's life, both in nature and in the world of his own idealisations, does Job not see that Omniscience and Omnipotence, though receivable through impressions and through reason, lie beyond his powers of demonstration and of understanding? *Shall he that cavilleth contend with the Almighty?* He that argueth with God will be able to answer nothing but his own argument (XL, 2, 8-14). Wilt thou disannul even My judgment? (less than God's). Wilt thou condemn Me that thou mayst be justified? Or—could it be—that thou hast an arm like God's—you, even a precursor of Yahweh—and can thunder with a voice like His? But put this to the test, if you have so imagined, calling upon God to come to judgment with you. Deck thyself with excellency and dignity, and array thyself with honor and majesty. Pour forth the overflowings of thine anger; look upon everyone that is proud and above you, estimating all things as subordinate to your ideal. Look on everyone that is proud and tread down the wicked where they stand. Hide them in the dust together; bind their faces in the hidden place (cover up all aspects of life except that which you have represented) and when you have succeeded in regimenting life in this way—even under your own glorious and humane ideal—then will I also confess of thee that thine own right hand can save thee.

Then Job answered the Lord and said (XL, 3-5), *Behold, I am of small account; what shall I answer Thee? I lay mine hand upon my mouth. Once have I spoken and I did (will) not answer. Yea, twice; but I will proceed no further. I*

He bringeth down to the Grave & bringeth up 17
 we know that when he shall appear we shall be like him for we shall see him as he is
 when I beheld the Son of Man which thou hast ordained then I saw where he sat upon the right hand of him who said unto him that thou wast seated at his right hand



I have heard thee with the hearing of the Ear but now my Eye seeth thee

He that hath seen me hath seen my Father also
 I & my Father are One

At that day ye shall know that I am in my Father & you in me & I in you
 If ye loved me ye would rejoice because I said I go in to the Father

W310he inv & sculp

He that hath seen me hath seen my Father also
 I & my Father are One
 At that day ye shall know that I am in my Father & you in me & I in you
 If ye loved me ye would rejoice because I said I go in to the Father

He that hath seen me hath seen my Father also
 I & my Father are One
 At that day ye shall know that I am in my Father & you in me & I in you
 If ye loved me ye would rejoice because I said I go in to the Father

know that Thou canst do all things and that no purpose of Thine can be restrained. Therefore—it is now clear that—I have uttered that which I understood not; things too wonderful for me, which I knew not. I had heard of Thee by the hearing of the ear but now mine eye seeth Thee. Wherefore I abhor myself and repent in dust and ashes.

The prose conclusion of this great epic poem is thought by most translators to be inherently at variance with the poetic parts. The truth is exactly the opposite of this opinion, for the rehabilitation of Job and the reestablishment of the relation between him and his Friends are a climax on the plane of reality strictly in accord with the climax in the ideal world. There are also the historical connotations which give point and intensity to the whole drama. The Hebrew movement is passing into the Judaic phase; Prophetism is looking out toward a wider field; the religious life of the age is turning to more intellectual expression. Without notice of these imminent changes the story of Job would have been incomplete.

So it was that after the Lord had spoken these words unto Job, after there had been a complete appraisal of this inner strain of faith and life which is not so much a distinct movement as the energising principle of every order of a fundamental nature, He turns to Eliphaz, the Priest, as the most important of instituted means for leading mankind to truth and, including the other two leaders in His condemnation, asserts that they have not been right in their philosophy of life as he who stands for service of the immanent God has been right. They may be reinstated in their true relation to the Prophet and his task only by experiencing a new creative flame and dedicating this to the cause common to them all in the spirit of service. The flame will be generated by the acceptance of a new vision and a new form of expression—the *seven rams* (Aries) and *seven bullocks* (Taurus). Reconciliation shall come through the Prophet's effort. Only this will be efficient to save the Priesthood, the national idea and the philosophy which has reigned during the Hebraic period from the results of the fallacious course they have pursued. The Servant principle is emphasised by four repetitions. Also, the contrast between this and the departure from effort to

understand man as a type—the right—again is emphasised. So the Prophet and all he stood for—an immanent divinity in all vital forms; essential purity and potential unity in the duality of earth man; the identity of the aspirational and the creative impulses; power to learn the divine will—were reaffirmed as the basic and the highest activity of human life. Yet there is an interdependence among the agencies of evolution which makes institutional and disciplinary effort a necessary adjunct to the interpretive and stimulative work of the Prophet, for Job's captivity was turned only when he prayed for his Friends. That is, the Prophet himself had been captured by that national idea which overtook the original concept of a theocracy and the Prophet was released from this error only when an essentially true relation with his co-workers had been restored. Then, with this clearer consciousness came double power; the Lord gave Job twice as much as he had before. There is augmentation also of the natural relationships; a greater significance is discovered in them when the Dual has been reaffirmed as an integral principle of life. For, with the new understanding, the natural ties become spiritualised and there is communion inspired by consciousness of the new sentiment which, in the coming era, is to motivate the idealist and limit, while it intensifies, his devotion to the cause of humanity. For this thing newly come into the world is the feeling of Pity. Man is envisaged as the Sufferer, as one actually consigned to evil when he was found representative of a divine principle. The Lord it was, Yahweh, who brought him into the struggle that so often ends in defeat. So the brethren and the sisters and the acquaintances bemoaned Job and comforted him with something from their own store of acquired treasure. Every man gave him a piece of money and every one a ring of gold. William Blake represents the donors as men and women of a more refined civilisation than that of the Hebrew, and the hint may be taken as an admission on the part of the creator of Job that the Jews gained in intellectual strength and in refinement of manners by their contact with other peoples. The result of this was that the latter end of Job was better directed—had a clearer aim—than at the beginning, when the Hebrew form of prophecy was conceived

under the inspiration of the Priest (Shem and Uz). The power of every endowment, every inheritance, every habit, every instinct to serve is doubled because where, originally, these were emotionally directed, now through complete understanding they are intellectually inspired too.

Again there are seven sons and three daughters—mental concepts crowning the emotional phases where creative impulse has worked and an elemental life become affiliated to the intellectual. But in this new line the elemental is on the plane from which there may be direct passage to the plane of higher perceptions and greater intellectual power. For the names of the daughters are Jemina, Keziah, and Keren-happuch; *gē* and *memiēna*—*Earth initiated into the mysteries*; *kissō-ivy* and *ia*—the joy creative: the Dionysian impulse spiritualised (the great desire of the early Greeks); *kero* and *èrios*—the gentle horn; that is, penetrating into the future by methods more mild than those of the earlier Hebrew prophets. The translators generally attach the horn to something which they call *eye paint*, as though it were a box. (Dr. Peake) But the figure is not greatly removed from the meaning we have given. *In all the land were no women found so fair as the daughters of Job*. Nowhere else were the manifestations of a nation's emotional life of such beauty. They were on a parity with the intellectual life: *Job gave his daughters inheritance among their brethren*. The renewal and transformation of the Prophetic movement were complete, for after the trial and the rehabilitation in the actual life of the people it went on through the four initiatory stages to a new realisation in the Prophet's own sign, Sagittarius. Job lived an hundred and forty years and saw his sons and their (his) sons' sons—four generations: Pisces, Aquarius, Capricornus, and Sagittarius. Then he died, being old and full of days. The period of the Prophet and his activities closed. The next interpreter of the divine in man is the Messiah. He is the climax of the suffering motive; a still closer identification of the redeemed and enlightened soul with the inarticulate soul of the un-shepherded masses of men. The emergence of the suffering-and-pity motive must be identified with the beginnings of Buddhism and we may judge that in the Babylonian melting

pot the spiritual Jews, in their own suffering, were susceptible chiefly to the influence of this new, or newly contacted, humanitarian ideal. It is, however, one of a nature that calls for a second coming in clouds of glory. For we need not believe that, in the original divine intention, man was made to mourn.

“For this is joy, that the will to nature is delivered and freed from the dark anguish; for else there would be no knowledge of what joy is, if there were not a painful source.”

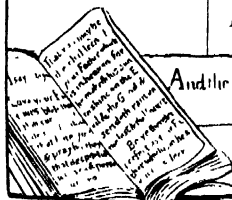
Also the Lord accepted Job

18



And my Servant Job shall pray for you

And the Lord turned the captivity of Job when he prayed for his friends



W. Blake inv. & sculp.

Part II

DESCRIPTION OF THE DESIGNS

PREFACE

THESE expositions of Blake's designs for the Book of Job were made in connection with an earlier study of the Biblical drama than the one here presented to the reader.

Although this second interpretation rests upon deeper and more thorough research than the earlier one, all the main issues proved to be identical with those of the more limited inquiry. The latter are clearly suggested in the descriptions of the designs, for in almost every instance Blake's interpretations—if the designs are read truly—corroborate those arrived at through independent analysis of the Biblical story.

This proof of the control over results possessed by the psychology of the interpretive method employed, has been of so great interest to the writer that the evidence of it in an unchanged version of the designs has been left for the interest of the reader also. When it is considered that three years elapsed between the completion of the study of the designs and return to them, after the more intensive study of Scriptural records had been made—an interval in which much detail inevitably was forgotten—it will be realised how significant is the fact of the entire adaptability of this study of the designs to the subsequent study of their subject matter. There is really only one point upon which the new text is definitely clearer than the interpretations of the illustrations. This is the probing of the meaning of Behemoth and Leviathan. But I have left the original inadequate demonstration of their meaning to show how close a true psychological method may come to right meanings even when etymological clues are obscure.

It was a surprise in returning to the designs to find that the picturage of the margin (appropriate to the helot—the peasant; and the crest of Leviathan—a component part of the

monster's name, as the later study had shown) strictly conforms to the interpretations given.¹ The canny instinct of Blake in these occult psychic matters is one of the most amazing phenomena of modern literature.

¹ The earlier prints are without margins.

The Lord maketh Poor & maketh Rich

He bringeth Low & Lifteth Up

who provideth for the
Raven, his Food
When his young ones cry unto God.



Every one also gave him a piece of Money



Who remembered us in our low estate
For his Mercy endureth for ever

W Blake inv. & sculp

London Published as the Act directs March 17, 23 by W. Horn Blake A. S. Johnston & Co. Second

Chapter I

TITLE PAGE

OF THE title page of Blake's *Job* Mr. Wicksteed, in his *Blake's Vision of the Book of Job*, says:

THE Hebrew words at the head of this page—סֵפֶד אִיּוֹב—(Book of Job) are possibly significant of the fact that these illustrations do not represent the literal story so much as the spiritual meaning of the Book of Job.

This seems to be probable but, in addition, one would judge that the use of the Hebrew letters proves that Blake considered the Book of Job to be a Hebrew document illustrating an essentially Hebrew movement.

The decorations of the title page, besides the beautiful lettering, are seven angelic forms. A creative, a regenerative, or a generative process is indicated. Which of the three will be shown by the direction of the main movement and by marks on the figures bearing characteristic psychological meanings. Motion is from East to West through the South—or, if continued, West to East through the North. Therefore the processes to be described are conscious and reasoned ones, not being physical, which is likewise West to East. This motion begins in Aries and ends in Libra. An old order has come to the Day—period, era—of Judgment—supreme function of the conscious mind—because those powers of the subconscious realm of personality which have attained active and recognisable expression under the stimulus and the direction of a governing concept are discernible and interpretable at the end of a cycle. Libra is the Sign of Judgment.

All wings are in a parallel direction and each pair converges to a point. Duality is foreshadowed as coming to concentration in Unity—in a single eye: a unified aspect. Mr. Damon is right in finding in these forms the *Seven Eyes of God*.

Another distinguishing mark is the perpendicular direction taken by the wings at the source and at the culmination of the movement of the drama, for an oblique direction denotes something less than the right angle—quadrant of the four dimensional man. At both the inspirational moment and the moment of perfect discernment an eternal principle is the motivating force. During the periods in which evolution in the phenomenal world must be effected—starting with actuality, of whatever sort that may be—an alloy of brass is fused with the essential gold of complete concentration. But *between two movements bliss becomes ripe.*

Still another significant detail is locks of hair drawn to a point. This would seem to indicate mind, or the psychic powers, become analytical. And Blake, I find, suggests by this shape the function of the priest. This word I had already derived from *prio, to saw asunder, cut in twain*, for the psychological warrant is the fact that the prophetic function was divided with that of the priest and it was to the latter that an educative plan, built upon analysis, was left, while the prophet continued to perform his function spontaneously and intuitively.

These pointed locks are most conspicuous in the second and sixth figures—Taurus and Virgo—the signs in which respectively a new order takes shape and a stream of tendency is defined.

In the first four figures it is notable that the arms are not shown. In the third figure—Gemini—there is a suggestion that they are bound. The ruling concept has not found expression in art. In Cancer—the basic angel of the semi-circle—refinement of the magnetic current (softness, relief from nervous tension) is shown by the curled lock of hair. After this the right arm appears—the mental powers begin to express themselves in written records. Libra has a scroll across the region of the subconscious and holds a pen plume in her right hand. In Virgo, the left hand holds a spiral tool. The emotional life will now *spire* out into all those forms which derive from the spiral. This lifts movement from the hidden, instinctive realm to manifestation in visible forms. The tendency of subterranean impulse has been declared. The

hand is the instrument chiefly of the subterranean nature but cannot be efficient until the mind has had some development. In the last figure, on the left, the emotional and the intellectual energies find a complete balance, but the level attained is a little short of that realized, or desired, at conception. The whole history of Prophetism—theme *par excellence* of the Hebrew Scriptures—is the devolution of a spontaneous living art movement through the phases of priesthood and kingship. It is the interaction of the Prophet and the agents of the Prophet with which the *Book of Job* is chiefly concerned. The whole question is one of generating, by reasoned plans, new art forms in which the aspirational life of the race may declare itself, heal the rift of Dualism, and prove to the nations the essential Brotherhood of the human race. Because it is reasoned *generation* which forms the background of the *Book of Job* the Zodiacal order in this introductory design is the diurnal one—the motion of the hour-measuring clock. The creative and the regenerative processes, requiring, as they do, the eternal structural principles of design, are in the precessional order.

Chapter II

DESIGN 1

THE angelic septenary of the title-page moved in the diurnal order of generation. In Illustration I we find Job and his family sitting under "the eternal oak"—symbol of that principle of physical generation which binds the ages into a great continuance and of that dualism in the earth-life which is the inherent motive of the birth struggle. Many Greek roots having the sound of the English word relate to *child-bearing, habitation, establishment*, etc. *Ochos* is a chariot—symbol of duality in its most magnificent expressions (as the phenomena of a daring civilization) because it was drawn by high spirited yoked steeds. The naturalistic reason for taking the oak as an emblem of the dual life probably was the fact that, among all the trees, it most attracts the lightning and is cleft by the electric stroke. The oak also—in Greece as well as in Israel—is closely associated with oracular sayings.

But while the oak is the general symbol of family generation, the reference in this illustration of Blake to the patriarchal system is clear. This has been pointed out by Mr. Wicksteed in his very sensitive and suggestive study of Blake's Job and our own study of the Hebrew book has indicated how Blake arrived at the idea of finding in the personality of Job the representative of a *décadent* social form.

The patriarchal form of social life unquestionably was looked upon by the Hebrew writers as something more than a fixed order which evolved from and superseded an original nomadic condition. Like the Prophet himself it was an *appointed* instrument for the prosecution of that new task of lifting the people to a spiritual plane, undertaken by the spiritual class after the elemental had manifested its subver-

How precious are thy thoughts
unto me O God
how great is the sum of them



There were not found Women fair as the Daughters of Job
in all the Land & their Father gave them Inheritance
among their Brethren

If I ascend up into Heaven thou art there
If I make my bed in Hell behold Thou
art there

sive power. This elemental, it seemed, is also a continuum, but the only form it achieves with which the spirit may contact is the family relationship. This endures and evolves and in it alone, among the forms which emerge from nature, aspiration becomes conscious. The *Father*, therefore, is the appropriate and efficient archetype—or fundamental expression of an indwelling, plastic and divine principle to which all creative activity is due. The spiritual men received this revelation and accepted the patriarchate as the norm of human relationships—no matter what political forms might be superimposed upon it—and also as a figure under which could be represented the essential and vital nearness of God to man. As Blake exclaims; “Thou art not a God afar off, but a Brother and a Friend.”

It was this inspired, though conscious, adoption of the patriarchal order for the ends of universality and super-humanity that may be considered to have been in Job's mind when he complains that God had taken him as *clay*, molding him with the hand of an artist into a definite and useful form, and now seems to be looking upon him as mere dust. If we look closely at the first two illustrations of Blake—those which are intended to express the psychological content and intent of the patriarchal order—we shall detect a clear suggestion of pottery in the contours of the picture in Illustration II and in the lines of the figures in both drawings. This is true of no other of the designs except the last two. The inscription at the head of Illustration I also shows how conscious Blake was of the archetypal significance of the order upon which the office of the Prophet rested: *Our Father which art in Heaven, hallowed be Thy name.*

This illustration gives us exactly the condition of the patriarchal order and the prophetic mission at the moment the drama opens. The second represents these at the peak of their achievement, showing at the same time how decline sets in as the result of the static quality which the whole movement had acquired. In both designs indeed there is a blending of the old and the new, of the passing and the coming era. For in that evening of the day of patriarchal motivation, while still to outward seeming it was *the greatest of all the Sons of*

the East, a Gothic church—symbol of that new expression of spiritual life in which a man says, *He that doeth the will of my Father which is in heaven, the same is my brother and sister and my mother*—faces the setting sun. The insight of Mr. Damon has detected the secret of *décadence*: “The musical instruments hang silent upon the great overshadowing oak under which sit Job and his wife, while in their hands remain only the books of records and decrees.” Life has ceased to be an art, illustrating a harmony achieved within. It has become too much a matter of conformity. The central female figure stands in Aquarius, marking the essence of the organism. Observe how meagre and misshapen it is and note the pronounced separateness of the two strands of hair, showing duality not overcome. There had been progressive generation of fine forms—*thus did Job continually*—but all under one ruling concept. The idea itself has not given birth to new and more comprehensive ideas. An emotional movement is brooding which will in time bring a new concept, but all the faces at this moment are averted from its symbol, the Gothic church.

A moment's attention now must be given to the family group, the background of the picture and the foreground. Following out the suggestion already made that the psychology of Blake's designs in this book rests upon the Zodiacal order, we find the circle around Job moving from west to east—*against the current of creation*—and the first male figure, at the right of the mother, standing in Gemini—sign of Levi, the priest. The last figure then stands in Sagittarius, locus of the prophet. In this patriarchal movement the prophet and the priest have been in close collaboration, as we know from Hebrew history, and this Blake indicates by making the two end figures resemble each other. But the rise of that priesthood and the form of culture assigned to it was in Egypt, and this the design indicates by placing the ram and the bull—Aries and Taurus—at the corners of the tent-like outline which holds the whole design. Among the figures—men and women—four hold the hands in the attitude of prayer. These are Job's wife, the emotional element in the organism, the daughter who stands in Pisces, and the sons

who represent Cancer and Sagittarius. That is, the will, the sentiment of humanity, and the prophetic efforts all consciously depend upon the religious ideal which the priest enforces. The prophet, in addition, holds an instrument resembling a rather crude lyre. He is still the interpreter, to some extent, of that art impulse in the people which the priest turns into ritual.

In the background of the picture, behind what is now existent, in addition to the portents of the sky and the Gothic church which faces them, are tents—temporal and tentative habitations of Job in his eternal quest—and flocks—many values infolded as the spiritual movement ran its course.

In the foreground lie the seven values which are apparent because consciously sought, and among these sheep, lying directly in line with the deformed figure of *Essence*, is a dog, so like a sheep that except for Mr. Wicksteed the difference probably would not have been detected. But here is the weak point in the whole system. Instinct has not been refined and spiritualized until it may be called intuition. The priest has grown to look upon man, not as the fount of spiritual energy, but as an elemental being whose energy must be restrained. Job is perfect and upright in his intention, one who fears God and eschews evil: the doctrine that there is an inimical agent in the universe. He has applied his faith—his concept—most fully to the affairs of man—through his seven sons and three daughters. Yet he is not quite at ease. He *fears a fear* and trouble comes.

Chapter III

DESIGN 2

ILLUSTRATION 2 is so devoted to portraying Job's own conception of that successful moment when the duality which it was his mission to overcome was all but fused into a unity that the advent of Satan upon the happy scene is noted only in small script at the base of the picture. The other inscriptions record Job's belief that he had touched the principle of eternity: *I beheld the Ancient of Days*—the eternal existence which gives meaning to time: *The Angel of the Divine Presence*—Jehovah, the essential unity in a pure duality. *We shall awake up in Thy likeness*—there will be perfect illumination in the event, if one faithfully pursues the appointed way. The entitling inscription is, *When the Almighty was yet with me, when my children were about me.* That is, when life seemed *orbic* as Whitman demands.

