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THE TWO CREATION STORIES
IN GENESIS

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The Two Creation Stories in Genesis

A Study of their Symbolism

WITH FOOTNOTES, APPENDICES AND INDEX

BY

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LONDON

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1920

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PREFACE

TWO distinct stories of creation are contained in the first three chapters of *Genesis*. They form the introduction to the Old Testament, and are occasionally referred to therein, but it cannot be said that any definite claim is made by the writers that these are documents which narrate actual history. Indeed, no historic validity appears to be ascribed to them in any of the sacred writings of the Hebrews.

The fact of there being two accounts of creation in *Genesis*, one succeeding the other without explanation of any kind, has always been a puzzle to commentators, especially to those who attribute to them an historic basis. Many and varied are the views which have been expressed concerning them for centuries past. Attempts have even been made to show that the first creation story is, primarily, a revelation concerning the geology of the earth.

If, however, the stories were not recorded for historical or scientific purposes, then to what end were they written, and wherein lies their value if they are neither history nor science?

Among the earlier critics of the narratives is Origen (185-254 A.D.), one of the greatest of the Church Fathers, who says (*de Principiis* IV; i. 16):

“What man of sense will suppose that the first and the second and the third day, and the evening and the morning, existed without the sun and moon and stars? Who is so foolish as to believe that God, like a husbandman, planted a garden in Eden and placed in it a tree of life that might be touched, so that one who tasted of the fruit by his bodily lips obtained life? Or again, that one was partaker of good and evil by eating that which was taken from a tree? And if God is said to have walked in a garden in the evening, and Adam to have hidden under a tree, I do not suppose that any one doubts that these things figuratively indicate certain mysteries, *the history being apparently, but not literally, true*. Nay, the Gospels themselves are filled with the same kind of narrative, as, for example, when the devil took Jesus up to a high mountain.”

It is evident that to Origen the two creation stories are of value for the symbolic mysteries they contain: mysteries which compare with those of the Gospels.

Views such as these, although continuing to this day to be held in some mystical traditions, fell out of general favour during the fifth century, and have since for the most part been neglected.

The following pages are written in the belief that Origen is right, and that under the veil of symbol the two creation stories contain sacred truths deeply embedded: truths which can be discerned by those who seek with patience and an understanding heart. They are narratives of a spiritual order, told in such a form as to arrest

attention, and suggesting keys to the deepest problems which confront humanity in every age : problems as to the nature of man, his Creator, and the world-order. Believing, further, that these creation stories are part of a profound knowledge which once existed in the world, and which has been embodied in these and similar allegories, also that the symbolism is capable of deep and mystical interpretation, I have attempted to arrive at their meanings in some detail.

Notwithstanding the acceptance by some modern commentators of the allegorical nature of the two creation stories, no effort, so far as I know, has been made by them to show that the symbolism is based on a definite and consistent plan. The line I have adopted in these pages is not a mere fancy of my own. From Neo-Platonic, Kabalistic, and other storehouses of early exegesis, and from a comparative study of other sacred writings and cults, I have sought for the root-ideas which appear to underlie the symbolism of the two stories, and have then endeavoured to build on this foundation a correlated and coherent interpretation of the successive phases of the narratives.

When seeking such an interpretation, it is important to be sure of the precise meaning of the writers' words and phrases, and it soon becomes apparent that our lexicons, current translations and commentaries are coloured by pre-conceived ideas, so that to fathom the exact meaning of the Hebrew and Septuagint versions which have come down to us, is a slow process,

not always successful. Again, our ordinary renderings of the Divine Names, such as "God," "the Lord God," "the Lord," and others, give no clue to the many ideas suggested by the Hebrew words so translated. These Hebrew names contain deep-lying, comprehensive conceptions which are in no way reproduced in our translations, and in consequence are lost to the ordinary reader. In this connection I may quote from the preface to the *Kabbalah Unveiled*, dated May 1887, where Macgregor Mathers writes:—"I wish particularly to direct the reader's attention to the stress laid by the Qabalah on the Feminine Aspects of the Deity, and to the shameful way in which any allusion to these has been suppressed in the ordinary translations of the Bible." In the following pages the Divine Names which are found in the first three chapters of *Genesis* will be given as in the Hebrew, in order that something may be conveyed of the ideas that lie at their roots. Such ideas must be intimately connected with the mystery of our own existence, if the teaching of these stories is true that man's essential nature is based on that of his Creator.

One of the deepest of the many mysteries hidden within the two creation stories is connected with the use of the terms "male" and "female," terms which express powers possessed by both 'Elōhim (the Divine Name of the Supreme Creator in the first story) and "man." It is suggested in these pages that what is described as "male" represents the mode of consciousness belonging to the Divinity, as also to the essential

nature of each and every human being, which expresses itself in an integral and spontaneous manner; so it may be called the out-of-time or 'timeless' consciousness, not depending on temporal sequence. It is further suggested that what is described as "female" represents the complementary mode of consciousness which also is common to the essential nature of the Divinity, as of each and every human being, expressing itself through process in time and space: the secondary or temporal consciousness. And, moreover, as the essential nature of each unit of humanity is both male and female, that the Self is simultaneously in both the out-of-time and time orders of consciousness. These male and female expressions of Divine energy are spoken of here as 'Sparks' and 'Breaths' respectively, and regarded as correlatives of Spirit and Soul.

As key to a general understanding of the two creation stories, I suggest that the first reveals and manifests (from *Gen.* i. 3) the 'noumenal' or spiritual universe of Real Being in terms of its eternal, archetypal Ideas; that the second is an unfoldment of the total meaning of this earlier manifestation in terms of Movement and Form, which belong to the Soul order and the universe of the senses; and moreover, that both stories are intimately concerned with the essential nature of mankind, both collectively and individually.

I have to acknowledge my indebtedness to Miss Minnie B. Theobald for very kindly placing at my

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disposal some of her unpublished manuscripts, which have helped me towards a more comprehensive treatment of the symbolism contained in these profoundly important chapters of *Genesis*.

London, 12th October 1920.

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The Two Creation Stories in Genesis

CHAPTER I

THE TWO CREATION STORIES IN GENESIS, AS RECORDED IN THE FIRST THREE CHAPTERS

THE book of Genesis is a mosaic of various Hebrew writings which were, apparently, edited and re-edited until the book acquired its present form. It is simple in style, and is usually regarded as the simplest of the Old Testament books. But even if we confine ourselves to the literal sense, many difficulties remain unsolved. On the other hand, if we realise that the book is written throughout under the method of allegory and symbol, we shall find that it deals continuously with the real problems confronting mankind, and shall probably agree with a well-known critic and commentator that "Genesis is the most difficult book of the Old Testament." ¹

It will further appear that the first three chapters are even more difficult than the rest, because they deal in a very concentrated form with origins, and, moreover, suggest the immediate goal and purpose of creation, a goal which, when seen in symbolic vision as if actually attained, is again described in the last three chapters of the Apocalypse.

¹ *New Commentary on Genesis*, by Franz Delitzsch (1813-1890), translated in 1888, two vols.: Edinburgh, T. & T. Clark, vol. i. pp. 57, 58.

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The setting forth of inner truths under cover of symbol and symbolic story, has been practised in many lands from a remote period. We know that the exegetical method was applied to the writings of the Prophets by the Haggadists who came after them,¹ and was common among the Rabbis. We are told that Jesus taught "the word" by parables "as the multitude were able to hear it, and without a parable spake he not unto them."² Paul the Apostle asserts concerning the story of Abraham's two wives: "Which things contain an allegory."³ Philo (*cir.* 20 B.C.—40 A.D.) describes allegory as dear to men of vision—*ὁρατικοῖς ἀνδράσιν*.⁴ Clement of Alexandria—who was probably an Athenian (*d.* about 213 A.D.)—maintains that the Christian Scriptures are of like nature with the symbolic writings on Divine subjects of all peoples and countries, "both Barbarians and Greeks," and veil, as these do, sacred mysteries and the first principles of things in symbol and allegory. He points out that Homer and Hesiod, Pythagoras, Plato, and Aristotle, the Epicureans and Stoics wrote largely for those who would seek under-meanings, and proceeds:—"Life would fail me to adduce the multitude of those who philosophise in a symbolic manner." Quoting Sophocles, who says that God is "ever the revealer of enigmas to the wise," he even maintains that if the searchers, including those who seek within the scriptures of the "Barbarian philosophy," put in practice in their lives the *inner* truths they find, they will possess "the true theology."⁵

Augustine of Tagaste in Algeria, bishop of Hippo (353-430), one of the greatest exponents of Scriptural

¹ The *Book of Jubilees* is an example of Haggada.

² *Mark* iv. 33, 34.

³ *Gal.* iv. 24.

⁴ *De Plantatione*, 36.

⁵ See Ante-Nicene Christian Library, vol. xii. pp. 234, 254, etc.

interpretation, bases the expository part of his work on his acceptance of the principles of allegory. Gregory of Nyssa (*d.* about 390 A.D.) speaks of the creation in *Genesis* as "ideas in the form of a story," symbolic narratives which are not to be taken for actual history. Even the somewhat literally-minded Irenæus (*d.* 202 A.D.) argues that the narrative of Eden and the Fall must be regarded not "historically" or "literally," but "spiritually," if we are to give its language any satisfactory interpretation. Bishop Gore tells us of this,¹ adding that the principle was thoroughly familiar "both in Jewish and in heathen literature" in the period when Christianity came into the world, and was generally applied to the opening narratives in *Genesis*. We also see that the allegorical nature of the *Genesis* creation stories was accepted by prominent Church Fathers to the time of Augustine, bishop of Hippo, say, till the middle of the fifth century.

In the uncritical ages which followed the fall of the Roman empire, the creation stories were interpreted literally, and for many generations were regarded as historical. With the scholastic philosophy of Thomas Aquinas (1226-1274 A.D.) this view passed into the dogmatic theology of the Reformation, and yet during these many centuries there were some in every age who regarded the stories as parables of spiritual truths rather than as historical records.

A sacred myth or story is an embodiment of ideas whose ultimate appeal is not to the normal mind but to the eternal and essential Mind within us. Such ideas have been presented to man in all ages and nations, calling on him to "see" and "hear" with his inner powers.

When we realise that these three chapters of *Genesis*

¹ In an article entitled "Symbols in Religion" in *The Constructive Quarterly* for March 1914.

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contain words which are actually symbolic pictures, sometimes even the letters of a word being symbols, problem after problem will rise up before us, and, as we work our way through them, we shall find ourselves seeking for truths which lie at the basis of the world-order in which we live.

The *Genesis* stories of creation have been interpreted very diversely down the ages, and this was inevitable, for each generation must interpret eternal realities its own way, in the fresh light of the discoveries of its time. Each of the two stories is a true Scripture which cannot be limited to any one finite meaning,¹ and its values should be realised and expressed again and again, in language that is minted and issued anew in terms of current life and activity. To grasp these truths we must arouse the creative imagination, and release our interpretations from personality. Most of our beliefs are distorted, and the Scriptures of the world are misunderstood, because we have been engrossed in self and controlled by the prejudices of our age and race. Our views will gain new life and meaning as we adventure in the quest of truth and discover for ourselves, and so attain to freedom. Old and abandoned terms will then be revived, and being detached from personal considerations will be found to have gained fresh interest and value. Their full interpretation and power will only be revealed as we apply them in our life and conduct during that hidden struggle where good and evil find their battle-ground within us.

The religious conceptions of the Hebrews have a long and involved history behind them. The Ham-

¹ Origen held (*De Princip.* iv. 2, 4) that all Scripture has (1) a body, the common historical sense ; (2) a soul, the figurative meaning, to be intellectually known ; and (3) a spirit, an inner sense, to be discerned by the spiritual Mind. Jelālū-d-Dīn Rūmī (1207-1273), Sūfī poet and mystic, maintained that each passage of the Koran has seven senses.

murabi Code (2200 B.C.)¹ and the Tell-al-Amarna tablets (1450-1400 B.C.)² show that for some centuries before the arrival of the Israelites—from Chaldea and the mouths of the Euphrates, and later from Egypt and the Nile—Palestine was steeped in Babylonian civilisation, itself the descendant of earlier civilisations, including the non-Semitic Sumerian.³ From the eighth to the sixth century B.C., the religious views of the Hebrews were vitally influenced by contact with the same great empire of Babylon, and also that of Assyria, empires whose people were of the same Semitic race as themselves, and such influence, direct and indirect, appears to have profoundly affected the character and setting of their prophetic works as well as of the creation stories in *Genesis*. The influence of Persia, which conquered and absorbed the empire of Babylon seven or eight decades after Babylon had overthrown the might of Assyria, is also shown in these writings.

The two creation stories were doubtless received (in vision or otherwise) through human channels specially prepared by national history, personal training, and the circumstances of the time. Their permanent value lies apart from the framework, and is found—looking through them as through a living lens—in the Inspiration they communicate and reveal.

The first three chapters of *Genesis* are not the uniform

¹ The code of Hammurabi was recovered to modern times in December 1901 and January 1902, by the discovery of a black diorite stele with cuneiform inscription containing about 8000 words, at Susa, the ancient Persepolis, once capital of Elam.

² These tablets, discovered in 1887, consist of letters and despatches addressed to Amen-hetep iii. and iv. of Egypt, by kings and governors in Mesopotamia and Western Asia, between whom and Egypt important trade existed from very early times; they are nearly all written in a Semitic dialect, in the cursive cuneiform character which had been used for despatches and letters as early as 2300 B.C.

³ Jerusalem, Hebron, Bethel and Shechem were sacred sites even to the primitive non-Semites, ages before the Hebrews occupied them.

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work of a single author, but have come down to us from two distinct sources whose actual origins are unknown. Both in the form in which the two stories are embodied, and in the views they appear to enshrine, they declare themselves to be of a comparatively late date in the history of the Hebrews, the earlier story being written, say, after 600 B.C., many centuries after the time of Moses, their reputed author. Dillmann holds that *Gen.* i. 1 to ii. 4a, the first creation story, dates from the times of the kings of Israel, and that the writer belongs to the circle of the priests at the central sanctuary in Jerusalem, also that his work was remodelled and enlarged in exilic and post-exilic times. He adds :—"The treatment of the material is pre-eminently of an erudite character, resting upon research, calculation, and reflection, and turning to account varied stores of knowledge, but with a strong tendency to systematise and schematise."¹ The author of *Pentateuchal Criticism* remarks that the style and vocabulary of the first chapter of *Genesis* "seem more than accidentally related to the literary priestly circles which partly preceded, and immediately succeeded, Ezekiel's activities."² This refers to the first of the two creation stories. It appears to have originally been written about twenty-five centuries ago, during the remarkable period in human history which saw the rise of Confucius in China, Gautama Buddha in India, Zoroaster in Persia, and Pythagoras in Greece.

The second creation story, from *Gen.* ii. 4b to iii. 24, immediately follows without explanation of any kind,

¹ *Genesis Critically and Exegetically Expounded*, by August Dillmann (written 1872-1895), translated in 1897, 2 vols.: Edinburgh, T. & T. Clark, vol. i. p. 8; see also generally pp. 1-52.

² By the Rev. D. C. Simpson, M.A., Hodder & Stoughton, 1914, footnote to p. 46. Ezekiel, son of a priest of the temple of Jerusalem, was carried away captive to Babylon in 597 B.C. (2 *Kings* xxiv. 12-14), and appears there as prophet five years later, his work extending over twenty-two years.

the method and precision of the first story giving way, in the second, to freedom and dramatic picturesqueness. Dillmann holds that the ideas and knowledge which influenced the writer of the second story are those of the later prophets, and that no particularly high antiquity need be demanded for the author or authors.¹

In the following pages it is held that the two creation stories are distinct works, the second of which presupposes the first and springs from it. But though diverse in their origins, the plan on which they are arranged and set forth appears to be one and the same, the later writer, or subsequent editors, having woven them into a coherent whole.

The earlier story, from *Gen.* i. 1 to ii. 4a, pictures in its two opening verses the creation in germ by 'Elōhīm (the Name of the Creator in the first story), of the living, evolving, phenomenal universe of the Soul order, with its dual possessions and powers, described as "the heaven and the earth." This is immediately followed by the calling into being, as described in verse 3, of the 'noumenal' universe of Spiritual Light, the Divine Consciousness in the eternal order: the order which, being independent of process in time and space, manifests the fullness of the Divine Nature in terms of integration and wholeness. Implicit in this living universe of Spirit is its Content or Soul or Soul-Substance, its Other Self,² which has a different

¹ *Op. cit.*, pp. 13-16.

² "Reality is not conditioned by matter alone, nor by spirit alone; for matter is not without spirit, nor spirit without matter. They must in the very nature of things co-exist; and every phase of their existence is in itself practical reality and theoretic reality in mutual embrace."—G. R. S. Mead, *Some Mystical Adventures*; John M. Watkins, London, 1910, p. 226.

"Not life only, nor form only, but, like everything else, *life in form.*" —*Mysticism and the Creed*, by W. F. Cobb, D.D., Rector of St. Ethelburga's in the City of London; Macmillan, London, 1914, p. 20.

"Life and matter are not two realities, but two directions in an original movement. The one is the inverse of the other, and the

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mode of manifestation from Spirit, for it declares the Divine Nature and Consciousness, of which it is the image and likeness, in terms of differentiation. In virtue of this power whereby the One is expressed in the Many, Changelessness through Diversity, the 'noumenal' creation of Universal Light is further revealed in the rest of the first story through certain typical, characteristic conditions or "works" of universal character, which are found to be of seven orders, this number being again emphasised by the number of "days" in this creation story. The seven orders include Ideal-Forms and Archetypal Beings, Prototypes of the living forms of the second story. This inceptive creation of Light and its Powers is an ordered wholeness, an harmonious unity of Consciousness and Content, and is declared to be "very good." It is the manifestation of the One Reality in its Primary mode, that of the 'noumenal' or Spiritual order: ever summing up and expressing in an eternal, living, creative "Now" that which, if dependent on time, would appear as past, present, and future.¹ It constitutes the all-encompassing, Positive Pattern in the 'noumenal' universe in accordance with which the evolving creation of soul, soul-substance, described in the two opening verses, is moulded and stamped.

The second creation story, from *Gen.* ii. 4b to iii. 24, represents the coming down, or "fall," of Spirit—the omnipresent, indivisible, eternal Consciousness, with its implicit Soul-content—from the 'noumenal' order into the soul order, for Self-expression in the soul mode of consciousness, that Universals may be expressed

ultimate reality holds both within itself."—*The Philosophy of Change*, by H. Wildon Carr, D.Litt. ; Macmillan, London, 1914, pp. 171-2.

¹ It may be symbolised as a Sphere of Light, possessing consciousness of the eternal order, actively radiated forth from all parts of its surface; its living Content or Soul, its 'substantial' Other-Self, being represented at the centre by a Cube.

thereby through Particulars. To this end, Spirit appears to sacrifice itself by clothing 'a part of' itself, as with a garment, with Soul, Soul-substance, its hitherto latent Other-Self.¹ By thus apparently restricting or negating a part of itself, Spirit, the Unitary Consciousness, gives prominence to its Soul-substance, its eternal emanation and image, enabling this to come into existence in the soul-order, and express itself there actively and in detail in terms of Qualities, through the principle of Otherness, that is, of Duality. The second story lays stress, therefore, at this coming down of Being into existence, on the birth of Relativity, the coming into existence of many sets of Two contrasting or apparently opposed principles, such as Spirit and Soul-substance, light and darkness, wholeness and limitation, integration and differentiation, good and evil.² This is the manifestation of the One Reality in the Secondary or Dualistic mode, the mode of Soul-substance and the phenomenal order.³

The two stories of creation appear, indeed, to be based, respectively, on two separate and yet inter-related aspects of the Supreme Being, whose essential nature it is necessary, therefore, briefly to consider. The nature of the Divinity in manifestation has been held (by Neo-Platonic and other thinkers) to possess Three

¹ To assist ideas with regard to Spirit and Soul, or "heaven" and "earth," we may symbolise the unitary, monadic, spontaneous consciousness of "heaven" or the Spirit, as the Sun, and the awareness of "earth," or the Soul under time, space, and process, as the Moon; and may say that when the consciousness of Spirit "falls" into the soul-order, the Sun clothes itself with the Moon, and when the soul-order "returns" to that of Spirit, the Moon clothes itself with the Sun. This is the idea behind the symbolism of *Rev. xii. 1*.

² As the unitary consciousness of the 'noumenal' creation is independent of limitation, it interpenetrates this soul realm which is based on duality, and is eternally in a state of conscious unity with it.

³ The second story ends before the soul has clothed itself in dense physical bodies, and prior to its actually functioning in this outermost physical environment.

distinct phases, appearing as Three Hypostases or "Persons." Beyond these, or rather, as containing these, is Transcendent Being, the Ineffable, the Absolute, the Unconditioned. This Transcendent Deity is usually described in terms of Negation as, for example, in Hinduism, *Neti, Neti*, Not this, Not this, and has also been regarded as a limitless ocean of negative light, which has no centre.

"But when the Concealed of the Concealed wished to reveal Himself, He first made a single point."¹ This luminous "point," or focus, may be regarded (in symbol) as the Active or Affirmative aspect of Ineffable Being, and as the First Person of the manifesting Trinity, containing the potentiality of the Second and Third Persons. These two aspects of the Divinity, namely, the Unmanifest and the Manifesting, or the Negative Light and the Luminous Point, compare with each other, in one sense, as the Nought and the One. The *Zohar* describes the First or "Crown" of the Supreme Kabalistic Trinity (the Second being the King, and the Third the Queen) as partly concealed and partly manifest, and pictures this as a Vast Profile Countenance of which the Unseen side symbolises "the Negatively Existent one." In other words, the Vast Countenance (Macroprosopus) appears to represent the One proceeding from the Nought. But this Unconditioned Power cannot really be defined in any terms of human thought, as indeed is implied by the appellation "the Transcendent." The Supreme Manifestor may be regarded as the 'Elōhīm of the First Creation Story.

The Second Phase of the manifesting Trinity is "Real Being," or the Spiritual Universe. It is the Greek *ὁ νοῦς*, the Divine Mind, or Universal Thought or Intelligence, comprising the Totality of Divine Thoughts or "Ideas" (as in Plato). These are Real

¹ *Zohar* i. 15a.

Beings who aspire to the Originating Source of All and are themselves the eternal Archetypes and Originals of all that exists in lower forms,¹ including Matter, which is the 'ultimate' mode or condition of Spirit.² In this Spiritual Realm, all phases of existence, whether of Spirit or Matter, are ideally present from eternity. It is the reflection or emanation of this Second Phase of the Supreme Manifesting Being, revealed as if in (seven) groups of Living Powers gathered around the Godhead's Throne for contemplation and service, which apparently forms the subject-matter of the First Creation story, from *Gen.* i. 3 to ii. 4a.

Real Being, or the Spiritual Universe, eternally emanates and images the Third Phase of the Divinity, the Universal Soul, or Soul of the All. This All-Soul, or Celestial Soul, as Vital Principle, is the eternal and direct cause of Movement and Form in the phenomenal order. It contemplates³ the Divine Thoughts or "Ideas" of the spiritual universe, and is the immediate Manifestor of the material or sense-grasped universe which it establishes in time and space conditions on the principle of Reason, or Ground and Consequence, the cosmos being its emanation, image and "shadow." The All-Soul includes, and is, All-the-Souls in the universe of the (seven) senses. Such souls ultimately express in the dualistic order, the order of relativity, their eternal likeness to the Second aspect of the Godhead, their true spiritual exemplar,

¹ Augustine, bishop of Hippo, insisted on the reality of Archetypes, an idea which is held in most, if not all, of the great religions of the world.

² Matter is not contradictory of Spirit, for it cannot succeed in negating Spirit, but is Spirit under boundary or limit. It is, therefore, in its degree, living and conscious. The world-process appears to have, for one of its goals, the intensification of the consciousness (or rather, awareness) of Matter.

³ "Contemplation is Love."—Thomas Aquinas.

uttering this in terms of Qualities.¹ They can do so, however, only after the Purifications that are necessary on account of their plunge within the regions of Existence, which are at first in darkness, ignorance, and "sin." It is the preliminary stage of this emanation or reflection of the Third aspect of the Supreme Being, expressed through mankind on this earth, which apparently forms the main subject-matter of the Second creation story, from *Gen.* ii. 4b to the close of chapter iii., later stages being also foreshadowed.

Each of the Three Divine Hypostases is a Unity, and the Three are One, One Supreme Being. Hence, too, all Nature, all substance or Matter—Matter representing Spirit in its negative mode, that is, under limit—is essentially within the Sphere or Realm of Being, and is in its degree living, and 'contemplates' and aspires. All forms and phases of existence 'flow' from the Divine Realm (using spatial terms, though changes of condition are implied), and strive to return, stage by stage, to the Originating Source, and remain there.²

It is suggested in the following pages that the two creation stories allegorically record :—

1. *Gen.* i. 1, 2 :—The putting forth into manifestation of the living Soul of the Universe in its two modes,

¹ Thomas Vaughan (1621–1665) wrote (see "Works," ed. and annotated by A. E. Waite, London, 1919, p. 13) :—"Dionysius the Areopagite . . . compares God the Father . . . to a Root whose Flowers are the Second and Third Persons," and proceeds : "This is true, for God the Father is the basis or supernatural foundation of his creatures ; God the Son is the pattern, in whose express image they were made ; and God the Holy Ghost is the Creator Spirit, or the Agent who framed the creature in a just symmetry to his Type."

² See *The Kabbalah*, by C. D. Ginsburg, LL.D. ; London, Longmans, 1865. Also the so-called *Chaldean Oracles*, an Alexandrian Neo-Platonic work of the end of the second or beginning of the third century, tr. (1908) with comments by G. R. S. Mead (*Echoes from the Gnosis*, vols. viii. and ix.). And *Plotinus* (205–270 A.D.) : "The Ethical Treatises," tr. Stephen MacKenna, London, 1917, the comments by the translator, vol. i. pp. 118–121.

described as "heaven" and "earth," the "heaven"-world being, relatively, archetypal and positive, and the "earth"-world in the germ or evolving state in time and space.

2. *Gen.* i. 3-ii. 4a, the rest of the first story :—The revealing of the Divine Order, the order of Spirit, symbolised as Light (or Consciousness in activity), with its seven inter-related powers, the seventh being "Man," the Divine Man-of-the-universe. This Spiritual Order of Light and its seven powers acts upon, and moulds, the evolving Soul of verses 1 and 2.

3. *Gen.* ii. 4b-iii. 24, the second story :—The creation of Mankind in the dualistic mode of the Soul order, with definite qualities and powers, enabling it, subject to its own free-will, individually and as a collective whole, even in the dense "earth" regions of the Soul order, consciously to unify itself with, and manifest, the Spiritual order. Mankind is created perfect in the ideal realm of the Soul order (*Gen.* ii. 4b to the close of *Gen.* ii.), and has to express this perfection while incarnate in the "earth" regions of that order. To this end each individualised soul is practically trained under the world-process through the discipline of personal Fate, coming under the law of Necessity, this earlier period in its history (described in various phases throughout the Old Testament) being outlined in *Gen.* iii. The need, however, for this personal training passes after the soul is born "from Above" into the law of true Liberty during earth-life and proves itself to have attained its enlightened manhood state, using its special gifts for the benefit of all that lives. It becomes unified with the Spiritual order, receiving power actively to express its unique personality in the living drama of world-happenings. These later phases in the history of the human soul on earth (described in detail in the New Testament) are also outlined in *Gen.* iii. The

second creation story appears, indeed, to declare that the immediate goal set before each and every human soul is that, enriched through experience and ennobled by its conscious entry into the Divine Order, it shall fulfil the purpose of the present æon, or cycle, or dispensation, becoming vitalised by the Spirit as an organic member of the Kingdom of God "on earth," and there expressing, in active co-operation and harmony with the rest of mankind, the "new" heaven of its nature in terms of concrete actuality.

The two creation stories will now be considered in detail in the following chapters.

THE FIRST CREATION STORY

CHAPTER II

FIRST DAY (i.)

Gen. i., verses 1-4

Gen. i. 1 :—“ In the beginning ’Elōhīm created the heaven (lit., the heavens) and the earth.”

The very striking passage with which the first story opens, the first verse of *Genesis*, has lost in translation its most characteristic feature. The first word, *berē-shīth*, should arrest the attention, but its rendering, “ In the beginning,” is only of secondary value. The word refers to the mysterious Power, the Third Person of the Supreme Trinity, by whose immediate agency Ineffable Being is represented in the phenomenal universe. This Manifesting Power is personified as the Wisdom of God, the Supreme Sophia, or Wisdom, concerning whom it is said in *Prov. viii. 22-30* :—

“ The Lord possessed me in the beginning of His way,
Before His works of old . . .
When He prepared the heavens, I was there :
When He set a compass upon the face of the deep : . . .
When He marked out the foundations of the earth :
Then was I by Him as a master workman.”

This is the same “ Wisdom of God ” who, personified in *Luke xi. 49*, sends prophets and messengers to earth. This personified “ Wisdom of God, hidden in mystery,” who is “ not of this world,” is proclaimed and preached by Paul the Apostle in *1 Cor. 2*.

An extensive “ Wisdom ” literature was extant for

more than two centuries prior to the Christian era, the subject having probably been considered long before that time by the schools of the prophets. The atmosphere of this literature may be realised by reference to the *Wisdom of Solomon*, ch. vii., and *Ecclesiasticus*, ch. xxiv., especially in the Septuagint version.¹ In the former, verse 22, Sophia (Wisdom) is described as the Holy Spirit, and (in the current translation) as "Only-begotten" of God.² In verse 26, She is the Spotless Mirror of the Divine Activity, and Image of His Goodness.

The LXX. translation of *berēshīth* is *ἐν ἀρχῇ*, and these are the two opening words of the prologue to the fourth gospel,³ where also, as in the opening word of *Genesis*, the particular reference is to the personified "Wisdom of God," the Mother aspect of the Divinity.⁴

¹ The Septuagint of the Pentateuch was prepared by Hellenistic Jews of Alexandria in the reign of Ptolemy Philadelphus (about 275 B.C.), the translation of the rest of the sacred books following within the next hundred years. This Greek version varies in many places from the text of the Hebrew which has come down to us, known as the Massoretic text, and is less accurate than the text of the Vulgate, the Common Version of the Latin Church, which was made by Jerome, 383-400 A.D.

² The word *μονογενής* is usually translated "Only-begotten" in the New Testament. But the LXX. uses the same word in regard to Isaac. This cannot mean that Isaac was the "only begotten" son of Abraham. Compared with Ishmael, who apparently stands for the (as yet) unregenerate son, Isaac represents the son who has attained the Divine order, being born *ἄνωθεν*, that is, "from Above," from the All, and so, Son of the Only One, hence *μονογενής*. Such a translation is in harmony with that of the word *πετρογενής*, an epithet applied to Mithra, meaning Rock-born. See also *Luke* vii. 12; viii. 42; ix. 38; *Ps.* xxii. 20.

³ The Vulgate rendering is *In Principio*. The words *ἐν ἀρχῇ* appear also in the LXX. translation of *Prov.* viii. 22, a chapter which belongs to the Wisdom literature of the Hebrews.