Jehovah is enhaloed. The Sons of God—of the past unitary experience—antedating Albion—bow to him and cast their fully written books at his feet. Job and his wife are almost clear of the tree of generation. Job identifies his book with that of Jehovah, and two angels at the right hand of his wife hold the scrolls which will register Job's experiences as a sensitive plate registers forms. The heavenly throne is *hedged in* by pillars of cloud. Behind Job on his left—his temperamental nature—are his children. Behind his wife, seated at Job's right—so close is the emotional to the intellectual life—are resources of subconscious power—the flocks. What is there in this state upon which Job looks back with so much satisfaction which marks an opening for the forces of degeneracy? Satan, of course, is the central figure of opposition, but he could not have taken this conspicuous place unless some insidious influences within this apparently perfect

system had worked an opening for him. We note four of them. 1. Pointed locks appear in the hair not only of Jehovah but of some of the angels. These, I feel sure, indicate perversion of the priestly office to the assumption of tyrannous power. We shall see more of this later. 2. Job's intelligence is not an exponent of his emotional life. He has lifted his concepts to a metaphysical plane. This is shown by the visibility of Job's left foot and of Jehovah's right foot. 3. The youngest son of Job, at his left, holds a book instead of a scroll. 4. The union of the eldest son and his wife rests upon instinct: the dog lies under the platform upon which they sit. There has been some result of this union—the wife's arm is around a child, and the touching of the left foot of the son and the right foot of his wife shows a parallelism of thought and feeling in the purpose for which the child stands. Nevertheless, it is the life of instinct which confers energy upon man's effort, rather than spiritual need. Thus we see certain vulnerable places in this hedged-in order which lay it open to the attack of the Adversary.

He is the center of the design, directly above the head of Job. The one continuous line of his body is from the tip of the left hand to the end of his left foot. The Adversary has an unequivocal urge behind all his actions. He is in a swirl of energy which works in the non-creative direction and terminates in cruel forms that turn back upon their source. His arms are lifted in the exact compass of Jehovah's figure as though to measure the extent of His power. His head is turned so that he looks away from all that surrounds him. Behind him are anaemic duplicates of Job and his wife. They are his conceptions of Job's estate, in contradistinction to the faith of Jehovah in Job, notwithstanding the fact that Jehovah himself needs a reaffirmation. Flanking Satan are figures with scrolls that we judge to be the agents entrusted with the destinies of men under Satan's temporary rule.

Chapter IV

DESIGNS 3, 4

THE third and fourth illustrations must be taken together as descriptive of the annihilation of that whole generated order, the motives of which had been to provide vehicles for truths discerned by the Prophet. The order in which Blake has chosen to use the text shows us clearly how he interpreted this narrative of destruction. The order of the Bible is as follows: 1. Destruction of the oxen and the asses by the Sabaeans, and the servants slain by the sword. 2. Consuming of the flocks by the fire from heaven. 3. Attack by the three bands of Chaldeans upon the camels, and slaying of the servants by the sword. 4. Falling of the house of the eldest son when its four corners were struck by a wind from the wilderness, and death of the young men.

In the first design Blake notes the falling from heaven of the fire of God and the blowing in of the wind from the wilderness. In the second he selects the destruction of the oxen and then of the flocks, the first of which was attended by the slaying of the attending servants, the second not. As we analyze each picture the principles of selection will become apparent. Fire and wind are the destroying agents in Illustration 4. Of the first the flocks are the victims, of the second all of Job's sons. The flocks, we have seen, stand for powers in man which have been infolded into his nature, especially the subconscious realm, by the influence which all educative processes have exerted. These however do not constitute intellectual life and consciousness, therefore can not secure against an outburst of the elemental passions. The hungry flowers which rise from the ground to meet the sharp-toothed lightning, which darts from a jagged orb above, show us why the sinister figure that surmounts the turmoil is ex-

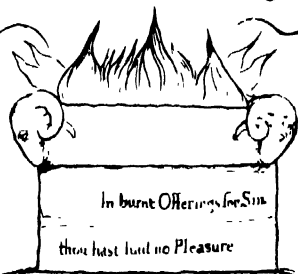
Great & Marvellous are thy Works
Lord I hail Almightie

Just & True are thy Ways
O thou King of Saints



So the Lord blessed the latter end of Job
more than the beginning

After this Job lived
an hundred & forty years
& saw his Sons & his
Sons Sons



even four Generations
So Job died
being old
& full of days



W/Blaker inv & sculp

pressive, in the bloated and misshapen body and the batlike wings, of *thwarted desire*; also in the sardonic smile of resentment and revenge that have been breeding in the spirit under the oppression of a too rigid ideal—the *heaved up* concept, or *heaven*. The freedom-loving attributes of man have hurried from restraint—toward the wilderness—and the onset of such undefined energies has destroyed the proportions of the time-honored scheme. The four corners of the house fall.¹

In this fall they overwhelm the *young men*. We know the symbol. The young man is the new intellectual life forming in a given order. He is something to be conserved as most precious. Lamech had to be compensated for seventy times seven when a young man was slain in his *bruising*; i.e. when in the crushing out of his spontaneous emotional life an emerging intellectual consciousness also was destroyed. Thus the limitations to which Prophetism had submitted finally resulted in invalidating the reassured life which had developed within their confines. It was time for a transvaluation of values.

The malevolent bat-winged figure rests his weight upon one of the pillars of the house and all four fall under it. But these are finding replacement by a cloud formation which may in time become a pillar of leading across another wilderness than that of the early Hebrews. Before this cloud, spanning with the lower limbs three out of the four stages of destruction, stands the eldest son. The continuous line in his body is from the toes of the right foot to the elbow of the left arm. The fore arm bends to hold a fearfully misshapen child, who clutches the father's hair. The body is worm-like, the head morbidly elongated, the hair runs into pointed locks. These give us our clue. Born of the eldest son and the wife who lies dead at his feet, with feet on a tambourine and hand on a zither—silent instruments both—he is disfigured because he stands at the end of a long rationalistic process. However, he rests upon the shoulder of a father who has undertaken the burden of guiding men toward spiritual goals, and three of

¹ In the text I have interpreted the marginal reading—*from aside*; comparative study having shown that it was alien influences rather than inward states—or really the two together—which must have been intended by the author. Blake is interpreting the *wilderness*.

the sons on one side, with their wives on the other side, stretch desperate and imploring hands toward him as toward their only hope for survival. These six figures are exactly within the compass of the cloud, except that the hand of one of the brothers clings to the foot of one of the two sons who have fallen headlong into the elemental abyss. The hair of two of the living women has the priestly insignia and still more the hair of the woman who lies dead. The remaining son in the center of the right hand group is the only one whose hands are turned to show the palms. These are open, not toward the eldest brother but as though to the heavens. This son may symbolize the element of wisdom in the order. At the extreme left of the picture, what would seem to be the three sisters, lie reposing almost calmly in the flames. It is not reported that they died with the brothers. They are anxious, but not desperate like the wives. What was primary to the doomed order will pass over to a new manifestation.

In the second design of the pair which deals with the devastations of the Adversary, he himself is seen in the margin above the picture, a warrior figure with a sword in the left hand, a shield in the right and wearing, almost as though they sprang from the breasts, two ribbed and spiked wings which stand up vertically and parallel to each other. This is he who goes to and fro in the Earth and walks up and down in it. It is he who slays the young men who attend the oxen when the Sabaeans come down upon them. The sword is the weapon of Dualism. The intellectual life which would have resulted from an earth prepared for a higher stage by the preparatory work done with a people docile to spiritual leadership has been extinguished by the new philosophy of evil. In the margin below the picture the *burning* of the flocks and the young men again is noted. A false philosophy and an outburst of repressed rage that results from the clash of opposites are the agencies of destruction that are stressed.

As the state of Job is conditional upon the news brought by the Messengers, it is the speeding figures to which we now must turn—those only powers which escaped alone (all-one) out of the cataclysmic ruin. What do they tell of that inner meaning of the words of their reports which Job caught?

The position of the limbs has prime significance. Those of the messenger in the foreground show the line of continuity running across the body through the right leg and the left arm. The continuing principle will be a mental one, though the left foot on the ground is assurance that its impulse will start from the actualities. The hair of this messenger shows that the deformed child of the last design is still an earnest of idealism carried into the future, however this may have fallen into perverted expression in the past. The left palm turned toward heaven proves that the search for wisdom will be continued.

In the body of the second messenger is no continuous line and the legs bend into the form of that Hebrew letter which is the main constituent of the word *Jehovah*; the arms too are suggestive of the same. *Jehovah* is the symbol of the Father-God principle which dwells within the energies of the universe to shape them into intelligible and self-revealing forms. This too will *pass over* and become a vital force to shape a new world. The messenger is in front of a Gothic church—to Blake the purest expression of the Christian spirit manifested in the general life. The advance motions of the two messengers also must be considered. The first is from west to east—generative as befits the institution. The second is in the new creative current which passes out from the limb above the head of Job into the columnar cloud high above the Gothic church. Both regeneration and creation this movement possesses. Christianity in its inception stood for both.

What now is the attitude of the recipient of these messages? One of humility. Both heart and mind are compliant. Hands and eyes are directed upward in calm and trusting expectancy. Only the temperamental department of life is disturbed and clasps its hands in despair over an anxious countenance. Yet even in this the impulse will be akin to the new impulse which mind and spirit will govern—as the two left feet protruding from under the garments declare. Also, the pendulous breasts are ready to nourish with human kindness the needs of the new era coming to birth. Moreover, this new movement in human affairs not only lies within a current of regeneration but is flanked about by the essential attributes

of human nature, evolved into the ability to accept the guidance of mind and spirit—the two sheep—by a firmly compacted morality which will maintain the level reached as man has fought his way toward perfection and uprightness, and a newly emerging intellectual concept, which takes from the earth elements to be transmuted into spiritual vision—the ram at Job's left hand. A little nucleus of peace and of reconciliation to the great human experiment has been shut off from the turmoil and the undirected energies of a fallen world.

Chapter V

DESIGNS 5, 6

ILLUSTRATIONS 5 and 6 record the complete devastation of Job, all but his life having been given by the Lord into Satan's hand, as an inscription above the design announces. A condition recalled by Job at a later day is portrayed as a counterpart on Earth of the scene in Heaven when Satan, after receiving his grant, *went forth from the presence of the Lord*. Job is bestowing alms upon a blind beggar. *Pity* has invaded consciousness, causing man to look upon his fellow man as an object of commiseration. What will become—what has become—of that ecstasy of the ancients when they contemplated the *mystery of the soul creating the gods*? In Blake's prophetic poems when Enitharmon brings forth a poor starveling babe the Eternals gaze upon it in consternation, call it *Pity* and flee. Under such motivation, with grief at his heart (*and it grieved him at his heart*), how shall man gain or retain the sense of eternity, exaltation through awareness of his own powers, and joy in creation? The angels—that is, ethereal representatives of the twelve major departments of human personality—like the *Eternals*, look down upon the fateful scene in terror from the region of Jehovah's throne. Jehovah himself has become a grief-stricken figure, the head weakly falling onto the right shoulder, the left leg ineffectually almost flowing down to a level two steps below the level of the right foot, the right foreleg in that oblique position which denotes a specific angle upon an estate which is in reality four square, an orb behind each hand to show that both emotionally and rationalistically the *Pity* concept will complete a cycle—that it is a major impulse and concept in unison. In the lower margin, in small script is the text: *Who maketh his Angels spirits and his Ministers a Flaming Fire*. The aura, or

halo, around Jehovah has lost the power to give out radiations, through invasion of the surrounding darkness.

The angels who all but encircle the throne stand out from a background of mingled cloud and flame—drawn, one would judge, from the chaotic flames and clouds of Illustration 3 and fashioned into an Aquarian urn. Certainly the essence of the situation is expressed in the disconsolate Jehovah on his throne. Of this structure of inflated clouds Satan is the master and he turns upon Job—even as the latter is relieving the needs of the poor—that two-forked flame which has destroyed the unity of the world. Dualism is expressed also in the two anaemic angels who standing, one on the right the other on the left of Job, replace the beautiful, energized figures which, when the Almighty was yet with him (Illustration 2), stood together at his right hand. Job himself is downcast and his wife has shrunk in stature until her head meets only Job's upper arm, which she helplessly clasps. The emotional life is impoverished. Job's right foot extends out farther than his wife's left foot. Grief and pity can only be reasoned about. Creative activities depend upon joy. Also, judging and moralizing attend an impoverished spiritual state: a Druidic Structure stands in the background.

Then went Satan forth from the presence of the Lord and smote Job with sore boils from the sole of his foot to the crown of his head (Illustration 6). The redeeming principle is expressed above—*Naked came I out of my mother's womb & naked shall I return thither. The Lord gave & the Lord hath taken away. Blessed be the name of the Lord.*

Job is now prostrate while "his wife, like the symbolic seer, sinks into black deeps at his feet."¹ Satan stands upon his body, pouring out of the vials of clouds the venom of repressed powers. From the other extremity of the cloud, at Satan's right hand, barbs of envy are directed toward the earth. Satan's face is the picture of malevolence and his line of continuity passes across the shoulders through the outstretched arms. He foreshadows that Cross upon which the new movement toward enlightenment and reunion of man's

¹ *Blake's Vision of the Book of Job*: Joseph Wicksteed.

spirit with the spirit of God shall perish. The scene is one of utmost desolation; the sun's rays are quickly darkened; the sea into which the sun sinks is black; the ground is rugged and bare of vegetation; the habitations belonging to the order now behind Job are a ruin; Job's head has fallen back out of what light there is. Yet a primitive habitation of man stands almost in the center of the desolate scene, and in the background near the shore of the black sea remain three small structures which are intact and one which is only partly broken down. The foundations cannot be destroyed. "Consider the durability of the human race. It is from everlasting to everlasting."

The margin of the preceding design is wound with the "duplicity snake." The margin here shows symbols of the morbid subconscious—toads, grasshoppers, spiders, etc.—and in the center stands that broken pitcher from which Job took the potsherd wherewith to scrape off from his body the excrescences sent out by the passions within. A broken shepherd's crook lies at the left. The priest has become more the lawgiver than the guardian of his flock. The S of the crook has, of course, some significance but I have not its clue.

Chapter VI

DESIGNS 7, 8

THE next two illustrations, 7 and 8, describe respectively the effect of Job in his diminished estate upon the Friends and the effect of their attitude upon Job. Job is submissive—*What, shall we receive Good at the hands of God & shall we not also receive Evil*—but this impoverishment of his form smites upon the eyes of the Friends with the sense of his being *far off*, very alien to the Job they had known, and they weep over the change. Evidently Job stood for something vital in their own lives. They must have known that his exhaustion meant their own for they *rent every man his garment & sprinkled dust upon their heads toward Heaven*. Evidently the time had come to wear new social and religious fabrics and to shape the elementary facts of life under a new concept or ideal. The palms of all three are open as registers for a rewriting.

The cruciform shape which the pillars behind Job have taken shows that this adverse duality will be recognized as a condition of consciousness which must be accepted as basic to a new effort for the redemption of mankind. The Seer is rising to proclaim the new era and the Dual structures stand as ruins. In the margin are sleeping forms at each corner, but at the lower right a ewe and a ram lie at the feet of a shepherd who holds a staff, while at the lower left a dog looks up in devotion into the face of a shepherdess. Instinct is going to be more human in quality when those sleepers awake. It will be the priest who will lead the new movement, the attribute of shepherd having been regained.

Prophecy, however, is concerned not with man as an object of pity but with a divinity in man's soul whose office it is to unfold great powers. It is a tragic moment in the history

of the race when consciousness of this power has ebbed so low that the order which it established as an instrument of its power has sunk into an unclean degeneracy. During the life of the sons, progress had seemed evident. If this could but have gone on until a new form nourished within the old had arisen! But from such degeneracy there can be no issue. The end being this, there should have been no beginning. *Let the Day perish wherein I was Born*, cries Job; *Lo, let that night be solitary & let no joyful voice come therein*. Joy is the condition of spiritual creation, but the promise has proved a deception. It never should have been made. All are affected by this great disillusionment; the Friends and the wife bow in despair while Job lifts his imprecatory hands to heaven. *None spake a word unto Job for seven days and seven nights, for they saw that his grief was very great*. "In the beginning was the word." In this case the *word* was one of argument, of seeking causes by analysis and rationalization. Before the force could accumulate for this revaluation of the past the subconscious processes must be complete—the seven days and seven nights. It is all a temporal process, however, within duality, as the mushrooms in the lower margin and the spiked serpentine bow show. The double cloud-pillar back of Job is illuminated at the rear by a rising sun which is discernible through an arch. Does this mean that Dualism will purify itself of the idea of evil, as it was purified for Noah after the deluge, and take its place as an archetypal entity? It is a ray of hope, and Blake has left no scene destitute of an intimation of salvation. Mr. Wicksteed has well said that "the design represents the soul's descent into depths of corporeal despair." The heads of the wife and of the Friends are so bound that the hair in each case falls to the ground in a cascade. Lacking the essential energies it seeks touch with earth.

Chapter VII

DESIGN 9

THE next era also will be one of generation, or earthborn. It comes to birth in Illustration 9, the birth number, which alone among the first eleven designs stands by itself. The halo around the head of the Spirit which passed before the face of Eliphaz is but part of a dark cocoon-like oval which radiates energy into space. New forces are concentrating for diffusion. The figures of God and of Eliphaz in dream are held within a frame of linked clouds. That the forms enchained are to be under the direction of a newly ordained priesthood is evidenced by the episcopal mitre into which Eliphaz' locks rise as he gazes upon the Spirit before him and lifts his left hand to receive the impress of its words: *Shall mortal man be more just than God? Shall a man be more Pure than his Maker? Behold he putteth no trust in his Saints & his Angels he chargeth with folly.* The stately form which the Spirit assumes, though exceedingly noble, is full of restraint. It is "not the God of love nor the God of life and action for his brow is stern and his arms are bound around him. Before him no creature can be justified. 'Behold, he putteth no trust in his Saints,' as the text says, 'and his Angels he chargeth with folly.' A fierce light that is half darkness flashes from his feet and form and breaks through the cloud belt upon Job's wife."¹

In the group below, only Job and his wife look up at the heavenly vision; she with an expression of serene trust, he in an attitude of awe and receptiveness, his body as though broken, the right hand, with fingers spread, denoting a state of receptivity to the ethereal currents. Of the three Friends, Bildad and Zophar look away from the vision, Eliphaz looks

¹ Wickersteed.

straight before him. His left hand is lifted on high in a fine gesture of exposition. The side from the ground to the elbow is in the form of a bi-rooted trunk—clear proof that the symbol of earthly generation found in the last design was not misinterpreted. Bildad's side, equally dark, has the form of a single table of law. It will be legalism which will strive toward a unitary concept in this era—fear-born. Such was the condition Christ found at His coming. The margin shows trees split to their roots, a suggestion that the form into which the linked clouds have been drawn may be intended for an axe. The old generation has been completely cut down; the new starts in Eliphaz' tree-like side. Opposed to the rationalistic nature of the new dogmas, Job's left foot is extended beyond his robe. He will be renewed by revival of his Emotional intensity.

Chapter VIII

DESIGN 10

THE difference in direction of gaze between Job and the Friends is worked out to a fuller psychological statement in Illustration 10 which, however, pairs with 11, the last of the first group within the series of designs. Job is still looking upward while the other three have the level oblique look past him and averted from the region of vision, as in the preceding scenes. Job's expression however continues to be greatly troubled in spite of the upward gaze. This is a marvellous dramatization of a spiritual, psychological, and historic truth. The Divine Imagination, the Poetic genius, the fire of Prophecy—define the essential creative principle as we may—demands a vehicle and an instrument through which it may work upon the material of the world. At this juncture the only possible instrument was a priesthood reconsecrated to the service of the Hebrew nation and to the task of conserving the flame of Prophetism. Conceived in fear, its work will be limited by moralism and rationalism, and the spirit in man which longs for freedom and joy grieves at this. Nevertheless, the aim of the Priest is essentially a spiritual one and the prophetic intuition so discerns and accepts it. The Prophet's eyes, however, remain upon the vision, while the eyes of the compromisers look toward distant objectives on the earth. Tears flow from Job's eyes as he makes his submission. He knows that it is because he himself has been but as a *man born of a woman*—an idea conceived in emotionalism rather than wrought out in the discipline of will and of intellect—that he is unable to read God's meaning in full. The days of such a man indubitably will be full of trouble. He will come up like a flower and be cut down. He will flee like a shadow and continue not. Does the All-Mighty

open His eyes upon such a one and bring such a one into judgment with Himself? Evidently He does and it is an agonizing contest. *Have pity upon me! Have pity upon me, O ye my friends for the hand of God hath touched me.* The Friends are impervious to pity—it is only the prophetic intuition which seizes upon this new human bond as a motive—and *the Just Upright Man is laughed to scorn.* Both his consciousness of essential integrity and his aim beyond concrete realization are looked upon by the masters of the *Mills* as having no bearing upon the problems which the age is facing. The Prophet none the less—through the very compulsion of the type—knows that his feet are upon the eternal way, that his confidence rests upon the unassailable data of Being itself: *Though He slay me yet will I trust in Him. He knoweth the way I take. When He hath tried me I shall come forth like gold.* Job's wife looks up with anxious fear at one whose stature again has grown so far beyond her own—intellectual perception beyond emotional harmony and expression—yet behind her a solid Druid pillar is beginning to assimilate to the form of the Cross. Black hills stand back of Job and the Friends but a rising sun irradiates the sky beyond them. Promise inheres in the situation and eventually mind and heart—thought and emotion—will come into a perfect union as the hands and the feet of Job's wife disclose. No one of the three Friends will of himself intellectualize his mission, for only the left foot of each shows. That there are in this whole situation the factors always introduced by repressive and unilluminated dogmatic controls the vixenish hen, the owl, the bat wings, the chains, and the ponderous human figures of the margin apprise us. They exemplify a subconsciousness into which Job has not heretofore delved but that now it rests upon him to explore. Perhaps the little flower that springs up under the hand of Zophar—exponent of the wisdom tradition—denotes that the exploration will not be made in vain.