⁴ "The Sophia . . . occurs frequently in the early Christian literature. . . . This Sophia, or Barbelo, or Heavenly Mother, is the Supreme Deity on its mother-side. . . . By Sophia were all things made (*Ps.* civ. 24); she is a spirit of Jahveh (*Isai.* xi. 2); she is the holy spirit from above (*Wisd.* ix. 17); she was present when the world was made (*Wisd.* ix. 9), and reacheth from one end to another mightily."—*Mysticism and the Creed*, by W. F. Cobb, D.D., p. 337.

But the secondary meaning is again adopted in the authorised and revised versions, so that the primary intention of the writer of the prologue is not conveyed.¹

The next Hebrew word but one in this verse, translated "God" in our versions, is 'Elōhīm, a word of pre-historic origin. It seems to be an archaically formed plural, the singular being probably 'eloāh (Arabic 'ilāh), a feminine word found only in poetry, whose plural would normally be in the feminine form ('eloōth), and not in the masculine.² But in any case the meaning of 'Elōhīm cannot be settled by etymology. It is translated by a singular noun, on the ground, it has been maintained, that it is a plural of eminence, an appellation of the all-exalted Creator as "the Powers who are in the highest degree to be revered." This suggestion does not, however, throw light on the problem as to what this Divine Name may have implied concerning the essential nature of 'Elōhīm.

In 168 A.D., Theophilus of Antioch addressed three books to Autolycus. He draws attention to the three days which elapsed before the creation of the luminaries, and suggests that these three days are a type of the Trinity. He thus appears to ascribe the origin of the three days to the essential nature of 'Elōhīm, the Supreme Creator. Again, when discussing *Gen. i. 26, 27*, verses which state that the nature of 'Elōhīm is the pattern after which the "Man" of the first story is created "male and female," Theophilus remarks: "He considers the creation of Man alone worthy His

¹ The secondary meaning appears to be more precisely stated in 2 *Tim. i. 9*, and again in *Tit. i. 2*, in the words *πρὸ χρόνων αἰώνων*, which may be rendered, before time was manifested in æons and cycles.

² S. L. Macgregor Mathers, in his *Kabbalah Unveiled*, London, 1887, p. 22, remarks:—"Inasmuch as *im* is usually the termination of the masculine plural, and is here added to a feminine noun, it gives to the word 'Elōhīm the sense of a female potency united to a masculine idea."

Two Hands," and proceeds : " To no one else did He say ' Let Us make man ' but to His own Logos and His own Sophia." 'Elōhīm the Creator is thus regarded as One God having Three aspects, hence as a Trinity-in-Unity, whose Dual manifesting Powers are the Logos and the Sophia, corresponding to the Creator's Hands. About the same time, Irenæus (*d.* 202) wrote : " We have abundantly shown that the Logos, that is, the Son, was always with the Father, and Sophia also, who is the Spirit, was with Him before any created thing. . . . He had always by Him the Word and the Wisdom, the Son and the Spirit, through whom and in whom of His own free-will He made all things, and whom He addresses when He says : " Let Us make man in Our image and likeness." Irenæus also speaks of the Son (or the Logos, the Word) and the Spirit (or Sophia, Wisdom) as " the Two Hands of God." ¹ Similar Trinitarian views of the Creator, in which an externalising Duality is an essential part of a central and all-encompassing and all-pervading Unity, existed long previously in Egypt, India, and elsewhere.

The three Phases of the Divinity are usually personified, because the human mind knows no higher consciousness than that of a Person. The consciousness of the Logos, the Word, the Second Person, includes subject and object, and transcends them ; it is essentially of the universal order, the order of whole-

¹ See *The Origin of the Prologue to St. John's Gospel*, by Rendel Harris, Cambr. Univ. Press, 1917, pp. 21-23, etc., from which these quotations are taken. On p. 22, with regard to the quotation from Theophilus of Antioch concerning the " three days," Dr. Rendel Harris says :—" This is the first mention of the Trinity in theological literature, in express terms (*τριάς*), and Theophilus arrives at it by a bifurcation of the original Wisdom into Word and Wisdom." On p. 49 he remarks that behind the Christian Trinity " there is the substratum of a Christian Duality (the Holy Spirit being not yet come, in a theological sense, because the Divine Wisdom has not been divided into Logos and Pneuma)." But the Trinity seems to be *implied* in the first creation story.

ness, of Spirit, and this is im-mediate and independent of limitation in time and space. Such also is the nature of the consciousness of the Holy Spirit, or Wisdom, the Third Person, but this Phase of the Triune Creator is especially concerned with Soul-substance or Matter, hence with the evolving Soul order, the dualistic or relative order, which is under succession in time and position in space, and based on Reason. The personified Wisdom element of the Trinity is chiefly accentuated in the Old Testament, the Word or Son element, in the New. These powers of Soul and Spirit are possessed and transcended by 'Elōhīm, the eternal and everlasting Three-in-One Creator, representative, in the Positive (or Manifesting) order, of the Transcendent Negatively-Existent Being.

The second Hebrew word in *Genesis*, coming between the two words which have just been considered, is the strong verb *bāra'*, translated "created"; it is connected with the verb of which the fundamental meaning is to cut or hew, to hew out. It is used on three important occasions in the story, the second being in verse 21, recording the "creation" on the morning of the fifth day of the Divine Beings of the "heaven" order, and the third in verse 27 (where it is used three times), recording the "creation," on the morning of the sixth day, of the Universal, Spiritual "Man," whose essential nature is expressed through particulars in the "earth" order.

Bērēshīth bāra', the two opening words in *Genesis*, are alliterative, but the magic and cadence of their sounds cannot be reproduced in translation. They appear to signify the beginning of all creation or manifestation in the universe, through the revealing power of the Third aspect of the Divinity, namely, the Universal Soul, or Soul of the All, the Manifestor

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or Expressor in the modes of time, space, and materiality of the eternal ' Ideas ' of the Divine Mind, the Second aspect of the Divinity.

The shadow or reflection or emanation of the Third Aspect of the Divinity, the All-Soul, is the living Soul of the universe, described in the remaining words of the opening statement as appearing in two modes or conditions or states : " the heaven and the earth." These contrasting and complementary modes of Soul-substance correspond to stages in the " coming down " of Being into Existence : they compare with one another as positive to negative, as subject to object, as consciousness to substance, and are reflections of the " Two Hands " of 'Elōhīm. The " heaven " mode is, relatively, unitary, monadic, and eternal, hence interpenetrates the evolving " earth " mode which is relatively dual and dependent on time, space, and sequence. The living soul of the created universe is thus at one and the same time eternal through its " heaven " nature, and temporal and phenomenal through its " earth " nature. The dualistic power " earth " and the unitary power " heaven " are a three-in-one reflection in the world of form, of particulars, of the Universal Creator, the Three-in-One 'Elōhīm.

The Divine Creative Will proceeds from, and is of the essence of, the eternal universe of Unity and Completeness. It pertains to the Greatnesses, and is not under the dominion of time and space even while expressing itself as the spontaneous Life-Force within this universe of differentiation and form. The Word and the Wisdom unite in bringing the Will into Active Expression in the phenomenal order, the order of duality. The Will is also connected with the fruition of the work of creation, and this becomes the promise

of yet further creation, as appears to be suggested in *Isai.* lv. 11, which continues the ideas of the first few verses in *Genesis*: "My word that goeth forth out of My Mouth. . . shall not return unto Me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it."

The Life-Force or Vital-Principle which brings the universe into existence is of the harmonious Three-in-One nature of the Divinity, and is related to Love, this being understood in its profoundest meaning. It is a spontaneous power which creates its lover and its loved, creates the subject and the object of its own activity, its "heaven" and its "earth," and being the conscious creator of both, holds each in its relation to the other in the state, not of attraction, but of vital poise, and so of freedom and power.

"From love the world is born, by love it is sustained, towards love it moves, and into love it enters."

Gen. i. 2a:—"And the earth was waste and void: and darkness was on the face of (the) deep."

The newly created "earth" of verse 1 is *tōhū-va-bōhū*, that is, without order or form, and in a state of confusion.¹ The word translated "the deep" is *tēhōm*, used without the definite article, so that the translation is misleading in this respect. *Tēhōm* is a mythological word, like *Okeanos* (Ocean), and is

¹ The words translated "waste and void" in *Gen. i. 2* are translated "confused" and "empty" in *Isai. xxxiv. 11*. In *1 Cor. xv. 8*, in the word *ἐκτρώμα*, Paul describes his own soul, until the Divine Appearance, as being unformed and unorganised, a state corresponding to the *tōhū-va-bōhū* of the present verse. (His words *ὥσπερ ἐκ τῆς ἐκτρώματι* are not precisely translated, for "as unto one born out of due time" neglects the word *τῆς*, which shows that he is alluding to the creation myth known to his readers at Corinth, who were familiar with it through their Mystery-religions. In that myth, the world-stuff, the Soul-substance of the universe, at first formless and amorphous, attains perfection only through the fostering care of the Divinity.)

feminine: it pictures a raging deep of wild, stormy waters, corresponding formally and materially to *Tiāmat* (*Tiamtu*), or Chaos, of the Babylonian Epic, who existed before Marduk, the Hebrew Merodach, establisher of light and order. Primeval substance is as a plastic material which is not wholly plastic, a fluidic mass with a core of stability. Soul-substance is in its essence a movement, a flow, its awareness being a power of grasping or holding together of that which is flowing. This power of awareness, or consciousness, is a function of light. But Root-substance, the primal "stuff" of the universe, is represented as covered with darkness, signifying that the power of awareness during activity is not yet possessed by it.

Gen. i. 2b:—"And the Spirit of 'Elōhīm (*Rūach* 'Elōhīm) moved upon the face of the waters."

The word *Rūach* is feminine, and comes from a root which means: to breathe. As the *Sepher Yetzireh* says: "One is She, the Spirit (lit., Breath) of 'Elōhīm, *Rūach* 'Elōhīm."¹ The "Spirit of 'Elōhīm" is the Universal Mother, the All-Soul or Vital-Principle, who is represented hovering or brooding over the abyss of dark waters which at present envelops primal root-substance, these forming the basic dualism of the "earth" mode, the phenomenal mode, of the soul-order. The "Spirit of 'Elōhīm" works upon the confused, chaotic mass, this amorphous root-substance of the soul, imparting to its every atom the wholeness and spontaneity of the Divine nature, as also the power consciously to express this in the world of differentiation and form. The darkness surrounding the primal matter of the soul is enlightened during the world-process, and the material

¹ From the *Kabbalah Unveiled*, by S. L. Macgregor Mathers, p. 22, also note on p. 273. In its present form, the Kabala dates from between the tenth and thirteenth centuries, and was handed down before then for an unknown period.

nature brought to order by the power of Ideal-Form, until at length the soul's "earth" nature is in harmony with its true "heaven" nature. When this "new" heaven-earth power consciously expresses in actuality its essential oneness with Spirit, it becomes a fashioned three-in-one instrument of the Creator, able to manifest in the phenomenal order the fullness of the nature of Eternal Being.

Before passing on, a point may be noted which appears to disclose certain under-currents in the writers' minds, coming to them through Babylon and Chaldea. It is known that in those days number-keys of various kinds were adopted in sacred writings, to suggest further ideas to searchers of more deeply hidden meanings. An elementary key (among others) appears in the comprehensive opening statement (verse 1) of the narrative, the number of whose Hebrew words is seven, and of letters in these words twenty-eight. In Chaldea the mother-principle was symbolised by the Moon, to which the numbers 2 (duality) and 7 were assigned, the Moon being equated with the phenomenal order, the Soul order. And the father-principle was symbolised by the Sun, which was represented by the numbers 1 (unity) and 4, the Sun being equated with the unseen order behind the phenomenal, the 'timeless' order. The number of words may be stated in the form 1×7 , and of letters in these words, 4×7 , these expressions being the products of the numbers of the sun and moon, the father-mother of manifestation in the phenomenal or dualistic order.¹ The under-meaning of the opening statement would thus appear to be that "heaven and earth"—positive and negative

¹ See *Gen.* xxxvii. 9, 10. The sun was also a symbol of the immediate, spontaneous consciousness, and the moon of awareness based on step-by-step reasoning.

Soul-substance, the Monad and the Dyad—are foreshadowing the coming of Sun and Moon, their vicegerents in the world-order. These cannot appear as living powers till their substance, which at first is in the germ or evolving state, is befittingly formed. They do not appear, indeed, till the fourth day, the first three days representing the work of the Three Divine Persons in forming Root-substance into a pure and accordant vehicle of expression.

Gen. i. 3:—“And 'Elōhīm said: Let there be Light: and there was Light” (lit., Let light be, and light was).

The statement “'Elōhīm said, Let Light be, and Light was,” introduces the Creator in His Threefold attributes of Will, Breath, and Word, these being united in the One creative Purpose. Of the Three Persons who are One, the Will is as the Father, the Breath (*Rūach*) or Voice (Sansk. *Vach*) as the Mother, and the Word (“Let Light be”) as the Son. The Word is eternally One with the Breath and the Will, and the Three are One. This Great Trinity of Father-Mother-Son, or 'Elōhīm, represents the “Father,” whose Firstborn “Son” is described as “Light.”

“Light” is the Primal Self-manifestation of the Ineffable, wrought through the manifesting power of the Will and Living Breath and Supreme Word of the Triune Creator. This is the true Light, whose consciousness is not only actively One with that of 'Elōhīm, the Being who is “above the heavens,” but is also active and immanent in the orders of “heaven” and of “earth.” The Light is able, therefore, to declare on earth the Supreme Will and Purpose in the modes of “heaven” and “earth,” Spirit and Soul, the “timeless” and temporal orders. Hence the significance of the Apostle Paul’s words: “In Him—the mystic Son—

dwells all the *fullness* of the Divine nature in a bodily manner.”¹ The Son, the Light, not only bodies forth and expresses in the temporal order the two harmonised modes of consciousness,² but also leads the way to That which transcends them.³

Gen. i. 4a: “*And 'Elōhīm saw the Light that it was good.*”

'Elōhīm, the Creator, “saw,” that is, knew immediately in the eternal mode of consciousness, where all opposite forces are caught up in an all-embracing Unity, that the Light is “good,” in other words, it is of the Three-in-One order, and able to manifest the Reality of the Triune Divinity as Spirit and Soul, consciousness and living substance, unity and duality.

Gen. i. 4b: “*And 'Elōhīm divided the Light from the darkness.*”

The perfect Light, the First-born Son, contrasts with the “darkness” of the soul-substance of “the earth” (verse 2), whose powers are in a state of disorder and

¹ *Col. ii. 9.*

² In regard to the two modes of consciousness—the two ways by which we become conscious, namely, intuition and discursive reason—it should be clearly grasped, and this is of fundamental importance, that Time is not a thing *per se*, nor is Eternity time indefinitely prolonged. Time is a mental concept arising from the consciousness of change in the phenomenal world. Eternity is connected with universality and completeness, and is a measureless Present. In his *Quod Deus sit immut.*, Philo, following Plato (*Timæus* 37), speaks of Eternity, the Æon, as “the archetype and pattern of time,” and adds: “In Eternity there is nothing past and nothing future, but only present.” In the *Ennead* i. 5, 7, Plotinus writes (tr. Stephen MacKenna): “We must not muddle together time and eternity, not even everlasting time with the eternal; we cannot make laps and stages of an absolute unity; all must be taken together, . . . not even as an undivided block of time, . . . but completely rounded, outside of all notion of time. . . . Time is aptly described as a mimic of eternity that seeks to break up in its fragmentary flight the permanence of its exemplar.” Space is also constructed by the mind through a logical act. Numbers are primarily dependent on the spatial activity of the mind.

³ Cp. the *Bhagavad Gita*, vii. 24:—“The unwise consider Me as the Unmanifest having received Manifestation, not knowing My supreme aspect, exhaustless and devoid of anything superior.”

chaos. The Light will enlighten the world of change and becoming, and vivify and "save" ¹ the primitive, incomplete creation whose sphere of activity is the phenomenal order. But the Supreme Light cannot be manifested in its real nature in the phenomenal regions, where it would interfere with their laws. Light has, therefore, to be clothed in the dualistic garb of these regions, in the appearances of their contraries or polarities which mutually exist. Hence is Light "divided," being manifested in a twofold aspect, as positive-negative, or light and not-light, light-darkness, the Three-in-One Light appearing to abandon its supreme powers at the threshold of the dual order.

The undivided Light represents the Son, who is eternally of the transcendent nature of the Supreme Creator, or God as Super-Personal. The divided light represents the Son while immanent in the world of duality and becoming, or God as Great Person. Both these aspects of Light are necessarily in being together.

The dividing of the Light of perfect poise and harmony, Light in its Oneness, may be pictured as caused—on the borderland between the eternal and phenomenal realms—by the sword of Mind. A duality, Twoness, is produced in the consciousness of light, as of self and not-self, subject and object, active and passive, consciousness and substance.² Light becomes aware of darkness, darkness of light. The two modes now

¹ In *Early Christianity*, p. 22, Professor F. C. Burkitt, D.D., points out that in the Syriac Vulgate "Saviour" is *Mahyānā*, *life giver*, and "to be saved" is *life*; he also suggests that in the genuine Aramaic "salvation" is identical with "life," and that the Greek gospels have introduced a distinction which was not found in the Aramaic usage. (It is probable that parts of the Gospels were translated into Greek from an original Aramaic source, in this process original meanings being sometimes obscured or lost.)

² Compare this with the *νοῦς* of Aristotle, which he defines as of two orders, the *νοῦς ποιητικὸς* (active), and the *νοῦς παθητικὸς* (passive).

embrace in the dance of the temporal order, the order related to Tension and Passion.

The Light thus manifested in the soul-realm in the dualistic and limited condition, ever declares, through the 'timeless,' and time modes of expression, that though the soul in the "earth" mode is at first covered with "darkness" and unconscious to the activities of Spirit, it will come under the process of the universe and be awakened to, and harmonised with, unitary Spirit, returning to the Central Heart in a high state of consciousness in activity, there to be reconstituted.¹

The idea of Soul-substance, originally in darkness, becoming light through a Power which is related to itself, is indeed its own Complement, forms the basis of a late Gnostic treatise, the *Pistis Sophia*, written in the second half of the second century. The Great Mother, Sophia or Wisdom, brings forth the Prototype of the substance of creation, Primal Matter, which is one with the substance of the World-soul and of individual human souls. This substance, at first unformed and unfashioned (as in *Gen. i. 2*), spoken of also as Sophia the daughter, is raised from the state of chaos and darkness by the aid of Michael and Gabriel, the two Archangels of the Sun and the Moon, respectively, who act in the world-order under the One Supreme Light. In twelve stages Sophia, the daughter, learns to follow the guidance of the light, and "rises," in spite of "counterfeits" of the light, which have caused her to "fall." At length she "ascends," and, as everlasting Life, is united with the eternal Light, her true Complement. The actors in this symbolic drama are Light and Life, Spirit and Soul, "heaven" and

¹ Philo Judæus, the Alexandrian mystic and Platonist, writes:—"He (Moses) was recalled by God the Father, who was changing him from being dyad . . . into the nature of the monad that transcends all elements, restoring him a whole through wholes to Mind most glorious like the Sun."—(*Life of Moses*, iii. 39.)

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“earth,” consciousness and expression; in their essential natures they are the two complementary halves, positive and negative, of the Manifesting aspect of the One Reality.

For the sake of clearness, the fact of Light being “divided” from darkness, may also be referred to the physical fact suggested by the Nebular Hypothesis, of the central body of the solar system being “divided” from the relative darkness of the as yet unformed planet, “heaven” from “earth,” Spirit from Soul. The antithesis, however, is not essentially spatial, but primarily concerns condition or state, the physical fact being the symbol and outer expression of the inner reality.

CHAPTER III

FIRST DAY (*concluded*)

Gen. i., verse 5

Gen. i. 5a: "And 'Elōhīm called the light Day, and the darkness He called Night."

Manifested light appears in the regions of duality, of the polar opposites, of relativity, being expressed there in the derived order of light, light of the light-darkness order. The naming of the light Day and of the darkness Night implies that certain activities are produced by the operation of the light of the dual order upon the darkness of the amorphous substance of "earth," which "call," or evoke, from it the characteristics of Day and Night. Continuing the analogy from the Nebular Hypothesis, it may be said that the centrifugal and centripetal energies of the central nebulous mass bring the relatively dark root-substance of the sundered "earth" under these antithetical powers, compelling the primitive "earth" to revolve round the glowing mass, thus producing on it alternating Day and Night phases. The effects of these become built into the awakened sensitivities of the earth's root-substance.

The sun and moon, as such, do not yet exist; they appear on the fourth day of creation as Spiritual Beings which utilise Divinely prepared root-substance as their local habitation and means of organic expression. But in the meantime, and to this end, on the first of three "days," the revolving "earth" comes under the influence, by turns, of Night and Day, whose

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essential principles become stamped into, and involved within, its root-substance and powers of awareness. Night and Day are effluences from the "Two Hands" of 'Elōhīm, the Triune Creator, Night coming ultimately from Divine Wisdom, and Day from the Supreme Word or Logos. Night represents the dual or relative order, whose awareness is based on space, time, and materiality, while Day represents consciousness in activity, which is of the unitary and monadic order, the order of wholeness and completion, and which uses the infinite divisibility of the dualistic order to manifest and explain the One Reality in the drama of world-happenings.¹

The symbolism applies also to each individual soul. The age-long focusing of the activities of the encompassing universe and the solar cosmos upon the revolving "earth," belongs also to the history of the substance and awareness of the soul of humanity, and is an inalienable possession of the soul of each and every human being. The compelling forces of Night and Day, wrought into and imprinted on soul-substance through untold cycles of time, are at the basis of man's intuitions and experiences. The effect of Night on the substance of the soul intimates to it its "lesser mysteries" of the temporal order, such as were represented in the Greek and other mystery-rites.²

¹ "Since the creation of the world, the invisible things of Him, even His everlasting power and divinity, are clearly seen, being perceived" (that is, discerned, understood) "through the things that are made" (*Rom.* i. 20).

² Plato relates (*Republic*, bk. x.) that the drama of Proserpina (representing, according to Sallust, the "lesser mysteries" or the descent of souls into earth-life, *De Diis et Mundo*, iv.) took place at Night. In the *Republic*, vii., Plato speaks of normal earth-life as "nocturnal," and the descent of souls into the body as "sleep and death." Similarly with Heraclitus. Paul, too, speaks of the "world-rulers of this darkness" (*Eph.* vi. 12). The "lesser mysteries" appear to have declared the necessity for successive earth-lives, that the soul may have the opportunity under their discipline to acquire experience and attain wisdom in the time-order.—(See Appendix II.)

The effect of Day on soul-substance intimates its existence in the cosmic order as well, so that, when the soul comes "of age," having attained wisdom through experience, it will know itself to be of the "heaven" mode as well as of the "earth," and of its own free-will will joyfully seek to co-operate with the Higher Powers to express the Divine Will on earth, the eternal order through the temporal.

The impressions wrought through countless ages by Day and by Night on the root-substance of "the earth," hence also on the root-substance of humanity's soul, are intimations to man that he has his being in a world-order where numberless pairs of complementary opposites exist, each member of which is necessary to its opposite and cannot be separated from it, such as positive-negative, subject-object, "heaven"- "earth," light-darkness, truth-error. Man can reach towards the knowledge of the Divine Purpose in creation only through wise participation in the varied life around him, seeking to understand both phases of the many contraries. Though in these regions of duality they appear to be irreconcilable opposites, yet they are co-workers towards the same goal. For the one cannot be posited without the other being an essential and intimate part of the complete idea. Thus, for example, the idea of truth cannot be held, and would be unmeaning and unreal, if separated from the opposite idea, error. Though each of the two opposite ideas appears to exclude the other, they both necessarily exist in the synthesis of the distinct idea, Truth.¹

The fact that a distinct idea is a vital synthesis of two opposite ideas each of which annuls the other, closely concerns humanity, for it touches the fundamental

¹ See Croce's *What is Living and what is Dead in the Philosophy of Hegel*. Also Dr. Wildon Carr's *The Philosophy of Benedetto Croce*, Macmillan, London, 1917, ch. viii.

principle of existence. The negative element of two opposites becomes of equal importance with its positive element, and should by no means be ignored but comprehended. Its right understanding will prove to be the means through which the positive element will ultimately attain and be merged in its transcending perfection, the negative element being a necessary constituent of the process leading to this perfection. Without darkness light cannot appear ; light is only visible when reflected by a dark body. In the same way, evil is the stepping-stone to a practical good. The not-self of Nature is for use by the Self of Spirit : it is fuel for the flame of Spirit. Substance (object) is the means through which consciousness (subject) expresses itself. "Earth" is the means by which "heaven" is manifested in the phenomenal order. Sorrow is the medium through which joy takes possession. By the spiritual law of self-sacrifice, that which appears as the losing of one's life becomes the true way of saving it.

Good and evil, virtue and vice, life and death, truth and error, real as they appear to be from the normal standpoint of these evolving and incomplete regions of duality, do not exist as independent realities in the eternal realm of Wholeness and Unity. The two opposite elements, whether positive or negative, are not each something distinct and complete in itself, but are dependent for their origin and nature, in these particular cases, on the dynamic wholeness of the ideas, respectively, of Good, Virtue, Life, and Truth. The positive and negative elements are in all cases abstractions from the true reality, and in actual life must correct and refine each other again and again, until the duality is transcended in the unity of sympathetic activity which is of the universal order. It is only through the process of continually overcoming and

reconciling the contradictions which are inherent in the world of manifestation, that man becomes able to assimilate and embody eternal Reality, and express it truly in the temporal order.

It has always to be remembered that the eternal and temporal orders are co-existent. It should also be realised that there is no past in the sense that it no longer exists, that there is no such thing as a dead past, but that what has occurred before the present moment, and what will occur after, are included in the magical and eternal present. The past, though determined, still has real existence, and when it lives and acts as an integral whole, "biting into" the interest of the living present, it is then that the positive elements of the opposites—aided thereto by their respective negatives—can attain and express their fullness of power in the eternal 'Now.'¹ This Moment being full of Light and spiritual meaning, of Mind in conscious activity, spontaneously creates new problems and forms.

Gen. i. 5b: "And there was evening, and there was morning, one day."

This is the burden or refrain of the six strophes in the narrative, evening in each case representing the earlier half of the day, and morning the later. It is true the Jews reckon their day from sunset to sunset, but that fact is not the explanation of this passage whose significance may be gathered from the preceding conclusions. Evening is connected with sunset, the West and Night; it ushers in the dark half of the day, and is on the negative or substance side of things.² Morning is connected with sunrise, the East, and Day;

¹ "The present moment is eternity for whoever knows how to find refuge therein." Croce's *Pratica*, p. 219, quoted by Dr. Wildon Carr in *op. cit.*

² From the Hebrew or Semitic *ēreb*, evening, is derived Erebus, evening-land. The Erebus of Orpheus appears to correspond to the Purgatory of the Roman Catholic Church.

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it ushers in the light half of the day, is positive, and brings about conscious activity as qualified by its substance which has been sensitised and vivified during the preceding dark half. For light (of the dual order) expresses itself through its own negative medium, which is darkness; its active consciousness has no avenue, no method of manifestation, except through its complement which is substance or body. The statement, six times repeated, that evening precedes morning during manifestation in the 'noumenal' order appears, therefore, to suggest, by analogy, that throughout the process of the human soul's creative evolution, Soul being related to Spirit as object to subject, special care should be directed to purify and perfect the 'substance' of the soul, the soul's bodily vehicles, that it may become a living and responsive instrument, able increasingly to contain and express the power of the Spirit.¹ It would be unwise to attempt to contain the wine of the Spirit in leathern "skins" which are imperfect, for they will not hold the wine, and the skins themselves may be injured.²

The matter may be considered from the point of view that every man and animal in creation is a sense-centre, a cell, in the Body of the Great Lord of the Solar Cosmos, and the more perfect each can make his 'body'—which includes the subtile, mental, and spiritual 'bodies'—the more life and power from the Master can play through it. Developing the body and the mind, we participate with understanding in the fullness of life. A highly developed mind with a highly developed body is an essential pre-requisite when coming in contact with the magical forces of regeneration and the riches of true wisdom. The Master,

¹ Apollo's musical instrument was a perfectly fashioned seven-stringed lyre, corresponding to the perfected human soul.

² *Luke v. 37, R.V.*

moreover, is dependent on every one of his creatures for the perfection of His Body, and it is incumbent on each to do his share in the great Work.

The "covenant" between Jahveh and "all flesh that is upon the earth"¹ is, essentially, the promise of the transmutation of the "earth" basis of the soul's nature into a finely textured and more translucent and conscious substance as it becomes worthy to be "enformed" by the quickening Spirit. The soul's "earth" nature is refined "seven times" till it is as pure gold and transformed as was Elijah's, then becoming the fashioned vehicle of the Spirit, Its "chariot of fire."

The Passover and the Feast of Tabernacles, often linked together antithetically, were the only two feasts out of seven to be re-instituted on the return from Babylon. The Passover recalls the soul's awakening during its night-time in "Egypt"—that is, while in bondage to the body, forgetful of its Divine nature—and its exodus from the state of bondage, even during this night-time, towards the life of true freedom. So we read: "Thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt."² And again: "It is a night to be much observed unto the Lord for bringing thee out of the land of Egypt."³ The Passover, in fact, represents the foundation of the regenerative work upon the soul, and the seven-day feast of Tabernacles the carrying on of the work under seven fashioning powers, leading the pilgrim soul to the great consummation. This supreme goal is "seen" on the day attached to the latter, the eighth day, with its morning of joy.⁴

¹ *Gen.* ix. 15, 16, 17.

² *Deut.* xvi. 1-6.

³ *Ex.* xii. 42.

⁴ The passover, the feast of the barley harvest, and the tabernacles, of the harvesting of the vine, divide the year into two parts. They may be regarded as subsumed under the later feast of Pentecost, the feast of the wheat harvest.

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These two feasts, the Passover and the Tabernacles, connected respectively with "evening" and "morning," the Law and the Prophets, reincarnation and regeneration,¹ compare also with the lives of Moses and Elijah, each with each. Moses was "drawn out of the water" of the earthly Nile by Pharaoh's daughter and trained by her wise men—signifying his substance-nature, "earth," being uplifted and disciplined under the watchful care of his higher Self, "heaven,"²—and then is chosen to guide his people out of the Egypt of their earth-bound lives. He succeeds in leading them from the moment of the first Passover, through the soul's dark night, its "forty years" of "wandering" in "the wilderness," till from "the Mount" of spiritual exaltation he "sees," for them as also for himself, the Promised Land at the dawn of coming Day. But it is as from afar, and not with the near vision of the perfected seer. On the other hand, Elijah—the prophet of fire who brings down fire from heaven,³ who is borne hither and thither by the Spirit of Jahveh, and at the last ascends from the earth in a chariot of fire⁴—represents the "morning" of the soul's true life in light,⁵ and is the herald and forerunner of all that the Eighth Day of the Feast of Tabernacles symbolises.

¹ See Appendix II.

² The "heaven," however, of the "old" order. Hence when Moses was of full age he chose not to be known as the son of Pharaoh's daughter, preferring to be in the service of "the Christ," as recorded in *Heb.* xi. 24-26, and margin of verse 26 (R.V.)

³ *1 Kings* xviii. 38; *2 Kings* i. 10, 12.

⁴ *2 Kings* ii. 11.