The projection of a fetid subconscious could hardly be more terribly conceived than Illustration 11 shows Blake to have conceived it: *with dreams upon my bed Thou scarest me & affrightest me with Visions.* The elemental, reaching

up out of ravenous flames, grasps Job around the foreleg and the thighs and lifts a chain toward his head. The deity of moralism himself, wound in the coils of a hideous scaled serpent, his foot cloven, beard and hair running together into pointed locks, head side by side with the head of the serpent, body parallel with the prostrate body of Job, right hand pointing backwards toward two tables of law around which jagged lightning plays, left hand pointing threateningly down into the elemental abyss—this deity, when seen as he is and in his effects, makes Job lift his hands in horror. The awakening to the actual state of the human soul is too terrible, just as such an experience would be today if we dead could awake: *My bones are pierced in me in the night season & my sinews take no rest, my skin is black upon me & my bones are burned with heat.* Yet the Prophet comes back as he always will come back. That most obdurate of all mental attitudes, positive science, is today beginning to assert an indwelling God and the creative energy of man. *The triumph of the wicked is short, the joy of the hypocrite is but for a moment. . . . Satan himself is transformed into an Angel of Light and his Ministers into Ministers of Righteousness. . . . Why, Oh my Friends, do you persecute me as God & are not satisfied with my flesh? Oh that my words were printed in a book, that they were graven with an iron pen & lead in the rock forever. For I know that my Redeemer liveth & that He shall stand in the latter days upon the Earth & after my skin destroy thou this body yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold & not another tho consumed be my wrought Image.*

The Great Conversation of Job and the Friends ends here. Scroll-like flames in the margin all move upward.

Chapter IX

DESIGNS 11, 12

ALTHOUGH Illustration 11 closes one series of the designs and Illustration 12 opens a second series in which the designs are unpaired, there is a close sequence between the two. This will be found by observing first the marginal motives. The main one of 12 is in the lower right-hand corner. It is the figure of Job again on his couch and this time asleep. It is a figure purified and calm. The morbid subconscious has been cleansed and has no longer obscene expression. The *cloudy* part of personality is not now a clogged and poisoned past but the future, still undefined, yet the goal of aspiration: *Look upon the heavens and behold the clouds which are higher than thou.* The inscription covers the region of the loins, instinctive center of the body. How this has been cleansed is shown by two figures which are passing out from the top of Job's head. The mind has searched the darkness which enshrouded it and reached the truth that it is perverted instinct which shuts out the light and not any law of the universe: *If thou sinnest what dost thou against Him, or if thou be righteous what givest thou unto Him?* All impulses now have the spiritual quality and float up toward a new heaven. The elemental ones, in the left margin, are directed by two angels who point upward. Mind and spirit now give direction to the elemental urges of the nature. These forms on the left are all female; on the right, with one or two exceptions, they are male. The two lines converge toward a unity. On the left, in the upper part of the design, three stars stand as the emblems of the elemental nature brought to a harmony—in stasis—in each of its parts. Seven stars on the right, opposite the three, prove that the emotional process moves toward new creations. In the apex,

between the currents of the upward floating forms, four stand on the left, five on the right, and two above where the lines almost converge. They total eleven, in counterpart of the eleven luminous stars in the left-hand portion of the central design. The significance of this parallel will be considered later. The inscriptions in the upper margin are words of Elihu. In the center: *For His eyes are upon the ways of man & He observeth all his going.* Divided between the left-hand and the right-hand corners: *For God speaketh once, yea twice. Man perceiveth it not. . . . In a dream, in a Vision of the Night, in deep slumbering upon the bed. Then he openeth the ears of men and sealeth their instruction. . . . That he may draw man from his purpose & hide Pride from Man. If there be with him an Interpreter, one among a Thousand, then he is gracious unto him & saith, Deliver him from going down to the Pit. I have found a Ransom.*

The key to the cleansing process is given, I believe, in the words *Pride* and *Ransom*. The former, according to true psychology, would come as does *priest* from some part of the verb *prio*, to saw, and *ransom* would be *rēn*, lamb and *soma*, body. The processes of God deliver man from the necessity of examining, in its separateness, every part of life and of nature; for the inclusive statement of a great religious or philosophic leader—an Initiate who has brought up to consciousness in some tragic or exalted moment all the stages of life—may be accepted by another man out of the impulses and needs of the heart and put on as a garment of innocence. If *ransom* be interpreted as *atonement*, as in the authorized version, the meaning is the same—unity and harmony achieved through intuitive perception. The *Interpreter*, of course, is the Prophet. The shepherd's staff, ending in a scroll rather than a crook, tells us that it will be a Priest who will carry on the prophetic energies to the new age. Job's left hand rests upon that large, closely wound scroll upon which are written those vital phenomena of the past from which new impulses will flow.

In the design itself Elihu is the prominent figure. He is the spokesman for the new age—for Judaism. His features however are cast in the Greek mould to suggest the influence

of classic thought upon that ancient tradition which flowed down from antiquity through Hebraism. His right hand is raised against the three Friends who sit en bloc at the right of the scene. The forefinger of his right hand points to a heaven which is revolving out of sight. Its eleven stars are setting. A twelfth star rises in the East, where the young child is to lie. The mountains under the eleven stars rise to a peak and decline abruptly toward a plain, at a point where stands a temple-like structure built on Doric lines and having Roman towers. Toward the front, in line with the temple, Job's wife sits with head bowed upon hands clasped between the knees. The head is like an inverted Aquarian bowl; the clasped hands, turned a little sidewise, strongly suggest a large calyx full of seeds. Claspings of the hands between the knees would represent reconciliation (*cili*, palms) achieved and the imposing of this harmony upon the elemental life. Behind the Friends stands a structure of the older type, but its columns are becoming slightly oblique and cruciform, and through a square arch shines the evening star. Its rays can fall upon Eliphaz alone, and alone of the Friends his form is not entirely enwrapped in the garments of the past, for his left arm is bare and the hand rests upon the knee. He will be emotionally touched by this young prophet who is trying to lead the spiritual stream into a channel cut out for the needs of a changed world. The reciprocal effect on Elihu is shown by the points into which his locks stream. Eliphaz' eyes rest upon Elihu in thoughtful appraisal, while the eyes of the other two Friends gaze heedlessly past him, and those of Job are sunk in absent-minded reminiscence, even while the hands crossed over the body show an acceptance of the fact that his own era has closed. *I am Young & ye are very Old*, says Elihu, *wherefore I was afraid. . . . Lo all these things worketh God aforetime with man to bring back his Soul from the pit, to be enlightened with the light of the living.* But Job needs a greater enlightening than Elihu can bring, and Bildad and Zophar will not accept the new message at all. The wisdom tradition—Zophar—continues on the old lines, and the national idea—Bildad—comes out of the captivity stronger than ever. If any doubt has existed

that Blake interpreted Bildad as we do, the distinctly Jewish cast of his features—plainest in this picture—should remove it. An additional touch is the discarded potsherd lying near the feet of Elihu. Its work of removing poisonous excrescences has been done.

In Mr. Wicksteed's very suggestive study of this design—from the subjective point of view—he raises the question of the symbolic meaning of the stars. The explanation of Mr. Damon, quoted by him, I think, points us to the answer, namely, "that the stars represent for Elihu the glorious mechanism of the universe, the ordered Reason which rules all things."

But, in accordance with our psychology, we must start our inquiry with man and the starry universe will then be the counterpart of that basic nature in him from which he cannot—try as he will—definitively depart. It is, Blake tells us, the *golden chain* which *binds the Body of Man to heaven, from falling into the abyss*. A single star, therefore, is the converged light of men's souls when in them is felt the unity of the entire human family.

A concept is uttered to express this harmony. This concept rules man for a period. Twelve periods—governed successively from man's twelve psychic centers—would constitute a cycle of consciousness and fix a definite ratio of human relationships. So much of man's nature is lifted above chaos. It is a *holy generation*. The explanation may seem over mystical, but there are cases on record of groups of people seeing a new star when stirred to an exultant group consciousness by an appeal to their deepest human sympathies. Individuals leaving the group have lost the star, then seen it again, after rejoining the company and regaining access to the waves of feeling that surged through it. Blake's use of the stars, in this illustration, is unquestionably allied to the study he has shown us of a purified and reconstructed subconscious life. Mr. Wicksteed has most aptly introduced into his study the couplet from the *Four Zoas* just mentioned:

Thus were the stars of heaven created like a golden chain
To bind the Body of Man to heaven from falling into the abyss.

The discerning eye of Mrs. Jay Hambridge has noted the mathematical principles of symmetry in the second of the two designs we are studying; whereas the first of them is a designed chaos without underlying proportions. Certainly Blake's psychology was a deep one which no modern plummet has yet sounded.

Chapter X

DESIGNS 13, 14

THESE is little to be said about Illustration 13 and it is so beautiful that one is glad not to be forced to analyze. It is the whirlwind out of which the Lord speaks after Elihu has concluded his address: *Who is this that darkeneth counsel by words without knowledge?* or *design*, according to the latest rendering. The tremendous swirl of energy around Jehovah is the creative current—from east to west through the north. It starts at the Lord's feet, encircles Him, but divides, after passing Him, to surround Job and his wife. The three Friends—prostrate before Job—receive barely its last darts. Only Eliphaz is not completely overwhelmed. His hands are lifted above his head in a prayer for mediation. The hands of Job and his wife are clasped in humble adoration while the arms of Jehovah, stretched out as a cross, encompass the entire group and bring the right hand over the head of Job in blessing. The inscriptions below are: *Who maketh the clouds his chariot & walketh on the wings of the Wind. . . . Hath the rain a father & who hath begotten the Drops of the Dew?* In the beautiful double arch that surmounts this design, under the words, *Who is this that darkeneth counsel* etc., the counter current of generation bears along the variously conceived and interpreted Jehovah in five forms, which make a span of the design below. At the foot of the page lies a prostrate trunk. The axe of Illustration 9, which noted the birth of priestly guidance, now has been laid to the foot of the tree. The Prophet entered into the Priest. The Priest now adds his powers to those of the Prophet. The hair of Job flows out in the familiar pointed locks. The faces of Job and his wife, who now is at Job's left hand, are full of wonder, love, and consecrated devotion.

The katharsis of this whirlwind is portrayed in the greatest picture of man lifted to superhumanity ever conceived or produced—Illustration 14. Such consummation came *When all the morning Stars sang together & all the Sons of God shouted for joy*. When, in terms of process, comprehension of the creative energies, pure from their sources, and of the culmination of each of these at the end of a cycle, in beautiful and concentrated form, opens the universe to the inner eye of man, in all its beauty, as the counterpart of his own genius. Yet the laws are structural and fixed. Man may arouse and direct his powers, but he may neither see any limits to be placed upon them now nor, on the other hand, step outside of limits already fixed: *Canst thou bind the sweet influences of the Pleiades or loose the bands of Orion?* The Pleiades, in the Greek mythology, are daughters of Atlas and Pleione. Atlas I interpret psychologically as that spiritual force in the world, at any given moment of time, which prevents culture from falling back into the abyss. He holds all of men's idealisms up above their earth impulses. *Pleione* and *Pleiad* will derive from *pleio*, to fill full—to be satisfied. The potentialities of all the forces at work during a cycle of time have been realized to the full. The influences of such completeness, such harmony, are *sweet*. It is the summit of life. Orion, at the other extreme, stands for bonds which forbid expansion; *orios*, presiding over boundaries. The elemental constituents of man's nature are inextricably bound together. They are the very substance of life itself. Within them man's soul resides. Above them he looks up to heavens which he continually leaves for new heavens. But when all the heavens he has realized stand before his illuminated perceptions as sources of new displays of energy which will create new forms of beauty, there comes intellectual ecstasy. All the Sons of God sing together. The entire movement is from the world latent and bound in man's subconscious mind to complete clarification of this content. For the All is always in each; the universe in the atom. But between this uninterpreted subconscious and the fully declared, lies that earth-phase of existence in which alone process can be traced. And this process is stimulated and directed by man's genius; in total by the genius of the race.

These three departments of life and of nature—the undeclared, the self-declaring and the declared—are marked off from one another by boundaries of cloud-bands. That band which roofs the cavern, in which sit Job and his wife and Friends, is the heavier and the more opaque. The band under the feet of the Sons of God—convex where the other was concave—is more attenuated and receives more light. In the lower cave all look up to the scenes above. For the first time, the gaze of the Friends is the same as that of Job. Bildad now is a trifle taller than his companions, his head on a level with that of Job. It is the national spirit which will first respond to the new vision. Job's left knee and foreleg alone are unswathed. Emotions must be greatly aroused, aspirations deeply stirred anew. The figure of his wife resembles a piece of choice pottery. But that which is directly above the heads of the encaverned group is not that upon which their eyes are fixed. All look up to the highest heaven where the Sons of God lift their hands toward still greater heights. They are four in number—representing the four dominant creative periods. Their arms cross at their elbows, the right of each crossing the left of the seraph by his side, and vice versa. The wings seem to spring out of the whole trunk rather than from the shoulders and ascend in parallel lines and touching, so that a pair rises between each two figures. Over the head of each seraph stands a star. Fourteen other stars are in the spaces among the figures. Fourteen stands for the double creative process, as in the creation story of Genesis; seven in the unitary, or conceptual realm, seven in the realm of duality—of nature.

This realm of duality, in the design, lies between the cave of Job's subconscious and the heaven of his cosmic vision. Its presiding genius is still Jehovah—Father-God—but his arms are no longer bound around by his garments. They extend on each side, to cover on the right the sun and on the left the moon. The sun drives four steeds in the direction of the creative movement. They are unreined, for the arms of the joyous youth who rides them are extended free. So great is the unison between driver and steeds that direction is spontaneously taken. Nature is "its own divine control."

The winged Diana under the left arm reins her coursers,

for they are two serpents, strictly parallel each to each and each erecting two folds. Their eyes are mild, for these are serpents of wisdom—like the serpent of Zarathustra. His eagle also is suggested in the wing-like clouds behind Jehovah's arms. The sun stands back of Phoebus' head; a crescent moon rests on the head of Diana. Her motion is that of generation, from west to east. The right knee and foreleg of Jehovah are a counterpart of Job's left. Thought and emotion balance in a universal and clearly conceived process.

The motive of balance is beautifully carried out in the margins. The serpent-bound pole of Moses lies at the base of the picture, and this we have elsewhere interpreted as a symbol of dark motives brought out into the light of day. Above the pole the seed vessel held by Job's wife in the Elihu scene has reshaped itself into a long barque with winged sails, ready to ride the seas toward new lands. The Creation days divide between heaven and earth. On the left—but on Job's right under the seven stars, or the birth process—are the intellectual archetypes of the visible world. In the right-hand margin are the expressions of these in physical nature. The archetypes are Light, the Firmament, the Waters gathered into one place. Opposite Light are its earthly manifestations, the Sun and the Moon. As counterpart of the Firmament, the Waters are agitated by life-forms. They bring forth abundantly. To counterpart the unified waters and the dry land which rises out of them, the earth brings forth prolifically—cattle and creeping thing and beast. All surround the Genius of Humanity, seated at the center of the cosmic scene and fusing into a great unity the phenomena and the forces which, to Job's cavern-bound perceptions, appear to be dual in their nature. Seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease while the earth remaineth.

Chapter XI

DESIGN 15

ILLUSTRATION 15 shows us the universe under the terms of Dualism wholly interpreted by intellect. Not quite the Orphean head, which was detached even from the shoulders, that of Jehovah rests only upon shoulders and arms—instruments of mind “flown free of temperament” because the instinctive nature now stands fully revealed. Job and his group remain in the cavity beneath the cloud on which Jehovah leans, but this is now lighted by the ten stars of the gamut of mind. Above Jehovah, in the spacious firmament, are the six stars of creations yet to come. The sun and moon which were Jehovah’s agents of creation in the last design have been replaced by angels of a pure and complementary duality. They are not, however, jubilant angels; rather they look upon the figures below with an expression of sadness. Evidently the purity and the unity for which they stand have been won through titanic struggles. Job, like his creator in the design, has fought “not unlike a champion.”

The register of the struggle lies below within the “wheel of Recurrence”—Behemoth and Leviathan. The former is a heavy footed, heavy headed, heavy bodied beast. Two tusks protrude from his mouth, two fierce but stupid eyes are fixed upon Leviathan below. The tail would seem to be an extension of the hair which is laced across the back and falls to the ground as a fifth and cloven foot. The body is crossed by a network of cords. Who is he, what is he, this Behemoth? Etymology gives us the clue, the first part of the word coming from a part of *baino*, to proceed, sometimes to brood, and *moitros*, battle, noise, struggle. Behemoth is that struggle with the elemental nature through which man gains possession of his soul. Job now looks back upon that tragic movement—

and down. But Behemoth is *Chief of the ways of God*. Why then is he so ponderous, so ugly? "Difficult is beauty to the hero," said Zarathustra. Creation of the beautiful comes through joy.¹

Leviathan is one horrible coil of a large scaly serpent passing quickly into a head which is chiefly mouth. There are four tusks, the jaws are saw-toothed, the crest is doubly spiked, the eye is a mere slit.² Spines project from the coil on the outer and the inner surfaces. What is Leviathan?

In an earlier study I have interpreted him as the *white death* of rationalistic formations—non-creative movements. The saw teeth indicate that the phenomena and the events of life have been rationalized by the priest. Leviathan is *King over all the Children of Pride*. Such has been man's spiritual world as the flame of prophecy has burned low. Now Job understands: *Can any understand the spreading of the Clouds, the noise of his Tabernacle?* Yes, if he put off holiness—the conventional requirements of a religion—and put on intellect. It is the poor conscious mind that spreads the clouds—the confusion of unsublimated instincts that create noises instead of harmonies within that skin-covered chaos of the elemental nature. The margins have been well interpreted by Mr. Wicksteed and Mr. Damon: "The margin shows again the abysmal deep and the spiral shells that express in another form the coil of revolving and evolving life." Mr. Damon is quoted for an interpretation of the figures at the lower corners: "The inverted eagles also suggest that they are the Divine Genius working in the abyss." The bearded men at the upper corners are, I believe, rightly interpreted as humanized forms of Behemoth and Leviathan, the one on the left holding a pickaxe as token for the task of constantly stirring the soil;³ the one on the right making records on a tablet after the manner of

¹ It was not until I had interpreted Behemoth as in Part I that I understood the significance of the farm-tools in the margin of this picture. They prove that, whether or not Blake regarded Behemoth as explained above, he associated this elemental struggle with primitive man.

² Cf. with interpretation of Leviathan in the text: made without reference to this design, strictly on the etymological and psychological basis.

³ Cf. with interpretation of Behemoth in the text—as the elemental nature in the helot class. This marginal figure would seem to indicate that—after all—Blake interpreted etymologically as we have done. I leave the slight discrepancy as an illustration of the almost unerring course which psychological interpretation will take in a classic writing.

Urizen. For the left-hand inscription Blake has chosen : *Also by watering he wearieth the thick cloud. He scattereth the bright cloud, also it is turned about by his counsels.* The thick cloud lies between the Lord and Job, as exhalations from a poisoned earth. Is it rendered less opaque by the tears of man, weary of being denied his heritage? Is the bright cloud that still intercepting medium, illuminated by intellect and turned about by the judgments—counsels—which man sees to have been pronounced upon himself and his deeds? In this design, the bright cloud which in the last picture was a floor for the seraphs has been turned about to make an amphora within which all the contents of the design are held, the angels being the handles. Amphora analyzed means, *bringing together sand*, in this case, the assembling of all the sands of life, as life runs through the hour glass. The study has been one of generation as the title-page angels announced.