⁵ See *The Mystery of Three*, by E. M. Smith, Elliot Stock, 1907, pp. 145 and 146. The same ideas had been established in ancient Egypt, where Rā, the God One "Lord of Eternity," was also "Ruler of Everlastingness." (See *Book of the Dead*, tr. Dr Budge, 1901: "Hymn to Rā when he riseth, from the Papyrus of *Hu-nefer*; also "Hymn to Rā when he setteth," Papyrus of *Nekhtu-Amen*.) In ch. xvii. 29, 30, Eternity is symbolised as the Day and Everlastingness as the Night. Isis and Nephthys, daughters of Rā, were goddesses, respectively, of Morning and Evening, Spirit and Soul-substance, East and West, Sun and Moon, Eternity and Everlastingness. (See *ibid.*, the vignette of ch. xvi.)

That the dense and subtile bodies of each individualised soul require to be fashioned into a perfect organic vehicle of the Spirit, is affirmed by the Apostle Paul when declaring that though he and the "brethren" he was addressing were in possession of the first-fruits of the Spirit as pledge of the glorious future, yet: We "groan within ourselves" as we wait and long for "the redemption" of our bodies—that is, their magic transmutation into purer forms—so that we may be openly recognised as "sons of God."¹ In other words, we wait for the *σῶμα ψυχικόν*, the ordinary body of flesh and blood, the outer and "lower" powers of soul-substance, to be raised and harmonised with the *σῶμα πνευματικόν*, the inner and "higher" powers of soul-substance,² so that the whole substance-nature of the organism may become an abiding vehicle of expression for the *πνεῦμα*, the Spirit. By magic transubstantiation "the body of our humiliation"³ will then be conformed (*σύμμορφον*) with the "image" of the "glorious body" of "the Son," the Light.

Gen. i. 5c: "One Day." Thus is expressed the completion of the first period of the sevenfold, archetypal creation, seven being the number of phases in which Soul-substance expresses the Life of the Light.⁴

The "Day" is represented in this verse as the third

¹ *Rom. viii. 23, 19.*

² *1 Cor. xv. 44.* It is only from our normal point of view that these terms "lower" and "higher" are used. In the Divine economy each function must be as important as the other.

³ *Phil. iii. 21.*

⁴ Under the symbolism of Chaldea, substance or matter is represented by the Moon, Spirit by the Sun, the former being negative to the latter. The negative number of the Moon and the positive number of the Sun were held to be Seven and One respectively. The general scheme of the first creation story is based on the idea of the One being expressed through the manifesting agency of the Seven (1×7), Spirit through Soul-substance, the Sun principle through the Moon principle, Light through seven constituent colours or rays as seen in the rainbow (cp. *Gen. ix. 15-16*).

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or inclusive term into which the evening and the morning resolve their powers. And so again, Moses and Elijah, representatives respectively of the evening and of the morning of the Soul's history, are the two who necessarily appear at the Transfiguration. They are described as "appearing in glory,"¹ for they add their own radiance—as of the Moon or time order, as also of the 'timeless' order of the rising Sun—to the Central Figure who, in relation to them, represents the "new" Æon, their Goal or Noon-day Sun. Indeed, it is definitely stated that the face of Jesus "did shine as the Sun."²

On the first "day" appears Light, the Transcendent, Conscious Power which is essentially both eternal and everlasting. This day also supplies the dual framework of Soul-substance, the positive and negative garments, through which Unitary Light is manifested when immanent in the phenomenal order. These two modes or conditions of Soul-substance are acted on for "three days," answering to the activities on them of the Triune Divinity, until on the Fourth day they prove to be fashioned vehicles suitable for the abode of Real Being, Beings who, as Agents of the Supreme Light, will act in a new manner upon "the earth" and the evolving soul of verses 1 and 2.

¹ *Luke ix. 31.*

² *Matt. xvii. 2.* The Light, the Son, is represented in this scene in the Three-in-One aspect: Unitary, as Light, Spirit, and at the same time Dualistic, as Life, Soul-substance, the Three aspects being essentially One.

CHAPTER IV

THE SECOND DAY

Gen. i., verses 6-8

Gen. i. 6 :—“ And 'Elōhīm said : Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”

Gen. i. 7 :—“ And 'Elōhīm made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament ; (b) and it was so.”

Gen. i. 8 :—“ And 'Elōhīm called the firmament Heaven. (b) And there was evening and there was morning, a second day.”

The words “ And 'Elōhīm said ” precede the second work of creation, the work of the second day ; these words, in fact, precede each of the eight works of the first creation story, the calling into manifestation of Light and the seven representative powers of Light. In addition, they precede the two works which are to be carried out by the “ Man ” of verses 26 and 27, the seventh power of the Light, being thus recorded three times in connection with the creation of “ Man,” making ten in all, Ten being the number of perfection and completeness.

On the first day of creation, Spiritual Light of the Triune order was clothed in its dualistic framework, its First type of Ideal-Form, based on Twoness, and appears as light-darkness, giving rise in the phenomenal or soul order to numberless pairs of polar opposites

which thus, of necessity, exist in that order. And now, on the second day of creation, universal root-substance is separated into three modes or conditions, based on Threeness, and the Supreme Light clothes itself in this triadic framework, its Second type of Ideal-Form: described as waters above, and waters below, the two waters being separated by a third principle or mode, the firmament, lit. (in Hebrew), the expanse.

The word "firmament," used in the translation, is taken from the Latin word used by Jerome (331-420), its root idea being stability, the word in his day suggesting a solid vault within which are the heavenly bodies. On the other hand, the root of the original Hebrew word means: spread out by beating, the word denoting something which is stretched, expansiveness, or the expanse;¹ it probably refers to Space, in contrast with the first day's rhythmic alternation of Night and Day, or succession in Time.

The action which, on the first day, "divided" Unity, as by a sharp sword, bringing about the Two-mode of manifestation, establishes on the second day a definite habitation between super-celestial waters and waters of the "earth" order. This may at first appear to be a wall of separation between the Divine order and the "earth" order, but will prove to be a bridge, a bridge of the Mind order, between eternal and temporal conditions, able to raise earth towards heaven and express heaven upon earth.

The "waters above the firmament" were apparently referred to in passages such as the following:—"The voice of Jahveh sounds over the great waters":² the eternal waters of the super-celestial ocean. And again:

¹ This Hebrew root occurs in *Job xxxvii. 18*, which is rendered, "Hast Thou *spread out* the sky?"

² *Ps. xxix. 3* (margin).

“Praise Him all ye heavens, and ye waters that are above the heavens.”¹

A triadic framework is found in the creation myth of the Hermes Trismegistus tractate known as the *Poemandres*, or “Shepherd of Men,”² being represented there in terms of three primordial elements, fire, air, and slime; of these the first corresponds to the “waters above” of the present story, air is the middle term, and slime equates with the “lower waters.” Slime, or earth and water, is described as follows in paragraph 5:—“Earth and Water stayed so mingled with each other, that earth from water no one could discern.”³ The Talmud, too, has a tradition, probably received through Babylon, that before the present world of manifestation which is based on four elements, there were three great elements, namely, fire, air, and earth-and-water mixed, and compares them with Spirit or Wisdom, light and darkness.

The work of the second day of creation describes in pictorial symbolism the universal manifestation of the Unitary Light in terms of Three conditions or modes. The “waters above” compare with the eternal, integrating consciousness, the mode of Spirit; the “waters below” with the differentiating consciousness, or, rather, awareness, which is concerned with expression through process in time and space: this temporal mode of Soul-substance is concerned with the memory of substance and the emotions. The “expanse” bridges the gulf between the “waters above” and the “waters below,” and possessing the powers of both transmits and explains one to the other. It will be seen, further

¹ *Ps.* cxlviii. 4, Prayer-book version.

² This pre-Christian tractate has been regarded as one of the oldest of the *Corpus Hermeticum*; it has apparently come down from a very old tradition.

³ *Thrice-Greatest Hermes*, by G. R. S. Mead, London, 1906, vol. ii., p. 5.

—and this appears to be the ultimate meaning of the creative work of the second day—that this division of universal substance into Three modes, whereby Wholenesses or Universals are brought into relation with Particulars by an Intermediary Power, implies the creation of the ‘substance’ of Mind.

Anaxagoras (*d.* 428 B.C., the year of Plato’s birth) regarded the world-order as brought about under a threefold system, of Godhead, λόγος, and Matter; he held also, that God, as highest Being, made use of λόγος or νοῦς, Divine Intelligence, as the regulative principle of the manifested universe. He thus asserted the ascendancy of Mind, and linked Mind with a threefold system.

The doctrine of the Trinity, held in various forms in Egypt, India, and elsewhere for many centuries before the Christian era, appears to correspond to the three modes in which the mind works. John Scotus Erigena, one of the most important thinkers of the Middle Ages (*d.* about 877), says: “The three Persons of the Trinity are less modes of the Divine Substance than modes under which our mind conceives the Divine Substance.” Thomas Aquinas (*d.* 1274) appeals to the three root-principles with which the mind is connected when he says: “A likeness of the Divine Trinity is observable in the human mind.”¹

In ancient India the qualities of the mind were regarded as of three modes: *tamas*, fixed or enduring; *sattva*, mutable or transformable; and *rajas*, active or executive. These may be compared as Sun-Mind, Moon-Mind, Earth-Mind: or as Father-Mind, Mother-Mind,

¹ Quoted in *Mysticism and the Creed*, by W. F. Cobb, D.D., 1914, p. 46. The Sūfi mystic Jili wrote:—

“If you say that it (the Essence) is One, you are right;
or if you say that it is Two, it is in fact Two;
Or if you say, ‘No, it is Three,’ you are right, for
that is the real nature of man.”

Son-Mind. They are analogous to the Three modes of the second day of creation, which compare as God-head, the Breath or Voice, and the Son or Word while under the process of Becoming.

In a recent philosophical work we read: "The process by which we make our consciousness of implicit reality or implicit cognition explicit, ends in the formation of explicit consciousness only in so far as it resolves the subconscious unity into a triplicity: the knowing subject, the known reality, the cognition."¹ This triplicity compares with the higher and lower waters of the second day, and with that which links and explains one to the other.

To human consciousness the Mind-realm is thus of Three orders or modes. And it would appear that this division of universal manifestation into Three inter-related conditions or modes, such as are symbolically described on the second day of creation, records the creation, the ordering and rendering explicit, of the framework and substance of Mind. This triplicity is one of distinct qualities, however, not of separate realities. They are not Three, but One in the unity of subconsciousness. They are essentially One in the Three-in-One Consciousness of the Supreme Light.

*Gen. i. 7: (b) "And it was so."*² The Divine Will, expressed through the Divine Breath, is fulfilled in and by the Divine Operation.

Gen. i. 8: (b) "And there was evening and there was morning, a second day." The three modes, or principles, of 'mind-stuff' in which Light operates as Mind, are perfected and rendered conscious to the activities of Light in the evening of the second day of creation, so that in the morning of the day it is able to

¹ *Know Thyself*, by Bernardino Varisco, 1915, p. 98.

² In the first chapter of *Genesis* there is a direct succession of some sixty sentences, all beginning with the word "And."

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express itself through these perfected modes as conscious vehicles.

It will be seen that on the fifth day, that is, after three days, this triadic framework of vital, conscious mind-substance is filled subjectively with "living souls" of the order of Mind, representative Powers of the Three-in-One Light, who express themselves through these their perfected vehicles of the second day. (The "living souls" of the fifth day, active Mind Powers of the 'noumenal' realm, represent the perfect "heaven" order of creation.)

It is noteworthy that the statement : " And 'Elōhim saw that it was good " is repeated after the creation of only six of the eight 'works' manifested during the six working days of creation. This accentuates the number Six in connection with the creative week.¹ The words "very good," applied in verse 31 to the noumenal creation as a whole, are recorded immediately after the completion of the eighth work, the seventh power of the Light of verse 3, and are probably intended to apply particularly to that work as co-ordinator of the other powers of the Light. In any case, the only work which is not at once followed by comment as to its being "good" or "very good," is found to be this of the second day which we have been considering. It may have been selected for omission because Mind Beings not having yet been created, the substance of mind cannot emerge from subconsciousness into consciousness. But after the Light and its powers are fully manifested, these are all "seen" to be "very good," including, therefore, this work of the second day.

¹ See *Ex. xx. 11* ; *2 Chr. ix. 18* ; *John ii. 6-8* ; also Appendix I.

CHAPTER V

THE THIRD DAY (i. EVENING)

Gen. i., verses 9 and 10

Gen. i. 9: "And 'Elōhīm said: Let the waters under the heaven be gathered together unto one place, and let the dry land (lit., the dry)¹ appear: and it was so."

Gen. i. 10: "And 'Elōhīm called the dry land (lit., the dry) Earth; and the gathering together of the waters called he Seas: and 'Elōhīm saw that it was good."

On the third day, in the evening or earlier half, the lower waters are separated from the earth with which they are mixed, so that two distinct elements, or principles, appear in place of one. Including the firmament and the waters above the firmament, the Triadic framework is found to be replaced by a Tetradic framework, the creative principle changing from Threeness to Fourness.² This is the third type of Ideal-Form assumed by the Light.

The number Four appears to be the signature of the material universe. In other words, the creative Three-

¹ So also in *Ps. xcv. 5*; and (in the Greek) *Matt. xxiii. 15*.

² "The human race has always had sacred numbers in religion and philosophic numbers in philosophy. . . . The concepts of philosophy will always be dyads, triads, quatriads, and the like, that is to say, an organic unity of distinction and a correspondence of parts. . . . If distinct concepts constitute a unity, they must of necessity constitute an order or symmetry of which certain numbers, that can be called regular, are the expression or symbol. . . . Why should the Spirit be less rhythmical and less symmetrical than the starry sky?" *Logic*, by Benedetto Croce, tr. Douglas Ainslie; Macmillan, 1917, pp. 273-4.

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in-One Light of verse 3 clothes itself in the Four-mode or method of manifestation when expressing itself externally in the worlds of differentiation and form.¹

Ezekiel records "visions of God" seen by him during his captivity in Babylon. In the first of these symbolic visions he sees "Fire infolding itself." "Out of the midst of the Fire" appear "Four living creatures" who are driven forth by the Spirit of Life and go forward as in a flash of lightning to the surrounding firmament, following in their movements the will of the Spirit of Life.² The "faces" of the Four were those of mythical, symbolic creatures who were being portrayed in Babylon on walls and sculptured in stone reliefs, to represent ideas which originally came from Chaldea. The "Fire infolding itself" is as the unitary Light of *Gen. i. 3*, which is ever the eternal Consciousness at the heart of the visible universe. The "Four living creatures" are described as if the four "fixed" signs of the zodiac, each of which is a ruling principle of vital manifestation, belonging to one of the four quarters of space; from the order in which they are recorded they appear to describe a vast four-armed cross diagonally drawn across throughout space.³ They symbolise the universe of physical manifestation in a state of vital activity. The vision appears to declare that the material universe is based on an organised Four-principle which proceeds from, and is

¹ An electric current in any direction is always accompanied by a magnetic field at right angles to itself, and thus Four quarters are dynamically expressed. (Electricity and magnetism are modes of the manifestation of light.)

² *Ezek. i.*, verses 1, 4, 5, 12, etc.

³ As a St. Andrew's cross. In the *Timæus*, 36 ff., Plato speaks of the framing of the universe, and introduces the symbol of the four-armed Greek letter χ , which is similarly drawn to the cross described by Ezekiel, both strokes being downward, the first across from left to right. In *Rev. iv. 7* the same four signs are named, not, however, in the form of a cross but in sequence, and against the normal order, for they now represent the "Return" from manifestation.

the external, living manifestation of, the One, invisible, eternal Son or Light, in His function of Becoming.