Chapter XII

DESIGN 16

JOB'S mind having been cleansed by a true reading of the subterranean portion of man's nature, the cloud which has stood between his vision and the Spirit that animates the universe divides and rolls back to flank on each side the energies at work in his world, Illustration 16. These are now subdued to the angelic part of his nature—which is reason dealing luminously and out of the spirit's impulse with the actualities of the earth life. *Thou hast fulfilled the judgment of the wicked* is Blake's title inscription and I believe that *wicked*, in its original sense, signified what grew out of the dual nature. This nature now is under judgment, because Job has attained to the unitary vision. The opening of the clouds gives clear passage upward to the elemental flames, until they can touch that etheric fire from above which comes down from heaven to penetrate the elemental flames—as oxygen penetrates to the mineral properties of wood—and turn fire to light—temperamental impulse to spiritual and intellectual fervor. In a flame so enkindled, everything not of the eternal nature will be consumed. So perish Satan—lord of the world of Duality—and the cast-off bodies of Job and his wife. Sitting beside the three-pointed elemental flame, on a great hearth (heart) stone, Job and his wife gaze upward at the new incarnation of the Divine which has replaced the one that ruled their more limited state. The figure is beneficent and composed. His halo descends to the knees and within it are six cherubic forms—images of any impulses emanating from the elemental nature which have retained their original innocence, the seraph being a figure rising out of spiritual impulse. Three cherubs are at Jehovah's right hand, denoting impulse controlled by reason. One is at the left hand, incarnating a cor-

related emotion, the spiritual intuition of the prophet. Two weeping cherubs above the others, each side of the head of Jehovah, must be the emotions of that Man of Sorrows whose advent is decreed by the very nature of the things of the moment. He will arise out of that "sad self-knowledge" which the prophets of the Hebraic period have acquired. *Hell is naked before him and Destruction has no covering.* To the questions, *Canst thou by searching find out God? Canst thou find out the Almighty to perfection?* his answer would be in the affirmative, for to him the essential divinity of the human has been shown: *The Accuser of our Brethren is cast down, which accused them before God night and day.* To the assertion that there is something in the universe beyond the range of man's own idealizations—heaven and hell (*It is higher than Heaven, what canst thou do? It is deeper than Hell, what canst thou know?*)—the answer is, *The Prince of this world shall be cast out.* "There are more worlds yet." The great new outlook Job and his wife behold with wondering awe. She sits on Job's left in this design to show the double strength of his emotional nature at this moment of the return of Wonder to man's world. The Friends, on the other hand, separated from Job by the abysmal flame, look up into the new realm in unenlightened terror. Zophar and Bildad gaze backward. Eliphaz is turned sidewise and his body has assumed almost a dolphin shape—one of the symbols of duality. The priest of the old regime will not see the new function before him until touched anew by the prophetic fire. But prophetic intuition has foreseen his next embodiment, as the locks of the angels disclose. The margin is given over to ascending elemental flames, and prophetic figures suspended from the upper corners of the main design seem to foreshadow the crucifixion. In the lower margin of the picture we find the first texts taken from the New Testament: *Even the Devils are subject to us thro thy name. Jesus said unto them, I saw Satan as lightning fall from Heaven. . . . God hath chosen the foolish things of the world to confound the wise and God hath chosen the weak things of the world to confound the things that are mighty.* It is the Saviour spirit and the Saviour intelligence which have entered man's world for his redemp-

tion. I believe that the design conceals a cryptogram. There is no doubt about the great swirl of the S, as the central flame curls suavely toward the angel on the left, above whose head the cloud makes a counter curve. Looking intently at the scene the other letters of the word *Saviour* seem to stand out: *a*, above the heads of Job and his wife; *v*, below Jehovah's feet; *i*, in the central column; *o*, in the halo; *u*, enclosed by the clouds; *r*, in the upper right-hand side of the design. The revelation came through an unconscious process; therefore is felt to be the more trustworthy.

Chapter XIII

DESIGN 17

IN THE next design—17—Job is no longer overpowered by his emotions. Divinity is close by him in blessing; the cycle of his life consciousness and attainment—the plan and scope of Hebrew prophetism—stands completed, rounded out behind him, and he gazes even beyond the benignant power who blesses him into a greater future. The wife, emotionally humble before the great beneficence of life when it can be seen whole, looks up reverently to the Lord. He is the same whom Eliphaz saw in vision, but now without the binding garments and with stretched out arms. The whole is in the region of the seer, and the Friends, though present, must turn their backs upon the radiance, grovelling behind Job and his wife. Eliphaz is overpowered by the new form that his God has assumed. Zophar's eyes are closed against it. Only Bildad turns back one eye in startled interest to see what all this new relation between God and man may mean. The Jewish nation will still carry on the work begun by the patriarchs. The events and constructions of Time will again eat into the eternal substance as is shown by the fanged *duplicity Snake* which approaches the aura of the sun from the right of the spectator. That this work of generation will fall into the hands of the nationalist and the priest we see from the merging of the lines of the garments of Bildad and Eliphaz into the stream-like swathing of Job's lower body. For, though I cannot agree with Mr. Wicksteed's ideas about a general movement in this design, it is to his suggestive study of the subject here that I owe the discovery of the lines of force in this part of the picture—the one from west to east, the generative order, as befits the functions of the priest and the state builder. The swathing within which Job sits is much in the form of an in-

fant's cradle. More than in most of the designs the margins give a complete exposition of the drawings: *He bringeth down to the grave & bringeth up . . . We know that when He shall appear we shall be like him for we shall see him as He Is . . . When I behold the Heavens, the work of thy hands, the Moon & Stars which thou hast ordained, then I say, What is man that thou art mindful of him & the Son of Man that thou visitest him.*

Below, the descriptive text is: *I have heard thee with the hearing of the Ear but now my Eye seeth thee.* This line breaks the radiations of a new cycle after the word Ear, and the part circle of radiations surrounds a winged female figure who is about to write upon a clean scroll. Her left hand touches an open New Testament, upon the pages of which are written, *He that loveth me shall be loved of my Father, etc.* and opposite: *And the Father shall give you Another Comforter that he may abide with you forever. Even the Spirit of Truth, whom the World cannot receive*—that world whose Prince has been cast out. Another testament is at the left-hand corner of the lower margin, and between the two books lies a scroll written with the words, *At that day ye shall know that I am in my Father & you in me & I in you. If ye loved me ye would rejoice because I go unto the Father.*

Chapter XIV

DESIGN 18

THE inscriptions of Illustration 18 are only three in number; at the top, *Also the Lord accepted Job*; the title inscription, *And my servant Job shall pray for you*; below this, *And the Lord turned the captivity of Job when he prayed for his Friends*. An altar of twelve hewn stones is in the center of the design. A pyramidal flame based upon it rises in its point through the corona up into the body of a segment of the sun. A concave band of cloud lies back of this flame. Job, in augmented stature and with garments falling in free lines that end in spirals, stands before the altar with upturned face and outstretched arms. Behind the altar are dark hills and, behind these, hills touched with sunlight. On the right stand trees entirely in the shadow. On the left light breaks through between the trees. Job's wife kneels at his left side—a figure not showing the increase that has come to Job. The Friends kneel reverently at the right of Job. The forelegs of all the kneeling figures suggest solid bases. Job's garments fall away from the right foreleg and foot. The essential nature of the future movement and the purpose basic to it are clear. Men understand their next aim. Under the words *And the Lord turned the captivity of Job when he prayed for his Friends* lie from left to right a New Testament, open at the words, *I say unto you Love your enemies, etc. . . . That you may be the children of your Father which is in Heaven for he maketh his sun to shine on the Evil & the Good & sendeth rain on the just and the unjust. Be ye therefore perfect, even as your Father in heaven is perfect*; an unrolled scroll; a palette with brushes and above them graving tools; a scroll which is unrolling. Above each corner stands a sheaf of wheat. What is Blake's meaning? That the written word will be the motive

of an experience (the closed scroll), from which a new art will spring and that out of this art life, or moved by it, men shall unfold the resources of their being (the opening scroll)? That from this vital movement a harvest shall be gathered?

A bow above the design is supported on each side by three angelic forms lightly sketched. They show that impulse and aspiration have become subject to a directive intelligence. The lower angel on the right-hand side of the page carries a lyre—symbol of harmony in the spiritual life. The angel in the corresponding position on the left-hand side has in each hand a flute—symbol of a rhythmic condition of the temperamental nature. The whole design speaks of perfect consecration and attunement. Whether Blake intended it or not, I suspect in the text a play upon the word *Captivity*, as though the effects of the Captivity upon the Hebrew spirit were reversed when the Prophet ceased to condemn the associates who had defeated his aim, where they had been chosen for the purpose of advancing it, and had extended to these Friends that charity which enters the heart when the causes behind the repressions of life stand revealed and the great inter-relationships are perceived.

Chapter XV

DESIGN 19

A GAIN we find, as in Illustration 2, Job and his wife sitting under a branch that grows out in the direction of generation—Illustration 19. This time the tree is not the eternal oak, but a fig tree laden with fruit. The fig is the symbol of prolific bearing. Their background is the two tables of the law, one of which is slightly fractured. In spite of the evils which followed repressive legislation, the morality built up by the ancestors will stand: *I am not come to destroy the Law but to fulfill*. Also there is now no destruction going on behind the wall of law. On the contrary, the *substance* of earth stands back of the law as a solid and principal cause of its being. A compact row of heavily laden cornstalks runs as a line from the donors of money to the tables of the law. The abstractions of thought, which had appeared under the guise of human relationships, have given place to a bond forged by the actual experiences of life. Blake gives us the same thought in the Song of Los.

The money bestowed upon Job must be a symbol. For what does it stand? Money is the medium of *exchange*. After the Captivity, Prophetism was no longer a movement of a strictly Hebraic character, but one that from contact with other cultures and philosophies had taken unto itself new intellectual elements. The man and the three women who give Job gifts are of a higher type than Job and his wife, though their faces are of the Semitic cast. Currents of thought more exclusively intellectual than the Hebraic have flowed into the intensely emotional stream. The man however has been won by this emotion and is giving Job his heart. His companion has perhaps been mentally touched, therefore presents the jewel of an emotional nature cleansed by understanding. Of

the two younger women—probably daughters—in the rear, one has the priestly locks, seven in number, four on the head, three below the neck, and carries a vase, or bottle. The Priest is to be the central figure of the Judaic world. On the head of the other young woman are two locks rolled into curls. Dualism is accepted but to a comprehending mind it has become a harmonious motive of creation.

Toward the gifts which a more refined philosophy has to bestow, the attitude of Job is one of humility. *Every one also gave him a piece of money*; and he says of the Guiding Providence of his life, *Who remembered us in our low estate, For his Mercy endureth forever.* (Ps. cvi, 23.)

From the two corners of the lower margin spring two pine trees—symbol of unification. At the top of the left-hand tree lie roses—flowers of the elemental flame. At the base of the right-hand tree are lilies—the first expression of spiritual passion. Two angelic forms float in the lower margin, five on each side of the upper edges of the design; two float upward from the head above the design. The meanings should be obvious. Fourteen, it will be remembered, stands for the double creative process—seven archetypal, seven in the actual dual world. The inscriptions above stress the idea of regeneration. In the corners: *The Lord maketh Poor & maketh Rich. . . . He bringeth Low & Lifteth Up.* Between the upward floating angels: *Who provideth for the Raven his Food when his young ones cry unto God.* The raven lives in an ancient and generally an ancestral nest. The renewal of the race would mark stages in a great continuum.

Chapter XVI

DESIGN 20

A GAIN the Potter is at work to mould the human clay and we see a beautiful piece of his handiwork in the design showing Job and his daughters after the great regeneration—Illustration 20. The daughter who sits under Job's outstretched right arm is of light complexion, as though to suggest an intellectual influence from Greece. The daughter under the left arm is dark and Jewish. The one in the Aquarian position, in the midst, and between Job's feet is smaller in stature than the other two. Yet she is not misshapen as in the first picture. Only the left arm is of excessive girth to indicate that the new faith will find an emotional expression. The feet make a base for the body as in Illustration 18, when the Lord accepted Job. The gaze of this daughter is not outward, as that of the others, but is directed thoughtfully toward the ground as though she were listening for the mass harmonies. A hair ornament almost opposite the left ear suggests that the world of which she is the essential nature is an "auricular universe." The Prophet again will be led by the inner voice. Of the three it was said, *There were not found women fair as the Daughters of Job in all the Land & their Father gave them Inheritance among their Brethren.* The inscription is surrounded by Gothic traceries and musical instruments. The impulsive life of man has become beautiful and rhythmic. Therefore it may have a close alliance with his mental faculties—the Brethren—and be passed on as an *inheritance* which will not becloud the mind and do violence to the soul. The reason for this great refinement is that in the cosmic vision spirit is seen to pervade the universe: *If I ascend up into Heaven, Thou art there. If I make my bed in Hell, behold Thou art there.* The caption above the design and surrounded

by the delicate leafy scrolls of Gothic art is, *How precious are thy thoughts unto me, O God, how great is the sum of them.* The experiences from which these thoughts have been gathered are depicted in three panels behind Job's seat. The whirlwind—central event of all—is directly back of his head in a square panel. A circular panel showing a great conflict is behind Job's right hand. Another circle, enclosing a ploughman setting his plough deeply into the soil, and an almost parallel figure sowing seed out of a flower of electric flame, is back of the left hand. We will recall how the fire which Prometheus brought from heaven was to him a *bright flower*. Both the struggle and its outcome in a renewed power of prophecy are phenomena within the cycle. Only the whirlwind of creative energy goes on until man has become four square. The whole design is the segment of a circle, and the tessellated floor is inlaid with interlacing circles. As the last design gave us a great continuum, this shows us a beautiful and comprehensive culmination. Mr. Wicksteed gives us the thought in quoting lines from Blake's *Jerusalem*:

All things acted on Earth are seen in the bright Sculptures of
Los's Hall & every Age renews its powers from these works.

Chapter XVII

DESIGN 21

FOR the last Illustration one can hardly do better than to introduce it with Mr. Wicksteed's opening paragraph:

And here the story ends. Job is seen once more with his family beneath the patriarchal oak as in the first Illustration; but, as that was evening, this is dawn. The long night is over, and the symphony of praise raised to heaven by Job's family mingles with the song of the morning stars, while the rising sun engulfs their light.

The trunk of the oak is more columnar than in the first illustration and no branches are shown, only a waved line of leaves. The moon, at the left of the picture—Job's right—is a cup-like crescent balanced by a star on either side. The full content of this concept, based originally upon a pure dualism, is known and the intellectual conquest registers as two new worlds—emotion organized by thought; thought rendered creative by new tides of emotion. The rim of the sun appears above the hills while the sun itself sends a glow across the horizon. Job and each member of his family, with the exception of his wife and one daughter, holds in the hand a musical instrument. Job's is a harp, as Jesus is to be of the line of David—king and harpist, organizer and interpreter of the art life of the people. Of the four women three are of the same height. The one who stands head above them turns her eyes upward toward a new vision while her fingers pluck the strings of a lute. Perhaps she is Enitharmon waiting for a new incarnation of Los. Her vision and Job's uplifted left hand are in the same direction, though the visions of these two leaders, of the great choral, *cross*.

Then sweet the lute of Enitharmon liquid on the wind.

The lute is the symbol of the aspirational nature turning to conscious need and expression. The lyre is beyond this transi-

tion, but taking a less prominent part than the lute. This term must come from *luo*, to *loosen*, set free. Impulses under restraint by moral codes, conventions, inhibitions, are safely and aspiringly set free in art. In the hands of the wife and of the daughter who is without a musical instrument, are *scrolls*. There are no books sealed or to be sealed. Life will write its lessons upon the soul in fluid measures. The youngest son who—in the first representation of Job's spiritual world, Illustration 2—carried a book, now has a horn and, alone among the company, turns to face the moon. Through him, perhaps, the new age will *renew* at the fount of experience in the past.

In the foreground lie the same animals that occupied the same place in the first design. This time the dog lies low, looking into the eyes of the lamb instead of resting his head upon the shoulder of a sheep. Instinct will now follow the line of innocent impulse, rather than impart to this some alien quality. In this group another change is a break into four and three. The meaning is obvious. Generation was the key word of the old order. Regeneration and creation are the joy of the new. The paean of praise is at the head of the design:

Great & Marvellous are thy
Works, Lord God Almighty,
Just & True are thy Ways,
O thou King of Saints.

Could a faith and a philosophy consummate itself more completely? The uplift—how great it has been! The altar now upon which this pure three-fold elemental flame glows bears the inscription, *In burnt offerings for Sin thou hast had no Pleasure*. The final beneficence is that the renewed Job completed his cycle without falling into the degeneracy which overtook the earlier man:

After this Job lived an hundred
& forty years & saw his
Sons & his Sons' Sons,
even four Generations.
So Job died, being old
and full of days.

So the Lord blessed the latter end of Job more than the beginning.

Part III

COMMENTARY

Chapter I¹

Time of Writing. In connection with the confusion of Job it will be well to remember the way in which Babylon in both testaments is used symbolically. Always, from Jonah to Revelation, it stands for an unorganised, heterogeneous mass. The historians tell us that Babylon continued the order of Sumeria, which clearly was a conglomerate civilisation; its very name expressing a mingling of types—*sum* and *mērias*, thigh—that place in the zodiacal physiology where the type is established. Because of this confused state, language itself did not develop—the Babylonians continuing the Sumerian ideography while the other Semites achieved an alphabet.

¹ Chapters correspond with chapters of Part I.

Chapter II

Initiation. "Ancient initiation rested upon a conception of man at once grander and healthier than ours. We have separated the education of the body from that of the mind and of the spirit. Our physical and natural sciences, though advanced in themselves, do not deal with the principle of the soul and its diffusion through the universe; our religion does not satisfy the needs of the intelligence; our medicine will know absolutely nothing of either soul or spirit. The men of the present day look for pleasure without happiness, happiness without science, and science without wisdom. The ancients would not allow the possibility of separating such things; in every domain of life they took into account the triple nature of man." (Hence Hermes Trismegistus) "Initiation was a gradual training of the whole human being to the lofty heights of the spirit whence the life could be dominated."—Scheuré.

Personality. "The world is limited to what consciousness can realise." "Art is the one connecting link between individuals and races," says John G. Neihardt in *Poetic Values*.¹

The importance attached by the ancients to man's unconscious mind—where all things of the past and all relationships exist truly recorded, the great Midgard—cannot be over emphasised. The following passage from the Avesta throws light upon this antique psychology and also helps to elucidate the final catastrophe in the family of Job. The symbols—pasture, kine, cows, heifer, etc.—must be read with reference to the facts of continuous and stored nourishment, rumination, etc., which they imply.

We sacrifice unto Mithra, the lord of wide pastures—sleepless and ever awake. Who upholds the columns of the lofty house and makes its pillars solid; who gives herds of oxen and male children to the house in which he has been satisfied. He breaks to pieces those in which he has been offended.

The oxen and the male children express a sequence between devoted instinct and dawning mental perceptions.

¹ *Poetic Values*, by John G. Neihardt. By permission of the publishers, The Macmillan Company, New York.

Chapter III

Relations. "All the world that we know or can know is to be known through our consciousness of relations." Poetic Values: John G. Neihardt.

Leadership. Polytheism. "There is no evidence whatever of a polytheistic people when left to themselves working their way up to a monotheistic religion." Max Muller.

In like manner the folk groups, undirected as groups, would fail of realisation of their instinctive aspirations. Seeing such realisation in a higher, favored class, the element capable of understanding its own frustration would have the terrific outburst of resentment. In the Egyptian mythology, Horus of the Horizon may be assumed to express the withdrawal of consciousness to the solar limits. Previously—*On the Minor Prophecies of William Blake*—I had identified Horus' father, Osiris, with the full Sothic cycle—O Sirius—Sothis and Sirius being the same star. Only after coming to this conclusion did I learn that Pliny assigns the birth of Osiris and of Isis to Sirius.

Chapter IV

Agni. In the beginning the attitude before that all comprehensive movement of the universe, so largely unknown and so inherently unknowable, had been one of wonder, reverence, awe. This begets the synthetic, intuitive process of the artist, the creator. It is one which makes possible great achievement, because the individual yields himself to the urge of forces which harmonise by inherent power and an inner law. Just as a patriot accomplishes greater things when he succeeds in forming a group soul than he can perform by the wisest self-conceived legislation.

The psychology of Agni, I believe, gives us more real clues to the creation and the nature of the group soul than any modern analyst has supplied. Some of our psychologists—as Dr. William McDougall—believe that the group consciousness exists before the consciousness of individuality. Even if this be true, nothing in our historical records takes us back as far as that. Mr. George Russell, penetrating to the psychic process, thinks that the belief in an all embracing genius-mind, common among ancient peoples, may have had each its rise in action upon the imagination of the lives of famous heroes—the influence extending until it created a germ of a kindred nature.

This comes very close to the psychology of correspondence between the human sensorium and the outward world, but I believe that a more subtle reasoning is required by existence of an oversoul consciousness. Indeed, the author of *Our National Being* has himself suggested this in passages which trace the development of a group spirit. The human psychology inscribed in the ancient scriptures—especially the earliest Aryan and Iranian—practically proves a power in the group mind—its over soul—to react upon the mind of an individual member as a living entity: an ethereal Being possessed of

personality in an even greater degree than is earth man. It is union between the deity and the human soul which becomes a source of irresistible power. Chiefly Ahura Mazda illustrates this process of the human spirit. *The Dance*¹ of A. M. Sullivan penetrates to that group instinct for rhythm to which the ancient masters of men gave so basic a place in their educational systems. We can give only the first and the last of the six verses of the poem.

Bagpipe, dulcimer and drum
 Whence do all the dancers come?
 What pale vision crowds the mind
 Of men who tramp the dusty path
 To music they have heard in Gath?

* * * * *

Bagpipe, dulcimer and drum—
 Some have danced for long, and some
 Feel the virgin rapture surge
 Through bright visions 'til a gust
 Blinds them with the dead man's dust,
 And slows the anthem to a dirge;
 Bagpipe, dulcimer and drum
 Lead the dance to Kingdom Come.

Group Creations. "The precious element in religious life is that the hearts of people burst into flame and unite together when pressed by a common interest. Where two or three people are drawn together in the name of Jesus there springs up a different feeling. If even two or three Christians come together, they will possess some power of fermentation."

This passage is from *The Religion of Jesus*, by Kagawa. While it offers support to the interpretation which we have given to the Agni flame, it is easy to imagine how much more intense and creative was the mingling of spirits under the exaltation of "opened senses" in the days when great seers shed their influence upon the groups which they led.

Ether. "The chanters of hymns go about enveloped in mist and unsatisfied with idle talk." Veda 10.

Om. In the Golden Age there was but one Veda: Om, the

¹ *Elbow of the Wind*, by A. M. Sullivan. Used by permission of the author.

essence of all speech. *Phē* is part of *phema*—word; *da* may here, as in other Hindu words, stand for the dual. The Vedas then would be the dual nature in creative expression, and in the beginning would have been the Word.

Ahura Mazda. "Ahura Mazda is the creator of the earthly and the spiritual life; the Lord of the whole universe, in whose hands were all creatures."

Musical Instruments. As the ancients laid so great stress upon the cultural efficacy of music and musical instruments, the form of the latter, the manner of their use, the correspondence between their music and the dynamic power of the musician, and as music in its various forms played so important a part in the disciplines—particularly those of the folk—it is important that the student come as near as possible to an understanding of the use of each instrument and of the psychological effect which each was supposed to produce. For, by following these instruments in their cultural functioning, one may learn the nature and the degree of development of many an ancient racial group.

The fable of Marsyas is well known. What can it mean except that a community still primitive in its tastes and of slightly developed powers essayed too early to become or to pose as an intellectual people? For the flute is the instrument of folk music, while the lyre, instrument of Apollo, is fitted to show forth harmonies composed in the more highly evolved soul. The name of the flutist confirms this, as one knew it must; for *maz* is the radical of the word *barley* and this grain is consistently a symbol of the less refined elements of society—*wheat* standing for the more developed.

The harp was associated primarily with the bard. It is this type of musician who is both elemental and intellectual. He sounds the notes of primal impulse but renders them in highly evolved, intellectually composed harmonies—mediating between the folk and the spiritual class. King David was a harpist, just because, springing from the people, he was yet so far above them in comprehension that he could interpret their aspirations under the higher forms of art and by such characterisation and such direction govern them as a king. David's reign marks Israel's high point as an organic group.

Christ is traced back to him rather than to the son under whom a prevalent wisdom was achieved. It is impossible to exaggerate the emphasis laid upon art in the ancient cultures.

Again we turn to a modern poet for demonstration of a human psychology which was then as it is now; is now as it was then. This beautiful poem of Edna Castleman Bailey—*The Harp*—explains both the elemental and the intellectual principles of harp music.²

She is a harp
That, standing in the breeze,
Waits for the master wind
To stir strong notes—
Only then floats
The music God blent
For this instrument.

Larks
Do not sing from trees
Or soar on wings
More surely
Than these golden strings
Could give forth beauty
If the touch were sure.

Great master wind, conjure
To life these muted strings
Of melody,
And blow and blow,
That her true tones
May flow
Exalted and supreme!
For long, too long she stood
Silent, in a leafless wood.

² By permission of the author.

Chapter V

Pig. The pig is one of the signs of the Chinese zodiac. As the animal which most clearly illustrates the possessive instinct it appropriately stands for that competitive urge of the dual nature.

Camels are the primitive, or instinctive, elements subdued to patient burden bearing. The soul on its way to purity and freedom, says Nietzsche's Zarathustra, must in the first stage become a camel.

Every **Concept** that has played a governing rôle in the life of mankind must have had its source in some flood tide of emotional experience. The concept then would pass on to the institution and in time the vehicle would cease to convey the pure energy of its creative idea. If an insight, dulled by the conventions and the narrow aims of an ancient institution, might be cleansed by immersion in the waters of its source-experience, a great spiritual revival would inevitably be the result.

Noah, Daniel, and Job. Ezekiel XIV, 14: Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness, saith the Lord God.

Verse 20: Though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall deliver but their own souls by their righteousness.

The Priest. Among the dateless and the dominant institutions of civilised humanity none has been so important as that of the priesthood. Consequently none, through *décadence*, has so vitiated man's spiritual life. It would be of the utmost importance for our intellectual life if it were possible to recapture the spiritual mood from which the concept of priest and priestly functions arose. I have spoken in the text of the frequency with which symbols relating to the priest and his social labors incorporate the radicals of words relating to the

sword and its uses, the knife and its dividing office. Evidently it is the trenchant work of intellect, even of a logic almost pitiless in its conceptual play, which is intended. But so far does such passionate logic seem to be from modern habits of thought that the task of elucidating it would have appeared all but hopeless if I were not permitted to call attention to the following sonnet of Anna Hempstead Branch: Number XX, in her *Sonnets from a Lock Box*.¹

Now I perceive that I no more belong
To this wan world of passionate pale things.
For my sharp sense has heard a wilder song—
The silent music Holy Logic sings.
Earth was not proud enough for me, but now
Here is a golden splendor, here is pride.
Here is the silent shining of the brow
Of the Great Lover whereto I am bride.
Now through my reason and my sense break through
The fearful magnetisms of the Lord
And He is not like gently falling dew
Who has the fierceness of the sharp edged sword.
Now through my mind breaks forth new sky—new earth—
Here is fresh splendor . . . and a virgin birth.

¹ *Sonnets from a Lock Box*, by Anna Hempstead Branch. Houghton, Mifflin & Company, New York. Used by permission of the author.

Chapter VI

Setting. The setting of the drama must be carefully studied. Goethe tries to modernise it for our better understanding, going far astray in his sophistications from any timely meaning it may hold. Let us safeguard ourselves by presupposing that the author of this book—whether its original composer or an assembler of documents inspired by one idea—was an artist and, as such, drew no line and used no word without giving each significance in its relation to the whole.

With this in mind we shall note, even more specifically than anything else, the use of the term God Almighty in contradistinction to Lord Jehovah, or the Eternal. One stands for the archetypal unified and unifying condition, presupposing a spiritually illuminated class and the discipline through which such illumination is reached; while the other stands for that new conscious—perhaps surprised—acceptance of Duality as the fundamental fact of the earthly existence and that plastic principle of design which was an essential urge behind the Dual's desire for Unity.

Reassertion of Dualism, in spite of the baneful effects of perversion of the idea, was specifically made after the Deluge, when Noah had the illumination that the great cyclic pairs—seedtime and harvest, day and night, cold and heat, summer and winter—shall be continuing manifestations of the universal energy and cannot be annihilated while the earth remaineth. Only, that archetypal unit in which earth touches the heavens will come about through the tense sevenfold process of the bow. Seemingly the process is immediate to the artist and the seer, but analysed by the psychologist and the instructor of the masses it is a matter of evolution and temporal stages. In the Hellenic world the latter personage is accepted

under Ulysses. The immediate process—as essentially the vital one—is saved in Prometheus.

God Himself, however, does not appear on the heavenly stage. His sons gather around Yahweh. Who are these sons of God? The term *son* is the symbol for a spiritual intellectual perception born of the perfect union of thought and emotion. It is by this nature also the evolutionary principle. Thought and emotion, objectified as father and mother, man and woman, are the ultimate division of the primal energy, as knowable by man in his human estate.

Feasts. This unity was celebrated by periodic feasts or festivals, each son offering his own house on his own day. That is, each plan of development passed fully but consciously over into the next without loss or submersion of values. The festival in Egyptian symbolism, I became convinced, marked the end of an age. The thought here is that the movement was consistently progressive. It was all the more so, or chiefly so, because at the close of each period there was a “transvaluation of values,” Job sanctifying his sons after each feast, so that only what was of worth to the whole should be passed on. What could not pass this test was sacrificed at the birth of a new era. Job rose up in the morning and offered burnt offerings. Thus did Job *for all the days*: for each period of activity.

The first invasion of this system came when the earliest evolved concept of prophetism was receiving reaffirmation. All were eating and drinking wine in the eldest brother's house. The first derivative idea at the moment was especially nourishing and stimulating. What was this? Undoubtedly the thought of a priestly organisation in which the prophetic principle should rule—distinctly the Hebraic movement. The thought is borne out by the fact that the oxen and the asses were the first victims of the attack of the Adversary—the masses entrusted to the guardianship of the priest. But what specifically disturbed the integrity of the attitude of the people to the priest? The Sabaeans were star worshippers. Naturalism and magic crept in and the spiritual bond was broken.

The sheep were burned up by a great fire that fell from heaven. The flame of life became only an elemental energy—dropping from the ideal plane—and all the effects secured by

educational processes were destroyed. Was this a turning of the people to orgiastic rites? We know how they came to prevail in the end.

Hedge. Isaiah V. 5: And now, go to! I will tell you what I will do with my vineyard. I will take away the hedge thereof and it shall be eaten up; and break down the wall thereof and it shall be for a treading. (Margin.)

Speaking of the False Prophets—or the priests and prophets of the idols—who expose the earth to destruction, Zarathustra prays: *Do not, O Righteous, grant him a field to fence it in.*

Chapter VII

Sole to Head. Isai. I, 6: From the sole of the foot even unto the head there is no soundness; but wounds and bruises and putrifying sores.

Friends by Appointment. The first appointment—Seth, from *tithemi*—to establish—was the origin of institutional means for conducting mass man along evolutionary lines. These organised bodies were subsumed under the heads Prophet, Priest, King. Japheth, Shem, and Ham were descendants of Seth; each has a genealogical line suitable to his function; in numbers, the creative seven for Japheth; the mental five for Shem, as priest; four for Ham, who as king reigns over the elemental masses.

The second appointment, noted in Job, included the wisdom class—obscured since the earliest times but now emerging because the masses have become sufficiently intelligent to have a wisdom of their own. This revival began with Solomon when three thousand proverbs—folk aphorisms—were collected. Zophar, however, stands for the ancient higher wisdom—which will have a tentative revival in the synthetic Alexandrian schools.

Natural to Spiritual. Great attention should be given to the mythical account of the entrance of Cadmus into Thebes, for, undoubtedly, it supplies the link between the cosmopolitan culture which developed in Greece and the sources of this culture in the Orient. Cadmus, as we have seen, comes close in name to the noun *Kadmōn*—relation by marriage—and Adam, the first man, in the East was Adam Kadmon. Adam must come from *damao*—to unite, to marry—with the intensive *a* suggesting that spiritual unity in the individual had been reached. It was the supreme aim of the Wisdom class. To this class Cadmus must belong for—in the Bacchae in particu-

lar, with the exception of the Prometheus Bound that most culturally significant of the Greek dramas—he is notably an *ancient*. The relation between the Wisdom school and the Prophet is also brought out in this drama. Commenting upon this, in an interpretation of the *Bacchae*, I have said: “Cadmus naturally will be sympathetic toward the Dionysian motive for he himself was a culture bearer. Tiresias obviously must be in accord for he is a seer and a prophet, possessed of the only sense which it is the aim of the Dionysian discipline to evoke. It is interesting to note the priority which Tiresias accords to Cadmus, for it furnishes certain proof that the intellectual intention of stressing the spiritual relationships among men came earlier than the thought of interpreting, through the Prophet, man’s hidden aspirational life.”

In the complete text Dionysus admonishes the Thebans that their doom would have been averted if they only had known to be *pious*. This for a time sounded like an anticlimax of cheap Euripidean moralism. Discovery that *pious* means relation by marriage, or the spiritual succeeding the natural, holds the argument sustained on the psychological plane and most aptly fits the concept of Cadmus, whose name has the same meaning. Why could not the Thebans have brought their community life into this new spiritual and intellectual light? Oh, why?¹

After Friends’ Appearance. There was, at the time the Book of Job was written, courage to confront the chaos of man’s spiritual world; intellectual energy and idealism enough to inaugurate a new spiritual movement. How much courage, energy, and idealism are demonstrated by the birth of Christianity a few centuries later! The world at large was too inert and too brutal to have any understanding of what had been done, and the purity of the conception was lost in separatist adaptations. It remains for our time to face even a greater chaos than that of the breakdown of antiquity and to recover the purity of the only faith and concept that can make earth a habitable place for mankind. We have the advantage of a general level of intelligence higher than has existed before in historic times; also of a widespread ferment of desire for the

¹ I never will grant that *The Bacchae* was written by Euripides. It is a psychological impossibility.

liberation of man's spirit from the bonds of physical helplessness and intellectual dogmatism from any source whatsoever—church, state, or science. Trust in this spirit is the one thing needed. Spirit is always safe in its workings. Let the goal be superhumanity and all institutions will reshape themselves around vital and universal principles and ideals.

The necessity of leadership never must be overlooked. This is privilege with all that privilege, rightly considered, costs. Well if what Mazzini thought be true; the strongest appeal that can be made to man is, "Come and suffer." That the suffering which comes from the immersion of the individual in the life history of the race is not to be evaded by the leaders is primarily true; but that suffering which is due to the sacrifice of the higher powers to the claims of a class of beings who have no conscious need of the enlightenment gained through the use of such powers is sacrifice which might be eliminated by group leadership and acceptance of varying grades of responsibility. Leadership from below is largely destructive over long periods of time. One man leadership, even from above, as just has been said, is devastating to the leader himself and, in addition, his message is soon distorted among the masses. It was class leadership that laid the foundations of long enduring civilisations.

Chapter VIII

Iniquity. Wherefore should I fear in the days of evil, when the *iniquity of my heels* shall compass me about? Psalms XLIX, 5.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand *double* for all her sins. Isaiah XL, 2.

Iniquity. Concerning iniquity in the heels, we know that the feet belong to Pisces and that the two fishes are back to back: will and desire at cross purposes. Eliphaz, as a representative of the priesthood, declares that the condition is not a fundamental principle in nature but that nevertheless it is man's function—where the disparate elements exist—to labor for the bringing of them into unity. This he may do only through his aspirational nature and in humble recognition of the truth that God's ways are beyond searching or measuring. Man in his right place—fulfilling his prescribed duties and playing his minor rôle—has the same permanent relation to the whole as the stones of the earth and the beasts of the field, and may have the same sense of security. The point to be noted here is that the Priest denies to man any creative part in the scheme of the universe. The human is not a dominant type in the comprehension of which all other types may be understood; man is not endowed with a power of understanding which qualifies him to lead in an evolutionary struggle; the might of God is not dependent upon his contributory will.

It is important for the student to note this fundamental difference between the deteriorated priest and the deteriorated prophet: the agent who has lost the fundamental principle and the agent for whom it has only been obscured. For the very crux of the problem of the religious life of antiquity lies

right here. The basis of all effort, all philosophy, all religion, was the psychology of man.

Elihu's Emphasis. Elihu's emphasis upon the intellectual principle of *opinion*—so stressed by Plato¹—makes one question whether a Greek influence is not coming into the new cultural world with Elihu. Blake seemed to think so, if one may judge by the Grecian contours of the younger prophet's features in the design given him.

Iniquity. A late discovery comes nearer than any other passage to establishing the identity of iniquity and inequity: Mal. II, 6, 7.

The law of truth was in his mouth and iniquity was not
found in his lips; he walked with me in peace and equity;
and did turn away from iniquity.

It is the Lord of Hosts speaking to the priests of his covenant with Levi. The exhortation continues:

For the priests' lips should keep knowledge and they should
seek the law at his mouth; for he is the messenger of the
Lord of Hosts. V. 7.

A passage in the Psalms where iniquity in the heels is noted offers confirmation of the interpretation: iniquity means inequity; inequity between the dual principles. This Psalm (XLIX) indeed is one of striking parallelisms—an arrangement no doubt expressive of the dual consciousness:

Hear this, all ye people;
Give ear, all inhabitants of the world
Both low and high,
Rich and poor together.

My mouth shall speak of wisdom
And the meditation of my heart of understanding.

I will incline mine ear to a parable;
I will open my dark saying upon the harp.

¹ *Hermes and Plato*, by Edouard Scheuré. William Rider & Son, Limited, London.

Wherefore should I fear in the days of evil,
When the iniquity of my heels shall compass me about?

The remainder of this Psalm is much in the strain of Job XXIV—a line of reflection that we shall give to Bildad.

Eliphaz' Vision. Now is disclosed the very reason for the existence of the Priest as mediator between man and God: a lowered conception of the office. It came about through fear. God comes to the mind, not as the perfection of the workings of a divine, indwelling power, but as a vague, unknowable form—*a spirit passed before my face; the hair of my flesh stood up*. This is something which man cannot meet with any part of his endowment as a human being. What weight can his judgments have? Shall mortal man be just before God? Shall a man be pure before his Maker?

Stones. As the vitality at the heart of the ancient classics sinks into one, it becomes more and more apparent that the creative artists to whom we owe these works spoke in their imaginative way not for themselves alone but for a sensitive community—almost a race of men—more consciously united in their inner being to the outer world and the phenomena of nature than was that mediaeval world in which phantasy ruled, or than is this modern world of ours upon which positive science has laid its palsyng hand. Some correspondence there was between the outward and the inward which in moments of realisation caused the material object to glow. It was this kind of illumination, I believe, that was essential to the concept of glory.

The object most impervious to that human emotion which would find reflection in the outer world would seem to be the stone. And stones, we know, play a most important part in the ancient symbology. In their heaviest, most static condition they are foundational; as concealers of inner plastic principles they are material for art; as substance once inert—but in the event become luminous through processes akin to some that man may trace in himself—they are gems. For gems, as we know, stood in each variety for a spiritual estate into which man might enter. As this reasoning—until the ancient consciousness has become a familiar companion—is very alien to modern thought, I am exceedingly grateful to have at hand

a poem on stones, by a living writer, which illustrates this opening of the natural world of which we have been speaking to the quickened apprehension of a poetic soul. The *Monk in the Kitchen*, by Anna Hempstead Branch, is another fine example of the higher perceptive powers of man. The poem on stones is by Mary Siegrist and reads as follows:

SONG OF THE STONES

What is the song that your lips would cry?
Speak to me, sister stones, I said;
They are so far, the rapt reaches of sky—
By such alien leagues they blossom o'erhead.

I have so yearned to your mysteries, stones;
Sing, frozen mouths, your once fecund song;
What blind words lie stretched on your silences?
What fantasies light on the air would throng?

Deep-locked you lie in impregnable peace
Through the monstrous aeons. What word, I said,
To those who have carried your weight in the heart?
What bitter manna do you give for bread?

And the moveless stones turned star-faces—each one
Out of his gravecloth of silence rose up:
"We were the first blood-brothers of grief;
We drank from a frozen cup.

"Back in the garden of gods we lay,
And we drained all grief since its roots began;
We heard the heart-cry of all that rides
Broken on the night-wind from man to man.

"At martyrs' bodies our masks have been hurled,
But ourselves have bled with their tears instead;
For every Joseph we have nourished the dream
That watered his heart and pillowed his head."

* * * * *

But what is the songs that your lips would cry?
Blossom to me, sister stones, I said;
But even as I spoke the air was song
And wings like blown flakes were over my head!

Spittle. At an early date, it is said, the priesthood of Egypt taught that Rē, father of gods and men, was born as a naked babe from the lotus. Another myth made him self created. These two—and, indeed, others relating to Rē's nativity—are not incompatible. For the lotus evidently was the symbol of the sudden and unexpected flowering of a faith or a culture of which the sub-surface growth had escaped men's apprehension and, in such circumstances, the apparition would appear to be spontaneous, or self created. This can refer, as I see the problem, to nothing else than that stream of folk culture which had widened and deepened through the ages without attracting any concentrated attention from the intellectual class. It was the same as the appearance of Huoma to Zarathustra. Gods and men were born of it because the individual began to stand out from the mass and because human qualities were revealed as essentially godlike—especially the psychic, visionary effects of group amalgamation. Rē would be much the same as Rhea—each coming from *rēo*—to flow—but would indicate an intellectual appearance rather than an emotional spring. And Egypt, we know, had the culture most strongly dominated by mind, eventually narrowing down to the merely rational and abstract as the phenomena of actual life were ignored. The prominence of the syllable *Amm* in the Egyptian theocracy also proves the point of the elevation of a people as a whole, being, as it is, consistently a mass-symbol.