The Pythagorean school,¹ observing that Four was the first square number, and that the sum of this and the three primary numbers implicit in it is the mystery number Ten,² the L.C.M. of the same four numbers being Twelve, made Four their great symbol, speaking of it as the Holy Tetraktys. This signified to them Four essential principles, to which the first Four numbers were held to be related, principles which they regarded as the fount or root of the living universe.

In the symbolic system of Chaldea, the first and fourth of these numbers were assigned to the Sun. In their relation to each other, "One" is positive, inner, independent of time and space, concerned with integration, subjective, and of the order of Spirit; "Four" is negative, outer, dependent on time and space, concerned with differentiation, objective, and of the order of Substance.

In Egypt, at sunrise, the One, eternal Source was worshipped. At sunset, He was praised in His works in the Four-order, these works being based on the four "elements" which make up the external universe.

In his idealistic philosophy, Benedetto Croce (*b.* 1866) reduces the distinct concepts to Four, namely, Beauty

¹ Pythagoras, 582-500 B.C., both dates uncertain. It was said that for twelve years he studied the Chaldean mysteries in Babylon, and then travelled in Egypt and Greece before starting his "school" in Crotona, one of the Dorian colonies in South Italy. He himself wrote nothing, his teachings being oral.

² In the Arabic symbolism "ten" is "10," a Divine number which specially relates to Origins. For "1" symbolises the unitary, eternal, Positive, and all-inclusive "One," the Supreme Creator of the manifested universe, and "0" (Nought) symbolises the even more mysterious, Unmanifest, Transcendent Divinity behind the "One," the Negative Power, the "Thrice-Greatest Darkness" of ancient Egypt, who is behind all manifestation. (The use of the Zero in numeration was unknown in the West until it was introduced from an Arab source as late as the third century A.D.)

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and Truth, Usefulness and Goodness. He also maintains that while each of these four concepts is a unity which can be expressed by opposites, none of the four has an opposite to itself. Croce thus holds that there are Four primary concepts, which, taken together, supply a complete basis for the manifestation of the One Reality in terms of Qualities.¹

The symbolism of the Four and the One appears also in the second creation story, in the "four rivers" which proceed from the One ever-flowing "River" between Eden and the garden, when the subject of the manifesting Four-order will again be considered.

The four "fixed" signs of the zodiac, as seen in Ezekiel's vision of creation, also represented in the symbolism of Chaldea the four primal "elements," or principles, of manifestation. These root-elements are four aspects or facets of One Substance, four methods or states of One Activity. They were symbolised as fire, earth, air, and water. We may regard 'fire' as the Body of Mind, and as consciousness; 'earth' as the Body of Form, and as stability; 'air' as the embodiment of the Magnetic, Vital forces of the body, and as individuality, even as the first drawing of the breath of a child is the beginning of its separated life; and 'water' as the Body or Substance of Soul, and as plasticity.

Mind and individuality, like fire and air, are the obverse of each other; form and soul, like earth and water, are also the obverse of each other. So here are two dualities: fire surrounded by air, or the individualising of consciousness; earth surrounded by water, or the ensouling of form. When the four elements are

¹ Plato speaks of four cardinal virtues which comprise All-Virtue, namely, Wisdom or prudence; Fortitude or courage; Temperance, moderation, self-restraint; and Justice, fairness, or the altruistic and other-regarding virtues generally.

thus regarded, as a central core of fire with an airy surround, and again a central core of earth with a watery surround, the two former being positive to the two latter, fire surrounded by air is related to Spirit or consciousness, wholeness, 'timelessness' and "heaven"; earth surrounded by water, to Substance, differentiation, time-space, and "earth." Taken together, they represent polarities such as Spirit and Substance, integration and differentiation, timelessness and time, "heaven" and "earth," as among the manifesting methods of the Universal Power, as also of man.

In verse 10, the earth (lit., the dry) is "called" Earth, and the waters are "called" Seas. In other words, certain definite and comprehensive qualities are drawn out of the "dry" nature, and expressed outwardly as "Earth," also out of the moist nature, the waters, and expressed outwardly as "Seas." The "Earth" spoken of is in the 'noumenal' realm, and is the prototype and source of the first of the four 'kingdoms' which are to be established, the Mineral kingdom. And the "Seas," which also are "called" into existence in the 'noumenal' realm, become the contributory source of the Vegetable kingdom, the second of the four kingdoms which are to be established.¹

These characteristics are "called" forth from the negative elements "earth" and "water," and it would appear that this is brought about by the respective positive element of each. Thus it may be said that a definite nature essentially belonging to the negative element 'earth' is called into activity (as "Earth") by its own positive element 'Fire,' which is of the "heaven" order, the two being related to each other as Consequence to Cause; similarly, that a definite

¹ The third kingdom, the Animal, is represented by the "Fire" element; the fourth, the Human, by the "Air" element.

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nature, essentially belonging to the negative element "water," is "called" into actuality (as "Seas") by its own positive, "heaven" element, 'Air.' The two former elements are correspondences, reflections from the Primal ideas, of Son and Father,¹ the two latter, of perfected Human Soul and Holy Ghost.²

When the four root-elements are thus considered in relation to the human soul, the two latter, air and water, lead it, ultimately, during the soul's manifestation, to its "inner hearing," the two former, fire and earth, to its "inner seeing," the hearing preparing the way for the seeing.³

¹ *John* v. 19: "The Son can do nothing of Himself, but what He seeth the Father doing; for what things soever He doeth, these the Son also doeth in like manner."

² *Luke* i. 35: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee."

³ That both these powers are required by the perfected human soul appears to be stated as the key to the drama of the book of *Job*, for in the last of his many speeches (xlii. 5; cp. xxiii. 8, 9) Job declares to Jahveh the value of his trials and experiences in the following terms:—

"I had heard of Thee by the hearing of the ear,
But now [also] mine eye seeth Thee."

These are as the Jacob and the Israel states of the soul, respectively.

CHAPTER VI

THE THIRD DAY (ii. MORNING)

Gen. i., verses 11-13

Gen. i. 11: "And 'Elōhīm said, Let the earth cause to put forth grass, herb yielding seed (lit., seeding seed), and fruit trees bearing fruit after the fruit tree's kind, in which fruit the fruit tree's seed is, upon the earth: and it was so."

Gen. i. 12: "And the earth sprouting brought forth grass, herbs yielding seed after the herb's kind, and trees bearing fruit wherein is the tree's seed, after the tree's kind: (b) and 'Elōhīm saw that it was good."

Gen. i. 13: "And there was evening and there was morning, a third day."

We are in the morning or second stage of the third day, at the fourth and last work of the first half of the six days of creation. The "Earth" of verse 10 is now highly transformed, appearing as the prototype of the Mineral kingdom, the 'perduring,' active basis of manifesting life. The "Seas" of verse 10 are also transformed, having contributed largely to the consciousness of the prototype of the organised Vegetable kingdom with its regularly flowing Sap. As may be gathered from verses 11 and 12, this kingdom is based on, and grows out of, the Mineral kingdom. These are kingdoms of the 'noumenal' realm, archetypes of those in the physical regions.

The mineral kingdom has for idea—atomicity, and the essence of form; it is based on "earth," living

substance, which is negative to the 'Fire' principle or element. In the mineral kingdom, Spirit ('Fire') plays into every atom of its living substance, each atom independent of the others for its existence.¹ The vegetable kingdom has for idea—extension in space, planted out; it is based on "water," which is negative to the 'Air' principle or element. Plants have not the atomic life of the mineral kingdom, each part being dependent for existence on one central source of life, the roots; a leaf dies when removed from its roots.

In terms of consciousness the manifested mineral kingdom represents wholeness and synthesis, the vegetable kingdom differentiation and analysis. The one kingdom is to the other as the Primary or out-of-time mode of the One Reality to the Secondary or temporal.

If we regard manifestation as the outcome of a series of effluences from the Creator, we may look on the mineral world of verses 11 and 12 as having received a Spark of Fire from the Primary mode of the Divinity (corresponding to the Second Person); and on the vegetable kingdom which proceeds from it, as possessing this Spark when fanned into a new expression in terms of extension by a surrounding sphere of Air or Breath, the Secondary mode of Divinity (corresponding to the Third Person): it may be pictured as possessing one Spark enfolded by one Breath.

Three divisions or principles of the vegetable kingdom are described as the work of the morning of the third day: grass, herbs and trees, the second being a higher expression than the first, and the third than the second; they compare symbolically with the Three divisions of

¹ "Each atom is absolute, a species of material God, which exists by itself and suffices for itself." *The Great Problems*, by Bernardino Varisco, 1914, p. 182.

the Mind system in verses 6 and 7. This creation immediately following the "evening" work of physical manifestation in the Four-order, appears to signify a "return" from this manifestation to the Originating Source by "the Way" of the Mind.

On the first day of creation, the divine Outbreathing proceeds from Unity and divides Soul-substance into Ideal-Forms based on a Dyadic framework; on the second, Soul-substance is separated into Ideal-Forms based on the Triad; and in the beginning of the third day, on the Tetrad, the outgoing principle of physical manifestation. So that the creation, in the latter half of this third day, of the vegetable kingdom with its inward Three-principle, would suggest that an impulse, such as belongs to the Mind order with its reflex activities, is communicated to the outward Four principle of manifestation, and that this acts as a controlling force on the positive, outgoing energy, arresting it, and casting around it a limit or boundary. This boundary, moreover, acts as a new force against which the continuing outgoing energies impinge, so that these now tend to "return" from the boundary back to the Source.

When the One—the internal or consciousness side of Light—changes in its mode and is expressed in the Many, it is connected with the number Four, the number of Light on its external or objective side, the signature-number of the manifested universe. When the Many are at length checked in their forthgoing activities by the control exercised by the inner workings of the Mind, a limit is set to the outgoing order, tending ultimately to bring about a "return" of the manifested universe to its Origin, and this internalising power appears to be represented by the number Three, the signature-number of the subjective or Mind-consciousness.

So we read of Aaron's rod—representing the root-

substance, the 'timeless,' spontaneous order of his powers, expressed explicitly in the Four mode of manifestation—"budding,"¹ that is, manifesting itself in time conditions as the fruition of the vegetable kingdom or the "inner" Mind principle. This budding, moreover, is described in Three stages, for the rod puts forth buds, blooms blossoms, and bears ripe almonds, a further symbolic statement that his powers were being manifested in the threefold, inward way of the Mind. For the same reason was the command given to Noah with respect to the Ark, which symbolises his own soul's externalised root-substance: "With lower, second, and third stories shalt thou make it."² It was to be built up during time conditions to express the One Reality in the threefold Mind order of manifestation. Hence, too, was Solomon's temple—signifying the human soul, designed to become the "temple of the Holy Ghost"—necessarily in Three parts: with its porch leading to the holy house, and this to the most holy house, each of the Three being square on plan.³ The root-substance of man's nature is expressed in the outgoing or Four-order, and has to be built up so as to manifest the Eternal in terms of the inworking of the Three mode of the Spiritual Mind.

The mineral kingdom with its Fourfold principle appears, as we have seen, on the third day of creation; we meet the same idea of fashioned root-substance in the *Revelation*, in the symbolism of the "city" of the perfectly fashioned soul of humanity, as of each human soul, namely, the "holy city Jerusalem" which "lieth

¹ *Numb.* xvii. 8.

² *Gen.* vi. 16.

³ *2 Chr.* iii. 3, 4, 8. The depth was thus three times the frontage, or side of each square. The temple at Gizeh, one of the oldest temples of Egypt, dating from about 4500 B.C., was also based on the three system, having an outer court, an inner court, and a holy of holies. (The "wisdom of the Egyptians" was taken over by the Hebrews, as also of Babylon, Chaldea, Persia.)

four-square," and indeed, is represented as a Cube.¹ And just as on the same third day, basing itself on the Four of the mineral kingdom, appears the vegetable kingdom with its Threefold principle, so in the symbolism of the *Revelation* do we find three sets of portals in each of the four walls of the "holy city," for we read: "On the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates."² There are thus Twelve gates leading into and out of the "holy city." The same fact as to Twelve gates, three facing each of the four quarters of space, of a "city" whose symbolic character is accentuated by being named "Jahveh-is-there," is also spoken of by Ezekiel in the last paragraph of his writings;³ as a young man he had probably been a priest in the temple of Jerusalem, and during his subsequent captivity in Babylon became familiar with this form of symbolism.⁴

So the first creation story represents the third day of the 'noumenal' creation as being connected with an inward, Threefold principle which succeeds, grows out of, and is inter-related with, an outward, Fourfold manifesting principle, and we find that a symbolism to the same effect is elaborated by Ezekiel, as also in the *Revelation*. It seems to declare that manifestation is based on the Four-principle of Matter which is interpenetrated by the Three-principle of Mind,⁵ hence is necessarily linked with Twelve (that is, three times four) phases or facets, each of which is distinct from, and yet correlated with, the rest. The Twelve, moreover, proceed from, and surround, their common Centre, their immediate Origin. Ideas of this kind

¹ *Rev.* xxi. 10, 12, 16.

² *Ibid.*, verse 13.

³ *Ezek.* xlviii. 30-35.

⁴ *Ezek.* i. 3, 1; 2 *Kings* xxiv. 12-14; 597 B.C.

⁵ In the *Æneid*, vi. 724-7, Virgil remarks that the world is interpenetrated by Spirit, and that Mind moves Mass.

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appear to be at the root of the numberless references in Bible symbolism to the Twelve tribes of Israel, and the *τάξις*, or order, of the Twelve disciples of Jesus; ¹ of the allusion to "the Tree of Life, bearing Twelve manner of fruits, yielding its fruit every month," ² and the "Mazzaroth" which are led forth "in their season," ³ namely, the living powers represented in the universe by the twelve signs of the zodiac, each of which is pointed out in turn by the Sun for thirty days of the year. Such ideas give new meaning to the fact that the Solar Year is represented by Twelve revolving months which grow out of the four quarters or seasons, three from each quarter. In each of these cases "the Twelve" manifest, in detail and as a whole, the living purpose and characteristics of their common Origin.

The breastplate of the high priest was set with four rows of stones, three different stones being in each row.⁴ Clement of Alexandria saw in this a symbol of the four seasons of the year and of the twelve signs of the zodiac.⁵

The least common multiple of the numbers 1, 2, 3, 4, namely, 12, is the smallest whole number which allows the systematic expression of ideas which are related at the same time to the externalising Four-principle of Substance and the internalising Three-principle of Mind

¹ "'The twelve' is the constant name for . . . the immediate circle of disciples, and is used in all four Gospels (in all thirty times), also in *Acts* vi. 2; *1 Cor.* xv. 5; and *Rev.* xxi. 14. . . . It is clear that the number was determined by the number of the twelve tribes of Israel. See *Matt.* xix. 28; *Luke* xxii. 30; *Acts* vii. 8, xxvi. 7; *James* i. 1; *Rev.* vii. 5f, xii. 1, xxi. 12f, xxii. 2."—*Mysticism and the Creed*, by W. F. Cobb, D.D., pp. 383 and 385. In the O.T., see *Ex.* xxiv. 4, xxviii. 21; *1 Kings* xviii. 31; *Ezra* vi. 17. James dedicates his epistle (i. 1) "to the twelve tribes which are scattered abroad."

² *Rev.* xxii. 2.

³ *Job* xxxviii. 32.

⁴ *Ex.* xxviii. 17-20.

⁵ Ante-Nicene Christian Library, vol. xi., p. 224.

or Spirit. The number 12 appears, therefore, as the number of organised manifestation.

The third day of the first creation story is important from yet another point of view. The Unitary Light, the Son, who proceeds forth into the phenomenal regions, imparting to them Light and Life, ever remains the innermost principle of manifestation, whether regarded as Unity or clothed in the order of the Dyad, or Triad, or Tetrad. The sum of these representative numbers is Ten.¹ On the third day these varying powers are attained, and they co-exist. On the third day, therefore, the One who is the "Dweller in the Innermost" within the phenomenal universe, subjectively possesses, throughout this objective, Twelve-fold Soul-Garment, powers of the Spiritual Consciousness which, according to the symbolism of the story before us, are linked with the number Ten.