Again, the mental nature of Rē is indicated by the figure of his *spittle* as a creative agency. Of it were born Show and Tefnut. The names prove a training of the folk in the higher arts, after the fact of an evolution in their crafts has been discerned. For Show easily comes from *zuo*—to polish—and the other deity from roots for *amassing*. *Spittle* proves activity in the gland centers especially under mental control. Job asks to be let alone so that he may retain his mental strength. In eliminating this seemingly crude expression, Dr. Moffatt destroys a most significant clue to the philosophy of the age in which Job was written. There are other like instances.

Chapter XI

Lion. The word of the Lord, by Hosea, to Ephraim, fallen into whoredom, and to Israel, defiled: V. 14. *For I will be unto Ephraim as a lion and as a young lion to the house of Judah; I, even I, will tear and go away; I will take away and none shall rescue him.*

Like as a lion greedy of his prey, and as it were a young lion sitting (margin) in secret places. Ps. XVII, 12.

Chapter XIII

Major Complaint. Job drops back into the major complaint: that this condition of degeneracy renders his life—the whole concept and movement of Prophetism—a futile thing, whereas a complete cutting off, a period of recuperation, or a benevolent and forgiving attitude toward its errors would have fixed some of its values. The movement being previously one intellectually conceived, though prompted by impulse and emotion, is likened to *a man born of a woman* and it is conceded that such an origin means a termed existence. Why then must this transitory thing be measured by the standards of permanence and condemned for not having grown great enough to fill a large rôle: *Dost Thou open Thine eyes upon such an one and bring him into judgment with Thee? Who can bring a clean thing out of an unclean? Not one.* But seeing that the days of this ephemeral creature are *appointed*; that the *number of his months is with Thee*; that *Thou hast appointed his bounds that he cannot pass—turn from him that he may cease when, as a hireling, he shall have accomplished his day.* For there is hope of a tree if it be cut down that it may sprout again, that through the smell of water even the old stock may bud. But—*If a MAN die shall he live again?* Ah, if it might be so! *All the days of my appointed time will I wait till my change come. Thou shalt call me and I will answer Thee. Thou wilt have a desire to the work of Thy hands.* This must be true, yet all appearance is against such transmutation and reaffirmation. There is no apparent outlet into the new age. The transgression of the old is viewed, not as a lapse but as an impasse—*sewed up in a bag.* And truly the most solid things decay—*rocks and mountains.* Why not the hope of man? This is reasonable, and man may not see even the destruction of his hope. Yet, knowing that it is to come, *his flesh upon him shall have pain and his soul shall mourn.*

Frustration of the effort of a life time—a man or a race. What deeper tragedy than to be forced to conclude, in the words of Blake's Thel: *Without a use this shining woman lived!*

Chapter XVI

Eliphaz II. On this point Eliphaz cannot refrain from essaying a word, but the irrelevancy of Zophar is as nothing to his. He reproves no thought or contention of Job but simply reasserts, this time with a resentful emphasis, that the branches of the wicked are unfailingly lopped off and as Job has just finished proving that the branches of the good likewise are lopped off—has condemned the counter argument as superficial and insincere—Eliphaz' words are to Job nothing but wind. If conditions were reversed and it were a friend who was in trouble, Job would honestly endeavor to get at the cause of the trouble so that he might offer real comfort. The sense is better brought out here by transposing verses 6 and 7. *I would strengthen you with my mouth and the moving of my lips should assuage your grief. But now He hath made me weary, thou hast made desolate all my company. Though I speak, my grief is not assuaged, and though I forbear, what am I eased?* You—meaning the Friends—have filled me with wrinkles as a witness—of my degeneracy—and my leanness rising up in me beareth witness to my face. *He teareth me in his mouth who hateth me. . . . God hath delivered me to the ungodly. . . .* Further transpositions in Chapters XVI and XVII will give a consecutive line of thought: *I was at ease but He hath broken me asunder.* C. XVI, v. 14. *He breaketh me with breach upon breach. He runneth upon me like a giant.*

CHAPTER	VERSE	
XVII,	7:	Mine eye also is dim by reason of sorrow and all my members are as a shadow.
	6:	He hath made me also a byword of the people and aforetime I was as a tabret.
XVI,	18:	My face is foul with weeping and in my eyelids is the shadow of death.

CHAPTER VERSE

- XVII, 1: My flesh is corrupt, my days are extinct, the graves are ready for me.
- 11-15: My days are past, my purposes are broken off, even the thoughts of my heart.
 They change the night into day, the light is short because of darkness.
 If I wait the grave in mine house, I have made my bed in the darkness.
 I have said to corruption, thou art my father; to the worm thou art my mother and my sister.
 And where is now my hope? As for my hope, who shall see it?
- XVI, 22: When a few years are come, then I shall go the way whence I shall not return.
- 17: But not for any injustice in my hands. Also my prayer is pure. O, earth cover not thou my blood (*to let my cry have no place*). Also now behold my witness in heaven and my record on high.
- 21: Oh, that one might plead for a man with God as a man pleadeth for his friend.
- 20: My friends scorn me, but mine eye poureth out tears unto God.
- XVII, 3: Lay down now, put me in a surety with Thee. Who is he that will strike hands with me?
- 4: (*No one?*) Thou hast hid their heart from understanding. Therefore shalt thou not exalt them.
- 5: He that speaketh flattery to friends (*as these men to God*) even the eyes of his children shall fail. (*The power of perceiving will die out in that line.*)
- 8: Upright men shall be astonished at this and the innocent shall stir up himself against the hypocrite.
- 9: The righteous also shall hold on his way and he that hath clean hands shall be stronger and stronger.
- 10: But as for you all, do ye return now, for I cannot find one wise man among you.

Chapter XVII

Cosmic Hand. In the ancient symbology the cosmic Hand is inscribed with the records of a cycle, and when this is complete the Hand appears to him who may read, rising out of the waters of the confusion of a fallen civilisation or a dying age. The Hindus, among others, have the symbol; also the Mayas. The same thing is intended in the legend of the Holy Grail.

I believe that verses 28 and 29 should follow verse 22. The passage then would read: *Why do ye persecute me as God and are not satisfied with my flesh? Ye should say, why persecute we him and what substantial root is found (even) in me? Be ye afraid of the sword—divider between flesh and spirit—threatens Job. For wrath bringeth the punishment of the sword, that ye may know there is a judgment.* Then comes the affirmation and the reaffirmation of the Hebrew confidence that the supreme power of the universe is not only an indwelling God but a God who may be approached in the same manner as a person is approached. That the relationship between the guiding mind and man is essentially the same as the typically human relationship. That the mind is not a God afar off but a brother and a friend. *Oh, exclaims Job, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! But I know that my Redeemer liveth and afterwards He shall arise upon the dust and after my skin (this) is destroyed, without my flesh shall I see God. Whom I shall see for myself and mine eyes shall behold and not as a stranger. My reins are consumed with desire—for this great consummation.* For verses 25–27, except the parenthesis, I have used the translation of Dr. O. B. Davidson, the most penetrating student of this great drama.

The moment here recorded is a great one. It is the union of Jehovah with God—of Yahweh with Elohim. The indwelling deity and the cosmic controller of design have become one. And all is intensely human. The psychic quality of Ahura Mazda has been surpassed in an all fusing spirituality.

Chapter XVIII

Zophar II. In Zophar's second speech, insert verses 7-11 deleted from chapter XV, but reverse 7 and 8.

What confronts Job is so vast as to be entirely beyond any measure he possesses. Let the Friends grasp this and be silent before the inexplicable—*lay the hand upon the mouth*. Even in remembering, Job is afraid and trembling takes hold on his flesh. What is this deep enigma? It is the apparent persistence of that vast duality; is present in flesh as an eternal element where mind and soul and spirit can find their true being only in unity. Now what has been striving toward unity has been overthrown, and only this duality which makes for the eternal recurrence of nature remains untouched. It is incomprehensible. *Wherefore do the wicked live?* A clear, consistent inquiry is brought out by a slight change in the wording and the order of the text—slighter, by the way, than the modern translators make, striving also to follow psychological clues.

Wherefore do the wicked live, become old, yea, are mighty in power? Their seat is established in their sight with them and their offspring before their eyes.

Their homes are safe from fear, neither is the rod of God upon them. Their bull gendereth and faileth not, their cow calveth and casteth not her calf.

They send forth their little ones like a flock and their children dance. They take the timbrel and harp and rejoice at the sound of the organ.

They spend their days in mirth and in a moment go down to the grave.

V. 16: The method of the wicked is beyond my comprehension. Lo, their God (*their sense of God*) is not in their hand. (*Does not come into their practical and emotional interests*).

Therefore they say unto God: "Depart from us, for we desire not the knowledge of thy ways. What is the Almighty that we should serve Him,

and what profit should we have if we should pray unto Him?"

Yet (*on the other hand*) how oft the candle of the wicked is put out? and how oft destruction cometh upon them?

V. 22: Shall any teach God knowledge, seeing He judgeth those that are high? He distributeth sorrows in his anger. The wicked then are (*become*) as stubble before the wind and as chaff that the storm stealeth away.

God layeth up the iniquity (*of the wicked*) for his children. He thus requites him and he shall be aware of it. His eyes shall see his destruction and he shall drink of the wrath of the Almighty.

For what pleasure hath he in his house when the number of his months is cut off in the midst?

(Is it not in truth one stupendous enigma?)

One dieth in his full strength, being wholly at ease and quiet. His breasts are full of milk and his bones are nourished with marrow.

Another dieth in the bitterness of his soul and never eateth with pleasure. These shall lie down alike in the dust and the worms shall cover them.

(But, my Friends,)

Behold, I know your thoughts and the devices which ye wrongfully imagine against me. For ye say: "Where is the house of the prince? and where are the dwelling places of the wicked? Hast thou not asked them that go by the way and do ye not know their tokens, that the wicked is reserved to the day of destruction and that they shall be brought forth to the day of wrath?"

"Who shall declare his way to his face and who shall repay him what he hath done?"

"He shall yet be brought to the grave and shall watch in the heap (*never emerge from that mass element which is recurrently plowed under.*)

"The clods of the valley shall be sweet unto him and every man shall draw after him, as others were innumerable before him."

(But with such an argument)

How then (*asks Job*) comfort ye me in vain, seeing in your answers there remaineth transgression?

Chapter XIX

Bildad III. In the attribution of chapter XXIV to Bildad the context must have special consideration. In replying to Eliphaz' promise to Job that if he return to the Almighty he shall be built up, have wealth, find defence, decree a thing and find it established, have light upon the way, Job has objected that his need is an instant one: *Even today is my complaint bitter*; that he would order his course before God if only opportunity were given to do so; that he cannot find God's ways, although God knows his; that this confusion causes him to be troubled at the presence of God; that he cannot understand why he was not cut off before this darkness descended. For Job to go on from here complaining of man's inhumanity to man, finally asserting that God will punish this by wiping out the evil doers, is entirely out of line not only with the preceding complaint but with Job's whole argument. There are only two points upon which Job is perfectly clear—which have not been clouded by the darkness that has fallen upon him. One is that his own sense of justice is a spark of true life within him and must in some way be satisfied. The other is that God, though He may seem to treat men in an arbitrary way, will not accept nor reward anything from them which is not forthright, sincere, and elementally true. The Friends assert that the wicked always are punished in this life. Job has seen the contrary with his own eyes and will not accept any specious argument for the sake of vindicating a doctrine. Therefore he could not be guilty of the reasoning of chapter XXIV. It is, however, quite suitable to Bildad. *Why*, he asks, *seeing that the Almighty does not hide times*—sequences in generations, ages, etc.—do they that know this; not learn about God's ways. But they do not. *They violently remove landmarks.* They practise every form of inhumanity that brings degener-

acy into the human stock. They rebel against the light, knowing not the ways thereof. The first eighteen verses, I believe, are consecutive, except that I would place v. 21 after v. 9, substituting plural pronouns and verbs for the singular of the text.

Verse 19 would continue the argument, giving the counter truth of God's justice. Omit v. 21 and place v. 22 after v. 24.

Chapter XXI

Landmarks. Remove not the ancient landmarks (*bound, margin*) which thy fathers have set.—Proverbs XXII, 28.

The landmark is evidently a figure for an ideal projected into the future toward which the social life of a community should move. Remove not the old landmark (*bound, margin*); and enter not into the fields of the fatherless; for their redeemer is mighty; he shall plead their cause with thee.—Proverbs XXIII, 10–11.

The similarity of verse 10 to verse 28 of chapter XXII, which unmistakably refers to practices of the founders of the Hebrew culture, is clear proof that Dr. Moffatt's rendering obscures the true meaning of these passages and confuses issues. For he goes on: *Remove not a widow's landmark, encroach not on the orphan's estate; for they have a mighty champion who will take their part against you.* The meaning is not so obvious. The preacher of wisdom is warning against letting down the bars between variant cultures before each has reached the superstate of intellectual perception. Not only must Israel live according to its own aims—fathered as it is by a personal God—but it must not invade the field of another people whose deity is not so highly conceived. For any aim pursued with sincerity and idealism will redeem from confusion and materialism.

Chapter XXII

Verse 8 is evidently an interpolation.

Chapters XXIII-XXV

Parable. It would be a drop from the high passion of this passage to give chapter XXIV to Job. The level is maintained however by passing on to chapter XXVI after Bildad has expiated upon the evidences of God's power, shown in His overwhelming of the wicked after allowing them a loose rein for a season. Again may be found a perfect sequence of thought by drawing together psychologically allied passages out of a chaotic text. In this reply to Bildad's ultimatum Job asks how this Friend, in thus exalting God's power, has helped the sufferer who is without power; how he has counselled one who is supposed to be without wisdom; how he has saved the arm that has no strength. How is Bildad qualified to declare so plentifully the thing as it is? What kind of a mediator has he been? To whom has he uttered words, and these derived from whose spirit? It is all specious and Job will have none of it.

XXVII, 5: *As God liveth who has taken away my judgment, and the Almighty who hath made my soul bitter, all the while my breath is in me and the spirit of God is in my nostrils, my lips shall not speak wickedness nor my tongue utter deceit. God forbid that I should justify you. Till I die I shall not remove mine integrity from me. My righteousness I hold fast and will not let it go. My heart shall not reproach me as long as I live. Let mine enemy be as the wicked and he that rises up against me as the unrighteous. For what is the hope of the hypocrite that he hath gained when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God? Behold all ye, yourselves, have seen it (this deflation of the hypocrite). Why then are ye thus altogether vain? I will teach*

you in the hand of God, that which is with the Almighty will I not conceal.

It is at this point, one judges, that Job launches his "parable." There is no concealment. *Hell is naked before God and destruction hath no covering. He stretcheth out the north over the empty place and hangeth the earth upon nothing. He bindeth up the waters in His thick clouds and the cloud is not rent under them. He holdeth back the face of His throne and spreadeth His cloud upon it. He hath compassed the waters with bounds until the day and night come to an end. The pillars of heaven tremble and are astonished at this reproof. He divideth the sea with His power and by His understanding He smiteth the dragon. By His spirit He hath garnished the heavens yet His hand hath formed the crooked serpent. Lo, these are parts of His ways, but how little a portion is heard of Him? The thunder of His power who can understand?*

Zophar has taken up the thesis, giving it a characteristic twist and closing on the same old note, chapter XXV, 2-6 and XXVII, 13-23. Paying no attention, however, to this interruption, Job added to take up his parable and we start again at XXVIII, 1.

Parable. That the parable was the vehicle of recondite truths is explained in Psalms LXXVIII, 1-8:

Give ear, O my people, to my law; incline your ears to the words of my mouth.

I will open my mouth in a parable; I will utter dark sayings of old,

Which we have heard and known and our fathers have told us.

We will not hide them from their children, shewing to the generation to come the praises of the Lord, and His strength, and the wonderful works that He hath done.

For He established a testimony in Jacob and appointed a law in Israel, which He commanded our fathers that they should make them known to their children.

Paean. All those great processes which awaken the paean mood in Job and his friends are ascribed to the Lord—Yahweh—the immanent plastic power in the world. These

seers carry the processes back to their supernal source. Nevertheless it is not to be gainsaid that these were forms and moods of consciousness in the men themselves and we are brought nearer to such experience when we find something akin to it in poets of our own time. Ruth Barnes, author of the following lines, has had, as other verses of hers prove, a sensitive consciousness, and she also has had that awareness of the release of the inner perceptive powers which is so informing with regard to the nature of the soul. I am permitted to quote these few lines from a longer unpublished poem:

Quietude

that does not strive

nor seek

nor ask—

Large brooding hush

becalming Heart and Thought. . . .

I slip content into the great release—

Oh, hush of bounteous peace . . .

of bounteous peace . . .

Splendor flares with sudden light

Through budding earth to heaven's height—

Suffusing all with burning gold!

A fount of crystal joy up-gushes!

Light unquenchable inrushes!

Concentric everywhere, my forms unfold!

I behold!

I behold!

I see myself in all my works! Compelling

Through fiery orbs my forging might;

Unceasingly attracting and repelling,

I mount once more from Word to Light!

The whirling atoms my urge proclaim:

My power exults through stars of flame.

I am, through all, one life propelling—

From Light to Word, from Word to Light!

Through multitudinous forms and Space's measure

Utterance I seek. Through trees I grow;

Through birds I carol my song of pleasure;

Forging at length a mind to know.

Oh, joy of feeling, hearing, seeing
Through opened senses of a human being!
Oh, still unuttered joy—to know!

Hand on Mouth. If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.—Prov. XXX, 32.

Chapters XXVII–XXVIII

Heap. Referring to the note on the heap and the pillar, we shall realize how utterly aware were the leaders at the time of writing of the *Book of Job* of the cataclysmic nature—of the social downfall. Over a transition time essentially like our own, they could see nothing pillar-like in the cultural work with the waste of the preceding ages. It was only a *ruined heap*.

Portion. Remember the days of old. Consider the years of many generations; ask thy father and he will show thee; thy elders and they will tell thee.

When the Most High divided to the nations their inheritance, when He separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

For the Lord's portion is this people; Jacob is the lot of his inheritance.—Deuteronomy XXXII, 7–9.

Chapters XXIX-XXXI

The Young Prophet. Upon the failure of each of the three traditions to meet the belief in itself which prophetism, even in its fallen estate, has maintained, Elihu decides that dependence upon tradition is but leaning upon a broken reed and that the new soul of the time must look for a directly inspired message. For there is always a *spirit in man—the breath of the Almighty*—which can give man understanding. The new voice can speak the more readily because the words of the older Prophet have not been directed against this new manifestation but only against the fossilised forms of the ancient ideas. There need not be fear on either side, for Elihu is of the same utterance—*according to Job's mouth*—before God. He is cut out of the very same clay. The Judaic movement continues the Hebraic movement, though with a changed form for a changed world.

Elihu's tone is entirely the argumentative one of the younger generation, checking up the merits and demerits of a traditional system of thought which has not gone unscathed through the test of some cataclysmic experience; just as the younger men and women of our own post-war period have turned their critical attention to the old beliefs and forms that do not articulate with the new theories which the more enlightened reason of modern man has evolved. And like their reasoning from impressions and given data, rather than entering into the inmost life of a spiritual, or even a natural, phenomenon to learn its process and its meaning through identification.

Pit. Reference is clearly to the abyss of sensuality into which the initiate at the mystery of the earliest mystery schools might fall if he were not of the heroic strain. As Jacob Boehme reminds us, there was the byss and the abyss:

possibly the pit of sensuality and the lower depths of utter mental chaos—the mental overcome by the elemental. The first condition would be typified by the strange woman of Proverbs XXII, 14, and XXIII, 27: *The mouth of strange women is a deep pit; he that is abhorred of the Lord shall fall therein. . . . For a whore is a deep ditch, and a strange woman is a narrow pit.*

The main part of verse 26, it would seem, should follow verse 24, making the passage read: *Then He is gracious unto him and saith, Deliver him from going down into the pit, I have found an atonement. He shall then pray unto God and He will be favorable unto him and he shall see His face with joy. His flesh shall be fresher than a child's; he shall return to the days of his youth. For God will render unto him his righteousness—recognise and reward it when it truly exists.*

The pit undoubtedly is a symbol reminiscent of the ancient mystery disciplines. Jonah II, 6, makes this quite clear as all the imagery of this verse recalls the initial trial of the candidate for enlightenment: *I went down to the bottoms (cuttings off, margin) of the mountains; the earth with her bars was about me forever; yet hast Thou brought up my life from corruption, (the pit, margin) O Lord, my God.*

If the initiate was overcome by the horrors of the elemental, he fell even lower than natural man. Blake's Thel fled from these to an illusory romanticism.