The number Ten has especial significance in Biblical symbolism as a number of completeness and of subjectivity. So we find that in all ten generations (töldoth) are recorded in the book of *Genesis*; that Noah—the story of whose Regeneration is recorded in symbolic detail—is the tenth generation from the Creator along the Adam-Seth line, and that Abraham, the first of the Hebrew Patriarchs, is the tenth generation from Noah. In a dramatic passage we read that Jahveh promises Abraham that an "evil" city will not be destroyed if "ten" righteous are found within it;² in other words, it is declared that the "city" of the individual soul only truly lives when its subjective

¹ The "fulfilment" of a number was held to be the sum of the series of numbers from 1 up to its value; thus the fulfilment of 4 is 10, of 10 is 55, of 17 is 153, of 100 is 5050.

² *Gen.* xviii. 20-33. According to Jewish ideas, ten formed a company, so that where ten Jews were living in one place, there was a congregation, and there a synagogue ought to be built. The length, on plan, of the diagonal of Solomon's temple was the length of the side of any of its three component squares $\times \sqrt{10}$.

Self is established as the controlling focus and nucleus of its organised content, its twelvefold objective self.

The *Genesis* story of the Flood describes the spiritually dead, and tells of an advanced soul with its sevenfold living powers—represented by Noah and his family of seven—being baptised in living waters, and thereby set on “the Way” of the life regenerate. Immediately before the Flood, Jahveh fixes the life of “man” on earth at “an hundred and twenty years.”¹ This is a passage with, of course, symbolic meaning, for it is recorded that Noah lived “three hundred and fifty years” after the Flood, or seven times the “jubilee” number of fifty years.² The number 120 is the product of 12 and 10, Twelve representing the evolving human soul in the temporal, objective order (“earth”), and Ten, the subjective consciousness of the soul’s true Ruler in the ‘timeless’ order, the order of Spirit (“heaven”). The soul first comes under the law of Fate, of necessity, the opportunities of its earth-lives allowing it, if the soul so chooses, ultimately to free itself from the restrictions of the lesser law. When its nature, its substance (12), is cleansed and perfected in the world-order, so that it is in harmony with its true Self, hence able to “increase and multiply” (×) and render glorious the Self of the Spiritual order (10), it is then that by Divine Power, newly granted “from Above,” the soul transcends these bonds, rising into the higher order, the order of Regeneration. It is in this sense that the life of man “on earth” is fixed at “an hundred and twenty years.”³

The number of persons present at the election to complete the number of the disciples after the falling away of Judas, was “about a hundred and twenty.”⁴

¹ *Gen.* vi. 3.

² *Gen.* ix. 28.

³ It is significant that Moses, “the servant of Jahveh,” “was an hundred and twenty years old when he died.” *Deut.* xxxiv. 5, 7.

⁴ *Acts* i. 15.

This is the number found in the story of Noah, and appears to have the same symbolic purport. It directs attention to the key idea that the risen and ascended Christ is as the unseen, Subjective Self of the Ten-order, and that "the Twelve," at length organically perfected, as implied by the Pentecostal gift of the Spirit being bestowed a few days after the election, are about to be enabled fully to express on earth the Self of the eternal order. This consummation is, indeed, the goal set before the collective soul of humanity, as also before each of its individualised units.

The ancient tradition that the Twelve signs of the zodiac were originally Ten in number appears to wrap up the idea that behind the objective Twelve-order of the zodiac is the Originating subjective Consciousness—this, in relation to the Twelve, being of the Ten-order.

Hebrew Kabalists held that the 22 letters of their alphabet were specially adapted to express Divine perfection, 22 being the sum of Ten and Twelve, numbers which symbolise the Primary or subjective and the Secondary or objective elements, respectively, of the Divine nature. They developed this idea in their system of Gematria. This system was also applied to 22 letters of the Greek alphabet,¹ the earlier Ten of the letters being regarded as positive to the remaining Twelve letters which are relatively negative ; the number values of the latter are 20, 30, 40, and so on to 100, the remaining three being 200, 300, and 400. These values are seen to be assigned in an orderly, natural way. It will be found that the "fulfilment" of ten, the sum of the first Ten values,

¹ The Greek letters of the alphabet being commonly used to denote numbers, each word has a number-value, the sum of its letter-values. This idea was expanded by certain writers, and applied to key-phrases with identical number-value, so as subtly to suggest a correspondence between them. The number-valuation about to be described is known as the Milesian system. The first Ten letter-values are 1 to 10.

is 55, whose digits total 10, and again 1; and that the sum of the remaining Twelve values is 1440, whose digits total 9. These totals are complementary to one another, the sum of their digits being 19 and so 10 and 1.¹ So that the sum of the Ten and of the Twelve values is represented by Unity, just as in the case of the Ten values, but it is an intenser unity with a "new" and more highly organised order of content.

The sum of the objective Twelve values, namely 1440, is twelve times 120, the number spoken of in the story of the Flood. It re-appears in an intensified form in *Rev.* xiv. 1, where we read of the number of the "redeemed" as being 144,000. This is, of course, a mystical number as well as a mystical saying. As a number it is based on 10 and 12, and is 10 times 120×120 or $10^3 \times 12^2$.² As a saying it implies that the "redeemed" include all such human souls as are perfectly fashioned in the world-order for the complete expression of the Divine Purpose, in the two modes, positive and negative, subjective and objective, of the nature.

With regard to the symbolism of the "trees bearing fruit wherein is the tree's seed after the tree's kind," the fruit of a tree is its organic output, just as what a man does is the organic utterance and outcome of his inner life, and not something that is fastened on fortuitously from without.³ We may proceed to try

¹ A similar result is obtained if the letters are numbered consecutively from 1 to 22, as in the Orphic or Pythagorean system of Gematria. This early system was applied to 22 of the letters of the Greek alphabet, and seems to have been adopted for certain of its key-phrases by the mystic school of thought represented by the Fourth Gospel.

² The raising of a symbolic number to its second or higher power was held, in the Pythagorean and Gnostic schools, to represent high grades of attainment.

³ Cp. *John* xv. 2.

and interpret the fact that the fruit of a tree grows on its branches, and not on its roots.

The sap of a tree contains the self-creative force. In winter sap flows down to the roots in the earth ; in spring the sap rises. Winter-time may be taken to signify normal human life, when the branches, corresponding to past earth-lives, are silent. Spring-time would then signify the dawn of spiritual consciousness, when the " life " of the man rises into his own " body of resurrection."

In summer, that is, in a high " heaven " of spiritual consciousness, the branches awaken, and the capacities of all the earth-lives are experienced. The consciousness is drawn away from normal earthly things, and directed to the true meaning of the life of all the branches ; this helps the fruit, preserving its seed within, to form and ripen on the branches.

At Great Birth the seeds are sown on earth again, the personal life-force stored in them replenishing the world.

Gen. i. 13: " And there was evening and there was morning, a third day."

In the evening of the " third day," the Four root-principles or elements are established in the ' noumenal ' realms, whereby the Light of verse 3 is clad in the raiment of the material universe. These four principles are summed up in the mineral kingdom of which each atom may be held to possess its first Light-spark, its monadic principle, from the " Fire " of the Cosmic Father. From this kingdom as basis springs, on the morning of the day, the Vegetable Kingdom,¹ which signifies, as we have seen, the arrestation of the Out-

¹ The vegetable kingdom is perhaps best symbolised by a Tree, its highest mode of manifestation. A tree is frequently used as a symbol of the individualised human soul.

going into manifestation, followed by the impulse and tendency to the Incoming from manifestation: the Return. It is as if the Spark implanted in the mineral kingdom is fanned by the Breath of the Cosmic Mother, and appears in the vegetable kingdom as a vital flame which directs the awareness of the substance-nature to self-realisation within, following the self-realisation without.¹ So the "third day" of the first creation story appears to supply an important key to the general plan and purpose of creation.

It has been seen that in the evening, or beginning, of each of the first three days of creation, there is a putting forth of the Substance or objective mode of the One Reality in the particular framework or scheme which belongs to the day, and in the morning of the same day this differentiated substance is rendered actively conscious in terms of its scheme. As we proceed we shall find that each of the next three days is concerned with the corresponding manifestation—as if from within the perfected frameworks of the earlier three days—of Archetypal Beings, representatives of the Spirit or subjective mode of the One Reality, whose activities are expressed through these respective environments.

The earlier three days are thus linked, even in the 'noumenal' realm of the first creation story, with the necessary "fall," or detachment, of Substance from the whole, or complete, state of Unity. During the second period of three days, the fall of Substance is succeeded by the "ascent" or "return," whereby the dissociated parts are vitalised and co-ordinated by the conscious activities of indwelling Spirit, till ultimately, on the seventh day, they are harmoniously integrated to a Unity, a Unity which is more intense and whose

¹ Hence a tree becomes a symbol of the soul regenerate also, for the "Return" leads to Regeneration, the central theme of religion.

Content more varied and vivid than before the process.

Bergson has a suggestive passage which seems to bear on this : " Matter, the reality which *descends*, endures only by its connection with that which *ascends*. But life and consciousness are this very ascension." ¹

We shall find, moreover, that the creative work of any of the first three days is complemented and fulfilled " after three days." For example, Substance manifested or created on the morning of the third day appears on the morning of the sixth as vessel filled with life and suitably environed for self-manifestation. The frequent phrases " three days," " the third day," in Bible symbolism, appear to relate to Substance being unified with Spirit, its own positive mode, and rendered truly conceptive and Self-conscious in its activities at a definite stage after it is put forth into manifestation, a stage connected with the symbolism of the number Three. The " three days " represent, indeed, the creative work upon the soul by 'Elōhīm in His Triune nature.²

When Moses was appointed to lead his people out of Egypt, that is, away from a state of bondage to the Four or objective order of bodily life, he was instructed to ask permission to take them a " three days' journey," ³ that is, to the stage when at length their Substance-nature, with all its detailed parts purified and rendered " virgin," would be vitalised into a new wholeness of organised perfection by the operation of the spiritual Mind. Jesus said : " They clamour for a

¹ *Creative Evolution*, by Henri Bergson, London, Macmillan, 1911, p. 390.

² Theophilus of Antioch writes :—" The three days which elapsed before the creation of the luminaries are a type of the Trinity, that is, of God, His Word, and His Wisdom." (*Ad Autolycum*.)

³ *Exod.* iii. 18. The regular route to Sinai involved a three-days' journey without local water. The objective fact was used to evoke suggestions along higher levels of thought.

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sign, but none shall be given them except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the sea-monster's belly, so will the Son of Man be three days and three nights in the heart of the earth." ¹ During the "three days" period the Substance-nature undergoes subtile changes in the world order, in the process of being fashioned, in detail and as a whole, for the supreme happening of being cast out on the further shore, the shore of Regeneration; the Spirit is waiting during the world-process for this great consummation, the birth "from Above." Accusers of Jesus bore witness that they had heard Him say: "I will destroy this temple that is made with hands, and in three days I will build another made without hands." ² Under the power of the Transcending Light, in "three days" the temple of the body is purified and transformed into the living temple of the resurrection-body, when it becomes the vehicle of the Spirit. And again, when the child Jesus was Twelve years old He was found in the temple—"My Father's house"—after "three days." ³

It would seem, too, that the wonder-working "third day," so often spoken of in the Hebrew Scriptures and the New Testament, is ultimately a reference to the day when the Spiritual Consciousness is able to take up its enduring abode in the soul's fully prepared vehicles, the dense and the subtile, thereby quickening and raising their powers. So Hosea writes: "After two days He will revive us; on the third day He will raise us up." ⁴ The mystic marriage at Cana of Galilee was on "the third day." ⁵ Jesus said, "On the third day I"—the phenomenal I—"am perfected." ⁶ On the "third day, . . . very early after sunrise . . .

¹ *Matt. xii. 40*; lit., of (the) Man. ² *Mark xiv. 58.* ³ *Luke ii. 46.*

⁴ *Hosea vi. 2, 3.*

⁵ *John ii. 1.*

⁶ *Luke xiii. 32.*

they saw the stone was rolled away.”¹ The change takes place on the third day, the day of the soul’s entry into the Divine Triune order, when the sun arises “with healing² in his wings.” Consciousness is joyously active throughout the whole nature, for substance and spirit, time and eternity, the particular and the universal explain and understand one another, being in mutual harmony.

¹ *Mark* xvi. 2-4. See also Appendix II.

² See footnote, p. 98.

CHAPTER VII

THE FOURTH DAY

Gen. i., verses 14-19

Gen. i. 14: "And 'Elōhīm said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years. 15: And let them be for lights in the firmament of heaven to give light upon the earth: and it was so."

Gen. i. 16: "And 'Elōhīm made the two great lights; the greater light to rule the day, and the lesser light to rule the night: (b) he made the stars also. 17: And 'Elōhīm set them in the firmament of heaven to give light upon the earth, 18: And to rule over the day and over the night, and to divide the light from the darkness: (b) and 'Elōhīm saw that it was good."

Gen. i. 19: "And there was an evening and there was a morning, a fourth day."

The works of the third day were based on the tetradic principle which appeared as a development from the triadic principle of the second day—this, in its turn, being a development from the dyadic light-darkness of the first day. But now a complete change occurs, for the work of the fourth day is not based on the works of the preceding day, the third, but primarily, not wholly, on the light-darkness of the first; the work of the fifth day is based primarily on that of the second, and the two works of the sixth day on the two of the third. We also read, on the fourth day apparently,

certainly on the fifth and sixth days, of Beings with Self-conscious life. It would appear, as already suggested, that the third day marks the final putting forth, in the 'noumenal' realm, of Substance, the objective, negative mode of the Triune Light, and that the works of the following three days are connected with the activities, by means of this specialised and organised Substance as its vehicles, of Consciousness, the subjective or positive mode of the Light, the several frameworks or ground-plans or typical Ideal-Forms of creation as prepared on the first three days, being vitalised and animated—in each case after three days—by corresponding expressions of moving, conscious life.

The fourth day which we are about to consider appears, therefore, to mark the beginning of the second part of the drama of the unveiling and revealing of Conscious, Active Light: the Divine "Son" of the Triune Creator.

On the first day, the Primal Light was "divided" from darkness, light appearing in the light-darkness order, for the unfoldment and manifestation of the 'noumenal' or spiritual realm in the phenomenal or soul order, is necessarily connected with Duality or Relativity, hence with Consciousness and Substance. During three days this "darkness" of the light-darkness order, signifying root-substance in the negative state, the state of *unconscious* activity, absorbs the living light into its root-substance; this becomes so permeated with, and transformed and organised by, light, that it is able to reflect and refract it. The light of the light-darkness order, on the other hand, signifying root-substance in the positive state, the state of conscious activity, is able, after three days, to transmit light immediately. This transformed positive substance is now suitable as the abode of Real Being,

Beings who will transmit divine light directly. The transformed and organised negative substance, light's reflector, is also suitable as the abode of Real Being, Beings who will transmit divine light reflectively. These two repositories of light, literally, light-bearers, light-bodies, are set in the "expanse" of the Mind-order, which is above the "waters below" of the second day, so as to give light in their two modes, "greater" and "lesser," direct and indirect, to the lower waters, to serve and be used there "for signs and for seasons" and as time-measurers. (The Hebrew word *'oth*, translated "sign," means a symbol or index.)¹ These two light-bearers, to be compared with the Sun and the Moon, fashioners of the seasons and also time-measurers for the regions of duality, are, essentially, enformed Intelligences, Archetypal Beings of the spiritual order. They are set in the "heaven" region of the Mind consciousness,² to serve thence as living representatives of eternal truths, being Vicegerents, respectively, of the Second and Third Persons of the Trinity. Modulating the transcendent Light of verse 3, they act as Father-Mother, Sun-Moon³ to the life upon the lower waters.⁴

It should always be remembered that the story is

¹ The Greek word for "sign," *σημειον*, frequently occurs in the fourth gospel, and in the A.V. is often rendered "miracle," usually with obvious injury to the sense, as in iii. 2, vi. 26, vii. 31, and elsewhere. It is correctly translated "sign" in the R.V., meaning a symbol, sometimes a symbolic or magical rite or ceremony.