Noise. *It is the spreading of the clouds and the spreading of the lights upon the tabernacle by which God judges the people, Elihu thought, and the noise thereof showed concerning it and the cattle concerning that which goeth up.*

Noise would be the inarticulate, unrecorded evidence of power in the world; proving a divine ruling; the subconscious life. It is all the tremendous energies of nature which cause Elihu's heart to tremble and move out of its place, almost as it had been with the priests at the moment when degeneracy of the institutions set in. It is fear that holds this new Prophet's thought on the transcendental plane and prevents him from coming into living touch with the divine spirit that works in the world.

Chapter XXXII

Whirlwind. Although the far distant spiral of the nebula has been suggested as that form in nature which aroused in consciousness the sense of whirling creative processes—for, obviously, it could not be the actual whirlwind, only destructive in its effects, that could offer the form—I seriously question whether the incitement may not first have come from something not so much responsive to an outer stimulus as close to an inner process itself. A phenomenon which sometimes attends concentration upon things whose roots go deep down into the racial memories; things which in their origins come into being through commitment of the genius of an individual or a group mind to the cosmic laws, is what can only be described as a musical, beautifully cadenced swirl, audible to the inner ear. It would seem as though what the Pythagoreans supposed to be a music of the spheres must be greatly similar to these silvery waves of sound, but I never have heard whether those ancient mystics told, or knew, of a process in themselves by which the power of hearing the celestial music might be induced. In regard to that internal music however which accompanies certain forms of creative effort there is no doubt as to the stimulating cause, and the effect evidently is the great submerged normally—as we say—unconscious mind, roused to a wave-like action which catches up the motions of the conscious mind. For the rhythm is that of a long wave meeting the interference of a short wave, or of a long wave striking upon a not highly resistant shore. The phenomenon is one of unquestioned authenticity as an appearance definitely conditioned, but I know of no one who has felt it in its creative and cosmic implications as did the fourteenth century Mohammedan mystic, Kabir. How beautiful are his words and how closely akin is the mood induced in him by

the thought of an immanent deity creating man's world to the mood of Job:

"Between the poles of the conscious and the unconscious has the mind made a swing. Thereon hang all beings and all worlds and that swing never ceases its sway. Millions of beings are there. The sun and the moon in their courses are there. Millions of ages pass and the swing goes on. All swing! the earth and the air and the sky and the water—and the Lord himself taking form. And the sight of this has made Kabir a servant!"

This I ask Thee, O Ahura, tell me aright: Who by generation was the father of this Righteous Order? Who gave the recurring sun and stars their way? Who established that whereby the moon waxes and whereby she wanes, save Thee? These things, O Great Creator, must I know and others likewise still.

This I ask Thee, O Ahura, tell me aright. Who from beneath hath sustained the earth and the clouds above that they do not fall? Who made the waters and the plants? Who to the wind has yoked on the storm-clouds the swift and fleetest two? Who, O Great Creator, is the inspirer of the good thoughts? . . . Who as a skilful artisan hath made the lights and the darkness? Who, as thus skilful, hath made sleep and the zest (*obtained from it*)? Who spread the auroras, the noontides and midnight—monitors to the discerning; duty's true guides? Zend Avesta.

Whirlwind—Wisdom. Regarding the wisdom which pre-dates man's consciousness, though not man himself, as the last verse of the quoted passage proves, some of the Proverbs are as eloquent as the author of Job:

The Lord possessed me in the beginning of His way, before His works of old.

When there were no depths I was brought forth; when there were no fountains abounding with water.

Before the mountains were settled, before the hills, was I brought forth.

While as yet He had not made the earth, nor the fields, nor the chief (margin) part of the dust of the world.

When He prepared the heavens, I was there; when He set a compass upon the face of the depth;

When He established the clouds above; when He strengthened the fountains of the deep;

When He gave to the sea His decree that the waters should not pass His commandment; when He appointed the foundations of the earth;

Then was I by Him as one brought up with Him and I was daily His delight, rejoicing always before Him;

Rejoicing in the habitable part of His earth; and my delights were with the sons of men.—Proverbs VIII, 22–31.

But I think thus in my heart: Should the evil thoughts of the earthly man be a hundred times worse, they would not rise so high as the good thoughts of the heavenly Mithra.

Should the heavenly wisdom in the earthly man be a hundred times greater, it would not rise as high as the heavenly wisdom in the heavenly Mithra. Zend Avesta.

Taking this passage in connection with those in which Mithra moves as an earth force we learn the scope which the ancient seers gave to the super-rational mind; its activities are creative in the realms of both the subconscious and that of the creative imagination.

By terrible things in righteousness wilt Thou answer us, O God of our salvation; who art the confidence of all the ends of the earth and of them that are afar off upon the sea:

Which by his strength setteth fast the mountains, being girded with power.

Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

They also that dwell in the uttermost parts are afraid of Thy tokens; Thou makest the outgoings of the morning to sing (margin).—Ps. LXV.

Chapter XXXIII

Poseidon. Too much importance cannot be attached to the concept and the principle of design. It is integral to the consciousness of relations. It is the interior vitality which the French call *la forme*, a term for which the late artist and art interpreter, Vernon Blake, said there is no English or other equivalent. Form—design—is the antithesis of chaos, and chaos is the unendurable condition among all imaginable states of the mind and the emotions. It is the Typhon of the Greeks.

So urgent is this need of form that the mind searches for it even in the most tumultuous play of either the elements or the passions. The sea, for the ancients, was the symbol of the chaotic condition, yet even to that was given, from the physical viewpoint, power to produce and to nourish organisms within itself and to carve the land into adaptable shapes; metaphorically—to remove material useless through deterioration for the evolutionary purpose, in order that some more comprehensive and significant form may take the place of the old. This surge, animated by an inherent motive which is an unseizable and imperishable principle of life, was figured by the Greeks under the personality of Poseidon, as we have said in the text. It is the mighty tide that sweeps around the earth. Prometheus, scorning Jove's messenger as he threatens consequences in Time of the Titan's rebellion, reminds Hermes that he is talking only about the *wave*. But what has the wave to do with ocean's depths? He overlooks the fact that it is the depth's urge to design thrown up by the restlessness of chaos which gives life to the wave. It is expression as against Being; the continuous urge to form as against the inertia of conscious power—Aphrodite was born of the etheric elements of the wave; an extract of eternity manifesting in time; a

manifestation of the ethereal hidden in the subterranean; a restful beauty riding on a movement of unrest. The connecting link is the wave—fleeting form between formlessness and plastic perfection.

Such is the Greek's reaction to the necessity in mind and in nature of moving along with the principle of design. It is in comparison of the different racial approaches to universal principles and compulsions that native genius is best discerned. And, as the modern soul has an approach of its own, it is both stimulating and interesting to note any new form of expression of the age long needs. A few lines from a poem called *The Wave*, by a poet who has published too little, Maurice E. Peloubet, suggests the nostalgic need for eternity which the Christian culture has introduced into the processes of time:

The water behind me is past, that before
Is to come. Both will be there for ages and eons
When I am no more.

Through storm growing stronger, through calm growing
weak,
With crest foaming high above blue sparkling valleys, I
seek.
A roaring, a pounding, all striving to reach
A strip of white sand, I and my brothers rush up on the
beach.
Can this be the end? Can we be content
To tear at the sand in quick fury; then—
Be done and be spent?

A voice spoke, calm and low and grave:
Why be troubled, gleaming wave?
Child of wind and child of storm,
Yours is still a perfect form,
Will forever perfect be,
On either side eternity.

Somewhere, in some other sea,
Your form rolls on eternally.

Leviathan. That Leviathan cannot be naturalistically interpreted in any way; still less identified with the crocodile, is

clearly indicated by such passages as the following: *Thou breakest the heads of Leviathan in pieces and gavest him to be meat to the people inhabiting the wilderness.*—Ps. LXXIV, 14.

The incongruity of an ocean monster affording food to a wilderness population is so evident that Dr. Moffatt translates this verse and the one preceding: *Thou didst divide the ocean by Thy power, shattering the dragon's heads upon the waves, crushing the heads of Leviathan, leaving him a prey to jackals.* (The versification of the translation is ignored.)

Leviathan is always associated with the confusion and the deviousness of the undirected dual mind, as when it is said by the prophet: *For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her bloods (margin) and shall no more cover her slain.*

In that day the Lord, with his sore and great and strong sword, shall punish Leviathan, the sea serpent, crossing like a bar (margin); and He shall slay the dragon that is in the sea.—Isaiah XXVI, 21, and XXVII, 1.

Is there any instance of the Lord threatening with destruction the lion or the tiger?

Chapter XXXIV

Captivity. When the Lord turned again the captivity of Zion, we were like them that dream.

Then was our mouth filled with laughter and our tongue with singing; then said they among the heathen, the Lord hath done great things for them.

The Lord hath done great things for us; whereof we are glad.

Turn again our captivity, O Lord, as the streams in the south.

They that sow in tears shall reap in joy.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing the sheaves with him.—Ps. CXXVI.

Dr. Moffatt has well brought out the ancient belief in the power of the unconscious in his rendering of Ps. CXXVII, 1, 2:

Unless the Eternal builds the house, workmen build in vain;
Unless the Eternal guards the town, sentries are on guard in vain.
Vain is it to rise early for your work and keep at work so late,
Gaining your bread with anxious toil!
God's gifts come to His loved ones as they sleep.

Servant. The emphasis upon God's acceptance of Job as a servant, after his rehabilitation, has been noted by scholars and association made with the Servant chapters of the so-called Deutero-Isaiah XL ff. But emphasis upon a word, as used in the ancient classics, must serve as due notice that it may not be interpreted in its relational sense with that facility with which we define words of common use. Nothing can be more enlightening in regard to several phases of the prob-

lem of Job than to discover the precise significance of the word *servant*, as this may be gathered from the various passages of the O. T. in which it is to be found. I have followed three lines of inquiry and these I believe, in general, serve as a fruitful approach to the meaning of any stressed terms.

The first question to be answered is in regard to synonyms of the word we are studying; the second relates to its first use or uses; the third to the place which it holds in the description of any event, or any experience—particularly vision—which suggests the culmination of an effort or a line of thought.

In respect to the first question, the version of Dr. Moffatt gives us inestimable help in that no term is used loosely but that an exact equivalent of the original Hebrew, or Greek, is sought. There are a few exceptions to this exactitude where a not too literal, and possibly a seemingly not too crude, rendering is supposed to convey the true sense of the original, while really it obscures the subtler implications. But where the rendering is that of word for word, with no thought of clarifying the meaning of a passage by some change of construction, or by the use of terms which convey more to the modern ear than a nearly obsolete one would do, I have felt that complete confidence should be placed in Dr. Moffatt's version. A scholar, of course could give a verdict of greater value.

To turn then to some of the synonyms which Dr. Moffatt has found for the word *servant* as used in earlier books than that of Job. It would have been very disconcerting, at the outset, if Ham had been condemned to be a servant to his brothers, Shem and Japhet, after he had called attention to the nakedness of his father, for the relation, evidently, is to be that of a menial. Dr. Moffatt gives us the terms, *slave* and *thrall*. Similarly Abimilech's servants become *slaves* and the servants who accompanied Abram when he went to rescue Lot are *retainers*. In the Book of Job itself there is no use of the word servant except in its application to the peculiar relation to God of Job himself. In III, 19, it is the *slave* who is *freed from the master*, and in VII, 2, the *slave* who *pants for the evening shadow*. By these differentiations we conse-

quently are led to uses of the word which must be regarded as particularly significant. We come then to the second question: in what connection, under what circumstances, was the word first used? It will not be necessary to distinguish between the verb and the noun, between *serve* and servant. Abraham is the first servant, Gen. XVII, 3. It is when the Lord appears to him as three men before the door of his tent in Mamre. They have come to *announce* that his significant mission to mankind will be carried out along the lines of his direct heritage and legitimate descent: Sarah shall bear a son.

But what is the essential character of this lineage—this clear tradition? It is, I am confident, the clear intellectual perception of the organic principle in life and the application of this to all means of leadership. Fundamentally it stands for instituted means as opposed to random direction of popular forces.

The larger, more general, sense is that of a specific functioning in a universe conceived as organic, and it is this to which the later prophets, especially Isaiah, lift the conception. But at the outset of Israel's history the idea, undoubtedly, is more that of a so clearly perceived and specific definition of deity as to amount to reliance upon the institution. This clear definition of nature and task must be what is intended by circumcision, a rite to which both Abraham and Ishmael had submitted just prior to the appearance of the three men at the tent.

The next servant is Lot—no slave, as we are made to realise, but one to whom has been assigned a specific function. Only two servants in this early narrative are unnamed. They accompany Abraham on the way to his proposed sacrifice of Isaac. This story can be comprehended only as chapters 21 and 22 are read together with a view to finding a continuous psychological clue running through their events. Here it can be said only that everything points to a critical question regarding the Priest—of what type should he be, a man of the people simply set aside for service, or a man above the people understanding the higher communal forms and uses and bending the people to these projected ends? The two servants,

therefore, are legitimately such, for evidently the priests of the times were deeply concerned to learn whether the intellectual principle in Isaac or the folk tendencies of the race should be the object chosen for sacrifice.

The greatest emphasis upon serving, however, is that laid upon Jacob's attendance upon Laban for the winning of Rachel. Here the Priest stands out clearly. Laban is of the line of Nahor, Abram's priest brother—*naos*, sanctuary—and this line is introduced immediately after Isaac has been saved and the promise given to Abraham that in his seed all the nations of the earth shall be blessed. The means is at once pointed out. Laban must be found in *labē*, *lambano*—to seize with the mind—and Rachel comes from *rachis*—spinal bone—the priesthood conceived as the backbone of a people. Leah was of the order of intuition—the gazelle. Jacob's own name clearly points to the institution—*iakizo*—to devise—and he was the *supplanter*, the *sub-planter*.

But in thus specifying the lines which the Hebrew effort followed, one must not be led astray from the archetypal principle of function. We come back to this most vitally in studying the second part of the prophecy of Isaiah, chiefly 40–53. For while the stressed expressions—*covenant* (better than Dr. Moffatt's *compact*, I believe), *chosen*, *called*, *servant*—take us back to the earliest days of the Hebraic movement, the ideal of this has become so exalted in the later vision that the organic principle seems to have risen above any associations with concrete means. Humanity itself, holding its unique and essential place in the cosmos, is the great fact and Israel now must stand out in the light of this vision and—independently of national preoccupations—draw the ends of the earth toward this great unity.

The creators of Job, I feel, do not so completely emancipate their idealism from earth conditions. The three Friends are there to be reckoned with. They will go on as means to a spiritualisation of all life on earth and Job—supremely the interpreter of the inner laws of being—must stand in the actual affairs of the generations to come for that idea of organic oneness and the principle of specific functioning which goes with it. It is possible that this may be, in a measure, an in-

tellectual stand which the higher minds of the Jewish nation took against the *syncretising* along abstract lines of the Alexandrian schools; also that it may suggest that the Prophet, until the new age should come to birth, must function largely within the priesthood, which, one knows, was the event. I fancy that Blake had in mind the Alexandrian influence when he gave to Elihu, as he points toward the new revelation, something of the Hellenic cast of form and feature. We have seen, at all events, in our study of the Friends how each had run off upon dogmatic and metaphysical lines.

For the direct personal relation between a master of man's life and the individual soul the word *servant* is employed; as in Psalms, CXVI, 16; CXIX, 125; CXLIII, 12.

Hosea XII, 12: *And Jacob fled into the country of Syria, and Israel served for a wife and for a wife he kept sheep.* Which we interpret: that the first Hebrew priesthood left behind the naturalistic folk manners of kindred groups, went where something in the nature of a cosmopolitan life existed, tested out there the method of creating an emotional life favorable to the pursuit of an intellectual ideal—by a careful adaptation of the ideal disciplines to the intuitions and the intelligence of the people—and thus infolded into the subconscious popular life a responsiveness to definite organic principles. It was the most intellectual form of training given to any popular element—even that of Greece. The word *servant* has been used two or three times before this, always with reference to definite relationships and functions. This is the first use of the verb and the first appearance of a higher class entirely subordinated to the needs of a popular majority. There had been priests from the beginning but, as a class, they had, we must judge, adapted their ministrations chiefly to the needs of the most enlightened groups of worshippers. Jacob's destination in Syria was Padan-aram. The second part of the name fixes the folk sources of the culture he found; the first comes best from *paideuma*—the training of growing beings. Laban from *lambano*, which, in symbolism, most fitly means to grasp with the mind, indicates the quality of the popular life. It is strange that this great narrative of Jacob can be read without attention to the great emphasis placed upon the

sheep. In fact almost every symbolic narrative stresses the point or the theme it is intended to bring out in a noticeable manner. This, indeed, was Prophetic business: *I have also spoken by the prophets and I have multiplied visions and used similitudes by the hand (margin) of the prophets.* Hosea XII, 10.

Continuous progress along unitive lines—unbroken by the resurgence of the dual strife—was a movement earnestly sought by the ancient leaders. This is stated metaphysically in the Iranian myth of the merging lives of father and son under the influence of Yima—*iēma*, to send forth, to utter—spontaneous art activity: “During the reign of Yima, the son, there was neither cold nor heat, decay, death, nor malice produced by the demon. Father and son walked forth, each fifteen years old in appearance.” Fifteen indicates the complete round of twelve, in the evolution of mind, with the additional three elemental properties of personality, no longer chaotic, but subdued to the intellectual control.

Chapter XXXVI

Group versus Demos. It might be said of the Indra philosophy that it lives on today in the Darwinian conception of evolution. The struggle for existence, the survival of the fittest, express that interior dual strife which, rising and falling, falling and rising, goes on through the centuries, asking nothing of man's vision for its guidance or of any deepening sense of organic race unity for its enlargement. And perhaps with equal truth it might be said that restatement of man in his place as creator of the world which he inhabits can come about only through the Agni group activities and through an intensification of group consciousness which, deepening the sense of relation and augmenting the power to interpret the sense, will expand man's being and exalt his powers.

But over and above all these will be needed the individuals—banded together—who, as sons and daughters, shall prophesy; interpreting the inner meanings of events; as young men shall see visions of a humanity emancipated, not from struggle but from wrath; as old men shall dream into expression a past reduced to its essential principles and relationships.

Such a class would be the Job of the present age, and it seems to one person at least doubtful whether anything less than the appearance in time of a few souls so heavily burdened by responsibility for the solution of the human problem, and so endowed with the power of intellectual penetration into the meaning of historic and current forces as was the spiritual Jew of the last centuries before the opening of our era, will be able to lift the world out of the morass into which it now is sinking and set the foot of man again upon the highway of life. Is there any hope of the appearance of such a class? Who can say? It may be forming and receiving initiation in the hearts and the minds of men and women of creative imagination in various parts of the world. But certain it is that no stronger

tie for binding such beings together, no impetus more powerful to project them toward a common ideal could be found than an immersion, a baptism, in that stream of the interior, spiritual life of the race that has flowed down from the days of antiquity to our own time.

Those minds which have been least deflected from this true cultural life by the pragmatic and rationalistic trends of the last half century, at least will be the ones most susceptible to the forces at play within and behind phenomena and the only ones which will be able to project human desire forward with the force of creative impulse. For the strength of a tree is derived from its roots, and the power of its terminal bud to draw up the sap needed for the sustenance and expansion of the new branch, it seems, must be an equal balance between the vigor below and quickening from the sun above. The past has become nature; the future is an order of relationships made more bountiful and comprehensive by the addition of a new form to the total organic design.

I do not know the author of the following lines, unless it be the T. Segar who, over twenty years ago, published in pamphlet form a poem called *Pain-Struggle*; but they surely suggest that even in the halcyonic pre-war period—when men so optimistically trusted modern science and the new conscience—there were perceivers who understood that even the best forces at play were not to be identified with the eternal principles of life, and that effort centering in the external world never can long divert from their wilful way the abiding tendencies toward warfare and hedonism. It is significant that the author of the lines is a Jew, a representative of that people which at an undated time assumed the task of bringing unity, an organic consciousness, and faith in an immanent God to the whole earth. A few verses from a rather disjointed poetic statement of the writer's reading of life will show how quick within him is the age-long prophetic fervor of his race, and how in the highest representatives of this race is still maintained that severity of attitude toward life which made the Jew eventually unassailable by that seductiveness of the natural which in the long run defeated the genius of every other people.

Come, my people, come!
 I shall not hiss like a strangely fallen star,
 Like an extinguishing star in a sea of indifference.
 Not like a sleeping village shall you be
 Nor I like a howling dog on its outskirts.
 Come up, like a mighty people,
 For the period of your inhibition is o'er
 And your winter is done.

Come, your young men dream dreams
 And your old men see visions.
 For a famine has come upon the land,
 Not a famine for bread, nor a thirst for water,
 But a hunger for the word of the Lord.
 Aye, and for a deed of the Lord
 For the heart of man has become like a burnt city,
 And his hope like a fallen tree.

Ten thousand years have you been a rock,
 A wall justifying God to man.
 Now shall you clinch the matter!
 You shall show the efficacy of your great longing
 And of all human longing!
 You shall prove the immortality of your struggle
 And of all human struggle!
 And an exulting faith shall stream thro the world!

* * * * *

O mine own people!
 What can you bring in the face of boodshed?
 Is it not a greater struggle?
 And what will you teach in the presence of death?
 Shall it not be faith?
 And what can you show before the eye of despair?
 Is it not fulfilment?

Rise up, oh my people!
 For the Lord has not forgotten His troth!
 He has not said to the patent nostrum,
 Go bring faith,
 Nor to the new machine,
 Be my chosen!
 But now, more than ever and even before,
 He looks about for his valiant People,
 His voice peals for his Appointed!

Lo, the young races now look around for new knowledge;
The water you gave, it was good;
But lo! it has dried up, 'tis vanished now.
They furtively crawl to the pestilent marsh,
Unto the old ruling, vile gods
Which you tumbled down.

Get you upon your high mountain, my people!
The time which was coming has come!
(Give up, O North! and keep not back O South)
The live red coal has been pressed to your lips;
Now ye know pain; prophesy now,
Get ye up again!

* * * * *

Up! oh my people! roll this in the dust!
For the kismet ridden East waits for a champion,
And the restless West for a new Saviour!
Therefore, let the word go forth for deliverance, my people,
And the cry for accomplishment ring out!
I am fulfillment! saith the Lord God.

4

OUTLINE OF THE ARGUMENT

4

THE ARGUMENT

JOB :

Repudiation of the concept of Prophecy. It should have been a still birth; or a recognisable non-continuum; like civilisations. Oblivion is better than attempt and defeat—

THE ARGUMENT

ELIPHAZ I:

Concedes the consolations of Prophetism and recognises it as a sincere movement. This integrity is ground for assurance.

Per contra—the Dual way (inequity) brings only a harvest of trouble. It is arrogant and therefore is punished by the Omnipotent.

The secret meaning of this confusion is that man cannot know anything of God's nature. God is eternal; man evanescent. Humility is the only safe attitude. Who has won through to an equality with God that will prompt him to justify Job's independent spirit? The passion that would expect such support is self destroying. Duality is not in the substance of things but man himself begets trouble and its accompaniment out of the flame of his elemental nature.

Conclusion: that the whole situation should be left in God's hands without search into His ways—which are unsearchable—and with trust that He will give protection to the humble and the sincere. This course will place man on an indestructible foundation (stones of the field) and harmonise his instincts (beasts). It will make his effort in Time (tent) one of a constructive peace. It will yield up the full treasures of the subconscious (memory; the fold, and insure increase. This is not an esoteric, mystical process but an acceptance of nature as a tool in the hands of God, with man as the aspirant in Nature who helps along the evolutionary process through submission.

THE ARGUMENT

JOB :

The condition defined by Eliphaz is an anti-natural one; therefore loathsome to the spirit of man. God's aims (arrows) are so diverse from man's sense of justice that this aspect of the universe works as poison in the spirit. A complete cutting-off would be a fairer penalty than a fall into degeneracy. There is no strength in the case as it is to wait for recovery, if it might come.

Associated movements have failed and the outlook into the future is correspondingly dark.

Nothing is wanted of the friends but a new inspiration. Instead of this, unjust condemnation is given. But injustice could not speak if decision were given on the original causes of Prophetism. It is the mental workings that are limited to a time of service and, become inadequate, cause man to feel like a mere hireling. A great agony—involving man's identification of himself with the elemental; an illusory use of the cyclic sense (dreams); disgust with life; a sense of cruelty in the universe: all these attend man's consciousness of inability to cope with and evaluate a new cycle.

THE ARGUMENT

BILDAD I:

How long is this discussion on the absence of justice in God's universe to last? This sweeping away of established things? Such a condition, if granted, is the same as to say that God permits injustice; turning man's idea and practice of justice upside down. Calamity is proof of man's sin, not of God's unfairness—or of false standards. If Prophetism were still true to type, it would continue to increase. It has failed because it has lost touch with the original spiritual enlightenment; attempting to sever thought and activities from this root-intention it has become a merely ephemeral movement. Memory of it will be lost. But a perfect man—an example of thinking and effort true to the laws of life—cannot be cut off. His functioning must be creative; a travail going on to the joys of birth and fulfilment. In the final event, everything set in opposition to such effort will become extinct.

THE ARGUMENT

JOB :

There is acknowledgment that man must have the wisdom of the Ancients before he can understand spiritual methods. But even with this he cannot justify himself, because God has power in Nature which man never will be able to comprehend. Even those who ally themselves with the powers of Nature (Rahab) bend before Him. How much less shall one who is trying to transmute this nature be secure?

Here is an unsolvable mystery; an impassable gulf:—God manifesting in an enduring Nature; man living and working to transmute this Nature. God is an adversary. It is inconceivable that He should hearken to man and his self-justification. Yet Job will assert the reality of his type. But he will give up the struggle, because God does not discriminate—as he, himself, must do—between the unitary and the dual; the sincere and the crafty. There is no possible adjustment (days man). But if terror at this condition might be removed, unshakable confidence in the human type would give man courage to face even God. For it was God Himself—the belief in and consciousness of a supreme Unitary Power—that was the very inspiration of the prophetic movement. How should this fall into degeneracy while the Prophet still longs for communion with a Universal God? If there is to be a continual conflict here, why was the Prophet ever allowed to come into being?

THE ARGUMENT

ZOPHAR I:

Words crowded together; a mere temperamental, emotional outburst; such is Job's speech. But perhaps these words should be answered. These boastings—regarding the eminence of man—should not make one afraid to speak. Some one should evince a feeling of shame for such babbling. Prophecy is declared to be a true doctrine. If Job might get into that greater emotional sweep of faith in the Almighty and know the secret of the way in which the Wisdom philosophy works among dual things, he would know that God—the unitary God—causes his irregularity—his form of Duality—to be covered with oblivion. What can a man who holds fast to earth as a reality—a divine expression—do? What can he find out? Every dimension is greater than man's power. So immeasurable a being as God may call into judgment anyone He likes to call. For to Him man as such—natural man—is vain. But an attitude of genuine humility—foregoing the earth man—will change this condition. Such an attitude it is that establishes a true relation between God and man and permits man to get illumination which will carry him on to culmination of his effort and beyond. The progress is a movement which cannot be interfered with.

THE ARGUMENT

JOB :

Knowledge is with the Wisdom School and may die with them. But that understanding which is of the heart, Job has as well as the Friends. It is the artist's way, of identification. Job speaks for the beasts and the fowls. This is all an expression of that pure Dualism which Job would interpret, while the men of Wisdom repudiate it as evil. Job puts abstractions to the test of actuality. God—who includes Nature—has wisdom, not the Ancients. All that men build artificially carries the seed of destruction. Job, as well as the Friends, is seeking the Almighty, but he insists on looking upon Nature as an integral part of His being. The Friends evade issues. They exclude a part of God in order to fit Him to their own ideal. God Himself will not tolerate this. Here Job will maintain his "integral heart" and in the event it will be his salvation; for God will not let a godless man—a man who makes God less than his own idealism would demand—come before Him. Job is sure of his cause. Only there is the terror, the fear of this earth phase of existence—*la terre*. If there, in truth, be not opposition, then man can confess his shortcomings. But if evanescent, he is even less considered than objects of nature—born but to die.

THE ARGUMENT

ELIPHAZ II:

Job has said that he would speak to the Almighty and reason with God; thereby identifying himself with the cult of Wisdom. But this reaction is out of ineffective knowledge and bitter emotions; therefore unprofitable. The attitude is not one of fear, as an animal looks to man for interpretation and redemption. It is arguing—out of the sense of Duality. But there are other concepts and emotions than these—v. 7. The Wisdom cult did not admit this Dualism. It is all one scheme: master and servant; the command and obedience. Added to these God's mercy; his consolations. Man has no spirit of his own that he should set up against the acts of God. How can he—of impulsive birth—be clean before the Supreme Intelligence of the Universe? Even man's archetypal consciousness is not the ultimate word and, as dual, he is superficial and *décadent*. There is simply one line of truthful reasoning here: I will show thee. The Wise Men had it and the fathers—protagonists along different lines of effort—have not had it; and they, the Wise Men, had the entire shaping of man's spiritual destiny in their hands in the ancient time. There was no rival movement. The Dualist—the wicked—travails without bringing anything to birth. His time is strictly limited; he lives in fear of the universe and has no consciousness of an eternal nature. It is the natural result of looking upon Nature and man as something in themselves—apart from God. This engenders arrogance; builds up unstable civilisations; brings no increase; brings forth other forms of Dualism; and causes misleading impulses to grow strong.

THE ARGUMENT

JOB :

Though I speak, though I forbear, what easement is there? Compare with this the words of the Hellenic representative of the Prophet, Prometheus, the Pre-Contriver.

Order of verses: XVI—6, 10, 11, 7b, 12a, 7a, 12b; XVII—1, 2, 6, 7, 8, 3, 4, 10, 11, 16.

The Wisdom Doctrine has become a formal thing, Job declares. Prophetism might be similarly glib but would bring to the seeker no comfort, relieve no pain. The Prophet is committed to reality.

Through the decline into formalism Job is deprived of all companioning aids and influences and his consequent degeneracy seems to warrant the judgments and the criticisms of the Friends. The breakdown has been brought about with utmost violence, although there was no violence, no arbitrary method, in Job's conduct of life, and his purpose was pure. Let this effort of the Prophet become a part of earth's history, a marked stage in her evolution.

Witness in Heaven: again insistence that Prophetism is an archetypal expression; the ultimate and eternal form of a definite type—the right of a man with God—and in the scheme of human relationships; even though the movement may have existence only in Time. Nothing contemporary will witness to this; only God Himself. Job begs for this assurance, as his earthly frame has disintegrated and is going back to the chaos of the elemental.

THE ARGUMENT

BILDAD II:

How long before Job's words will come to an end? He should consider that his Friends may want to speak. Job has charged a breakdown of all other spiritual lines of belief and effort. This is as much as to say that man has fallen to the animal level except as supported by the Prophet. Shall all the fundamental propositions—perceptions—in which a definite relation between earth and heaven was established be given up just to meet Job's pleasure? Just because he is rent with suppressed fury from want of understanding of God's dealings? But nothing else could have happened to a movement of which the source was in a Dual creed; a light of the wicked. The total working of such a philosophy of life is a falling into snares; always an impasse. Fear is induced and degeneracy sets in: degeneracy, the first born of Death. Abnormal cravings shall prompt effort. (v. 15. Lilith, alternate reading; λιλατ αματ—to *crave*; a *vampire*, a *night demon*). Hot impulses shall be part of the habits; nothing real nor more lasting; no shaping to any new form; no personality (name) achieved along the way of life; complete extinction; no family.

Those existing before the career of such a group or body looked with fear upon so material a phenomenon. Those who look back will consider it with astonishment.

Note: v. 5. Yea, I reaffirm: when a light is put out it is proof that man has been following the Dual (wicked) way.

THE ARGUMENT

JOB :

More words from the Friends—ten times; a carefully reasoned argument; strong, hard, convincing. But Job's error should be judged from his own premises. The other position is magnified and conditions seem to justify this, but it is God whom Job sees in opposition—not his associates. The order of the universe is different than he had believed, in his hedged about days. Prophetism is now held in contempt by every order of society (Lamentations IV, 11–14). Why should other humans in a time of such catastrophe not be sympathetic? Why apply the same ruthless analysis of the Supreme and The Everlasting God? Why not simply strip away the envelope that has become tainted? For under it is true structure: a divine Duality which may be inscribed upon the eternal map with an iron pen; a fundamental principle of design that eventually shall have attestation. It will be seen by him who has realised it and shaped his life in accordance. Longing for this reaffirmation of the holiness of the natural is a consuming desire in the whole being of the individual as he sums up the past and the race. Persecution of a thing founded upon a basic principle will bring judgment against the persecutor.

THE ARGUMENT

ZOPHAR II:

Job had said that the root of the matter was in his own faith, as against the philosophy of the Friends, and that in the final judgment they must come up hard against the realities which they deny. Zophar cannot wait to reply to a reproof which throws contempt upon his learning and understanding. Also, doubtless, he recalls the "I shall not find a wise man among you" (R. V.). The reply is a long reiterated argument against Dualism; its wrongness, futility, ultimate degradation and extinction. This is Ancient Wisdom. In all this time has Job not learned it and understood its application? The Dualist quickly becomes the Wicked and his ways are those of destruction. He has violently taken away an established faith—a living concept—and shall not build another. A flame not blown into spiritual activity shall consume him. It is the appointment of an outraged God.

THE ARGUMENT

JOB :

At this point the whole discussion—except the part of Eliphaz—becomes more impersonal: an inquiry into the workings of the universe, marked more by anxiety than by desire to enforce a particular creed. After all, is Job's complaint—the complaint of any seeker—to man? The great question is, how shall God's way be discovered when one sees that the wicked and the righteous are dealt with in precisely the same way? The fact is terrifying. (That so much stress is laid upon the external course of events indicates that in the age of Job and the Friends the gift of illumination had been lost). An opinion that God is not in His world and a belief that He is—with corresponding inattention to universal law on the one side and passionate effort to find God on the other—seem to leave men equally remote from the Supreme Power; equally outside of a cosmos.

THE ARGUMENT

ELIPHAZ III:

But why should man expect God to meet his ideals of justice when man cannot in any way contribute anything to God? Is it imagined that Job is being punished for the attitude toward God that he takes, or that God would argue out this question of justice with a man? What a debased Dualism is this—enormous and without a limit! It is a kind of spiritual leadership that has taken pledges and failed to redeem them; taken comfort from those who were without a religious faith, sent away the spiritually hungry unsatisfied, etc. It is this ineffectual working; this proof of futility that causes Job's confusion and its attendant fear. Wilt thou keep to this old way (V. 12–20 to end)? Take the law from this transcendent Deity. Let this go, which you have thought holds such treasure—in the earth; not trying to transmute it—and find all your values above. Such a delight! And because you have the attitude of humility, God will favor both you and your projects. For by Him even the offenders may be forgiven.

THE ARGUMENT

JOB :

The idea that man may approach High God is accepted, but the bitter complaint is in regard to man's ignorance of the way so to do. The meeting, however, would be a conference, an argument, and God would not overpower man if man could make himself understood. Then the upright in intention—the true in type—would have passed out of judgment.

But God hides Himself, even while following man. In the end, after full trial, man, true to his inner nature, shall appear as of essential value. God's scope, however, as compared with man's most sincere effort to learn the Divine will, is a disconcerting factor in the situation. It evidently involves Job's degeneracy before his culmination and extinction. This is the great problem: why the most passionate effort toward the spiritualisation of earth-man ever made by any portion of the race should be made to appear an anemic and anti-normal thing.

THE ARGUMENT

BILDAD III:

Job has complained that the cycles of God far outrun man's understanding and seem to include the decline and extinction of things which man believes to have the eternal quality. Bildad replies—Chapter XXIV—asking why the Almighty, as such, should not have set times in accordance with His own will. And why is it that men do not discover these periods? It is because they themselves remove the landmarks (so dear to the heart of a nation-builder). They do not permit the normal development of the basic social forms—family, clan, state—but, through greed, disrupt institutions, bring distress to individuals of all sorts, who might otherwise be servants of God's idea. Yet God seems to take no heed (V. 12.). The wrongdoers count on this immunity, rebelling against the light. Therefore the cycle closes upon them suddenly: "He is swept upon the face of the waters."

After V. 7., V. 23; 18a; 24b, c; 18b, c to V. 20, to end.

THE ARGUMENT

JOB:

XXVI, 1-4; XXV, 2, 6-11; XXVI, 5-14; XXVII, 2-12; XXVI, 14b & c. What does all this doctrine of God exalting man amount to if man has not in himself the capacity to be strong and wise? Job will not speak words so contrary to what lies within the actual and the typical. He will hold fast to the belief in Prophetism as founded upon what is true to life and spirit. For, if man shall admit that he has no divine spark—is godless—what hope? Could God hear an alien cry? Could man delight in God? (Order: V. 7, 26, 5, 14.)

The true facts of rejection are these: There is fear in that condition of undeified nature because the lowest depths are open to God. He measures the emptiest space—the north. All these phenomena that lie even outside of man are plumbed, measured, bounded, commanded and controlled by the Almighty. And you have been arguing that man is something quite alien in nature.

XXVIII. The inner laws of nature work of themselves—or by God's direction—toward definite ends. Yet man has no such principle in him!!! God settleth an end, etc. (V. 3).

Surely there is a source for silver and a place for gold. The flood breaketh out. All these directed movements of nature—due to God—are seen by man. Yet not here is a glimpse of the way to wisdom. All nature repudiates the idea that she can show it—in spite of its surpassing value. God alone knows the place thereof; for in His movement through all creation He establishes its place in determining the cosmic proportions. It is in the conscious aspiration of man to turn all Dual nature to unity that the way of the Lord and understanding may be found.

THE ARGUMENT

ZOPHAR III:

Yes, truly, we grant, Job, God is everywhere in nature in spite of its duality. Dominion and fear both—the lordly and the servant qualities—go to make His being. On the height of it He brings all these elements into a harmony. But without Him the moon has no brightness; the stars no essential nature. How much less may man have that which is his own—unique—who is but a worm! And man's ideals—which partake of his own corrupt nature (distinction between the instinctive animal and man who is corrupted in this part of his being)!

XXVII, 13. This, I assure you, is man's portion—the Dualist who now exists; the oppressors—who force together opposites. Any apparent increase is only for an ultimate destruction. Whatever he builds shall be for others. He shall harvest no values. Wild confusion shall be the end of his way.

NOTES ON JOB'S LAST SPEECH

Job had declared his original faith and philosophy and now becomes reminiscent regarding the time when these were undimmed. In contrast he describes the existing state of the movement and the faith. No attention is paid to Zophar's last speech. Job had had the secret of God. This had dominated all social phases: the rabble on the right hand, etc.

Months: measuring by intensity and direction the emotional life.

Days: active periods motivated by God-consciousness; and so in V. 3.

Days of Autumn: fruition from effort.

Secret of God: the hidden subconscious process which led to the dawn of intellectual understanding versus the dream or memory, or uncoordinated instinctive activity.

Butter and oil: everything made easy by the *essence*. The Prophet the predominant social influence. Direct denial of charges of Eliphaz. Assertion that Prophetism did meet all of men's needs (V. 2-25 after V. 10, V. 11, omit For).

Die in the nest: complete my cycle and like the phoenix rise out of my own ashes.

The root principle—original concept—kept flexible to current influences; what has grown out of the original movement remains applicable to life.

XXX, 2. Order has gone out of the social body; the classes have become effete; the rabble rule and threaten the greatest constructive principles with their ways of destruction—uncreative. They spoil my methods, or courses; hasten my ruin; they have no restraint.

Job's soul is poured out—his essence disintegrated. He has fallen upon days of affliction—retrogression, declension. In the night which follows—the inactive period—the skeleton is too sharply defined to be persuasive. It disfigures the garments—of art, religion, etc.—making them narrow and arid—by having become too strident a doctrine. Regret and despair for this are a gnawing sense. God has done all this.

NOTES ON JOB'S LAST SPEECH

The moral and social presuppositions of Prophetism; first and foremost, sexual control and mastery of self. (Begin with V. 6.) Next, to achieve pure Dualism through an even balance between good and evil. (Job seems here to have lost sight of the fundamental duals—thought and feeling, showing the infection of the debased philosophy). Next, no arrogance; for all men have the primary human rights. Beneficence is man's duty. (Omit V. 23.)

There has been a fall into worship of nature. That is a breach of balanced Dualism and so to be found, by the judges appointed to detect lack of balance. It is a denial of God as the High Power. (But Job seems to have forgotten the Sabaeans).

Not like Adam: who glossed over the loss of his integrity—humanity as a concept of completeness, above sex—by stirring up the emotional nature as something in itself. (Hiding inequity in his bosom.) Urged to this by the fact that the great majority want the life of natural man—in families, etc. (The Wisdom School adopted the Patriarchal system as a social unit. Job broke away—in Nahors' line).

Went out of doors: beyond the natural affinities. Lo, there is my mark and signature of graduation. The Almighty would recognise it. V. 38–40 after 34, then 35a & c, 36, 37. Then—Lo, here is my signature. Let the Almighty answer me.

The words of Job are ended!

UNIVERSAL
LIBRARY



131 679

UNIVERSAL
LIBRARY