² Verse 8a.

³ See *Gen.* xxxvii. 9, 10.

⁴ Philo-Judæus, writing *On the Creation of the World*, in about 40 A.D., says:—"Moses tells us . . . that the lights of the firmament . . . were created also for signs, that is, that they might display signs of future events." (C. D. Yonge, London, Geo. Bell & Sons, 1900, xix.) On this point, the general view of Plotinus, about two centuries later, is of interest:—"We may think of the stars as letters being ceaselessly . . . rearranged in such a way that while they do their own work in the universe they also signify to us . . . The universe is full of signs, and the wise man is the man that reads the reality from the symbols." (*Enneads* II. 3, 7, tr. Stephen MacKenna, vol. i., p. 153.)

dealing in symbol with the ' noumenal ' creation, and not describing objective manifestation as we know it. Though the terms employed may appear to allude to physical happenings, they apply rather to the pre-existent, essential activities in the inner worlds, which are the basis, the ground, of such happenings.

The two lights, together with the " stars " of verse 16 (to be considered later), will bring into manifestation the eternal types or patterns or ideals after which all things will be fashioned in the subjective and the objective worlds. Mythology makes the two lights of heaven a god and a goddess, Shamash and Sin,¹ but in *Genesis* the two lights are not named. Encompassing and pervading them is the Transcendent Light.

In regard to the human soul, the " two great lights " of verse 16 are essentially the two modes of consciousness, its inherent possessions, which are connected with all grades of manifestation and activity. The " greater light," related to Sun consciousness, acts after the spontaneous, direct, cosmic mode of the Second Person of the Triad. The " lesser light," related to Moon consciousness, acts after the mode of the Third Person of the Triad, the Great Mother, reflecting and refracting light, and manifesting it in time, space, and materiality in terms of reason, sequence and process.

An early chapter of *Genesis* records that Lamech, the seventh in descent from Adam along the Cain line, had two wives : Adah and Zillah, these names meaning

¹ Bauer derives from *Shamash*, the sun, *Shimeōn*, or in Aramaic *Shīmūn*, hence Simon. *Sin* is *Selene*, Latin *Luna*, hence Helen as of Troy and other Moon goddesses of Egypt, Phœnicia and elsewhere. *Sin* was a late name of the Moon-god or goddess among the Semites. The so-called " Epic of Creation " of Babylon speaks, in the fifth of its seven tablets, of the creation of the Sun-god and the Moon-God, also of the stars, the signs of the zodiac, and the twelve months of the year. (L. W. King, *Seven Tablets of Creation*, London, 1902.)

“brightness” and “darkness.”¹ They probably symbolise his attainment in an early degree of the two modes of consciousness, corresponding to the light half and the dark half of the lunar month, whose meanings, analogous to those of the two “light-bearers” of verse 16, ultimately link with Spirit (or Mind or Consciousness) and Soul-substance. It will also be remembered that Paul compares Abraham’s two wives, Sarah and Hagar, the one to “the Jerusalem above” (“heaven”), the other to “the Jerusalem that now is” (“earth”), and these again to “the Spirit” and “the flesh” (or substance).² Sarah and Hagar are thus types, respectively, of “the greater” and “the lesser” light.³

In the *Pistis Sophia* Gabriel is the angel of the Moon, and Michael of the Sun. They are not actually so designated in the New and Old Testaments, but these descriptions will apply to what is said there concerning them. Gabriel, as angel-messenger between the Divine and the phenomenal worlds, announces the coming birth of John the Baptist to Zacharias,⁴ and is the angel of the Annunciation to Mary.⁵ In the book of *Daniel* his function is the same, for he causes mundane happenings to be understood by revealing the Divine in them.⁶ He prepares the world to receive and manifest the Solar Power. On the other hand, “Michael the archangel” contends with the devil,⁷ and “Michael and his angels,” as light-powers, oppose and cast down the dragon and his angels, the

¹ *Gen.* iv. 19, 20.

² *Gal.* iv. 25, 26, 29.

³ Sarah’s son represents Regeneration, Hagar’s Reincarnation. See also Appendix II.

⁴ *Luke* i. 11, 19.

⁵ *Luke* i. 26.

⁶ *Dan.* viii. 15f, ix. 21f. In the third century A.D. Porphyry (the Syrian) pointed out that *Daniel* was a pseudonymous document written about 165 B.C., and Rénan and Cornill have maintained the same, the latter dating it January 164 B.C.

⁷ *Jude*, verse 9.

powers of "darkness."¹ In the book of *Daniel*, Michael twice contends for the Jews against Persia, and appears in a greater struggle "at the time of the end."² In all these passages Gabriel would correspond to the angel of the Moon, Michael to the angel of the Sun.

Augustine, bishop of Hippo, states that the followers of Mani represented the Moon and the Sun as two ships by which the soul journeys to the world of Light. The soul is first bathed in the "good waters of the Moon," by which all gross impurities are removed; it is then transferred to the Solar boat, where "the good fire of the Sun" consumes all inner impurities, leaving it bright and luminous.³

When the individualised soul is being purified and fashioned in the earlier or "evening" stage of its earth-lives, the "lesser light" takes an active part in preparing "the Way" for the coming of the "greater light" in the "morning," for Soul-substance requires to be organised as "a temple," that Spirit may take up its abode there and express itself through it. So the John the Baptist in us, the Moon mode of our consciousness, calls to us while we are "in the wilderness" of our self-involved earth-lives, to repent and be cleansed, declaring, moreover: "He that cometh after me is mightier than I. . . . I indeed baptise you with water. He shall baptise you with . . . fire."⁴

Another saying of John the Baptist bears on this subject of the respective influences of "the two great lights" on soul-substance: "He must increase and

¹ *Rev.* xii. 7.

² *Dan.* x. 13-21; xii. 1.

³ *De Haeres*, c. 46; also Epiphanius and others.

⁴ *Luke* iii. 16. In the *Ennead* I. 2, 4, Plotinus maintains that Cleansing the soul dispels the darkness around it, and brings it to a knowledge of the image or picture of the Divine Reality which has always been imprinted on it, so that the soul's sight is henceforth directed to the Original of the image.

I must decrease.”¹ It will be remembered that John the Baptist’s day and Christmas Day are six months apart (within a day). They form important epochs of the year, falling as they do at the solstices which divide the year into two equal periods.² During the six months from the Summer solstice or John the Baptist’s day (when the earth in its orbit is furthest from the sun), to the Winter solstice or Christmas Day (when the earth in its orbit is nearest to the sun), the length of the Night in north latitudes increases, so that daylight decreases. We may say, therefore, as regards northern latitudes, that these six months come under the increasing dominance of the Moon principle: the “lesser light,” or “evening”; in other words, that during this period the activities of “the two great lights” upon the soul in these “lower waters” are effective, primarily, in terms of the influences of the “lesser light.” This cries out with no uncertain voice, calling the soul to “repentance” and the purification of its substance-nature.

On the other hand, during the following six months, from Christmas Day³ to John the Baptist’s day, the length of the Day in north latitudes increases, the nights decreasing. This corresponds to the condition alluded to in the second of the two sayings of the Baptist. In north latitudes these six months come under the chief rule of the Sun principle: the “greater light,”

¹ *John* iii. 30. The word translated “must” is $\delta\epsilon\iota$, literally, it is necessary from the standpoint of the spiritual order. The writer is treating the matter from the subjective, inner view. Augustine, bishop of Hippo, points out that the statement is true in the phenomenal order as well, and occurs year after year in the solar cosmos, as is about to be described.

² The solstices occur at the turning-points of the earth’s elliptic orbit round the sun, at the two ends of the major axis, when the sun appears to stand still (hence the word ‘solstice’) for three days.

³ 25th December was a Roman festival of the birthday of the Sun—“the Unconquered one.” This date was appointed in the sixth century A.D. to commemorate the birth of Jesus.

or "morning." Moreover, as "morning" follows "evening" in the six working days of the first creation story, so the "fire" (Spirit) or Sun principle "cometh after," and is "mightier" in its power of transformation than, the "water" (Substance) or Moon principle. This accords with the statements in the earlier saying. Substance, the Soul, is brought under the time-process and prepared as a pure and perfect "temple," that Spirit, proving it a resting place, may abide there and glorify it.

That which occurs objectively year by year upon the earth during its revolution round the sun, is a symbolic happening which must have its correspondences and due interpretation and application in the subjective regions of consciousness. It cannot be a fortuitous circumstance, for example, that the great religions—most, if not all, of which appear to have arisen in latitudes north of the equator¹—have, as a rule, collected the most sacred of their festivals, to which the others appear to lead the way, within the six months of the year which in such latitudes come specially under the governance of the Sun principle.

Gen. i. 16 (b): "He made the stars also."

The root-idea of the word "star" is a raying forth. A star is a raying forth of light from the Supernal Light. Stars represent the splitting up of the Universal Intelligence into many Light-rays or Ideas,² each star

¹ The earth is a magnet. Can it be that the North Pole of the earth and that of the sidereal universe are connected with the Positive or consciousness element of our nature, and their South poles with the Negative or substance element, and that in relation to these stand the sun's poles oppositely charged?

² Plato has a suggestive passage in the *Timæus* 41 which bears on this:—"And when He had framed the universe, He distributed souls equal in number to the stars, and assigned each soul to a star." (It will be noted, further, that Plato speaks here of the framing of the universe, followed by its ensouling, and this is the subject-matter of the first three days and of the second three days, respectively, of the present creation story.)

bringing to light and proclaiming a clear-cut Idea proceeding as from the eternal, archetypal Beings of the spiritual universe.

Chaos or Matter is potentially a prism which refracts the great Light-Source, splitting up the Supernal Light into stars, or the Supreme Consciousness into Ideas. As matter or substance becomes organised and develops mind, its power as a prism grows. As we clarify our minds they become as living, organic prisms which act with increasing precision and detail. The more definite and authentic our ideas, the more accurate and mathematical, the more will they focus Light from the Supreme, till 'sleeping stars' slip on their livery of light. The more exact the form, the closer the correspondence between the Son (or Form, Prism, Expression, Becoming) and the Father (or Light, Life, Love, Understanding).

It is very probable that "the stars" in this verse refer also to the planets, or rather, to the seven representative planets.¹ In such case they would appear to signify "ideas" which are definite facets or phases of the "greater light," their immediate Source, characteristics which belong to the angels of these planets.

Gen. i. 17: "And 'Elōhīm set them" (the two great lights and the stars) "in the expanse of heaven to give light upon the earth."

The two luminaries and "the stars"—the seven representative planets in particular, as well as the fixed stars generally—are set on high in the "expanse" between the higher and lower waters, to reflect and refract the living, conscious Light of the solar cosmos and of the universe upon the lower waters, so that the activity of "earth," root-substance, shall become a conscious activity. The destiny of the earth appears to be linked with the process of in-volving consciousness

¹ Cp. *Rev. i. 20.*

more and more in every grade of matter, and ultimately developing in root-substance such a high state of adaptability and responsiveness, that true 'Self'-consciousness shall be possible whenever Spirit is clothed with Matter.

Gen. i. 18 (b): "And 'Elōhīm saw that it was good."

The two great lights (Divine Beings), aided by "the stars" (Ideas from the spiritual universe), are seen by the Creator to be effective for transforming "earth" from its primitive state of "darkness," that is, of unconsciousness during activity, and for enlightening and vitalising its powers of awareness and consciousness.

Gen. i. 19: "And there was an evening and there was a morning, a fourth day."

If we consider the story of the fourth day in its application to the human soul, we may say that the two luminaries and "the stars" react upon it, the "lesser light" taking the more active part in the evening of the soul's experience, preparing the way for the coming activity of the "greater light" in the morning, when the soul is vitalised and rendered self-moving. The works of the evening and morning are, later, subsumed into a higher Unity.

The fashioned soul will possess the perfected powers of both orders of consciousness, the Moon mode and the Sun mode. Ultimately—not, however, on the fourth day, though foreshadowed on that day—these two Powers will be caught up into, and transfigured by, a supreme Third Power. In the soul's Moon or "evening" mode, consciousness is as the centre within, the body or mass as the sphere, or rather, ovoid, which surrounds.¹ In the soul's Sun or "morning" mode, consciousness is in the spherical surround, the body as

¹ "Wherever matter *exists*, God *subsists* as its imprisoned essence." See *Contemplations*, by W. L. Wilmshurst, London, J. M. Watkins, 1912, p. 24. Spinoza brought this idea into prominence in his day.

the point of focus within. When the Spiritual Consciousness is actually realised by a particular human soul as the supreme power in control, it may be spoken of as the "Christ," or "the Light," in him.¹ This is as the measureless Radius of the human soul's wheel of evolution, which has crossed the swirling chaos of atoms, transforming chaos into cosmos and rendering the soul a Vehicle for the Spirit. This Divine principle or power, when incarnate and active in the fashioned human soul, co-ordinates the soul's two modes of consciousness and establishes Its kingdom over them, increasing their "power" and "glory," the Three becoming indissolubly One.

We read in the New Testament of the radiance of the "two light-bearers" being dimmed by the effulgence of an all-embracing, unifying Power. "The sun will be darkened, the moon will not shed her light. . . . Then will appear the sign of the Son of (the) Man in the heaven."² In the supreme state of the soul, its dual modes of consciousness will appear to be "darkened" in contrast with the effulgence of the Light-beams, the Consciousness, of "The Son of (the) Man" (that is, of the heavenly "Man")³ when He, "the Christ," the true Light,⁴ appears in glory to reign over the kingdom of the fashioned soul. This great happening befalls on the Eighth Day, when the outlook is no longer concerned with personal fate but with Great or Cosmic Fate. The heaven and the earth of the old order pass away and are replaced by a new heaven and a new earth. The powers as of the Moon and of the Sun are henceforth exercised by the

¹ ". . . this 'mystery' . . . which is : Christ in you." (*Col.* i. 27). Cp. "The light which lighteth every man as he cometh into the world." (*John* i. 9 and margin.) This essential truth is at the heart of every religion.

² *Matt.* xxiv. 30, 31.

³ *Ch.* ix., *Gen.* i. 27.

⁴ These three terms are used as synonyms in *John* xii. 34-36, R.V.

soul, not, as hitherto, partially and constrictedly, but in an all-inclusive, yet distinctive and harmonious manner, the total-self of the fashioned soul joyfully and with full understanding contributing to the world-drama of real events the perfected fruition of its own agelong history in the world-order, its unique characteristics.

CHAPTER VIII

THE FIFTH DAY

Gen. i., verses 20-23

Gen. i. 20: "And 'Elōhīm said: Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly above the earth in the open expanse of heaven."

*Gen. i. 21: "And 'Elōhīm created (the emphatic verb *bāra'* is once again used, as in *Gen. i. 1*) "the great sea-monsters, and all kinds of souls, the living and moving, which the waters swarmed forth after their kind, and all winged fowls after their kind." (b) "And 'Elōhīm saw that it was good."*

The word *bāra'*, "created," now used for the second time, appears to point to the Second of the Three aspects of the Triune Creator, as being the particular mark of the creative work of the Fifth day, its use in verse 1 having emphasised, as we have seen, the Third aspect.

Under the creative Will and Word, the triadic framework of the second day, the second type of Ideal-Form—symbolised as lower waters, the expanse, and the waters above the expanse—"swarms," after three days, with moving, living creatures who breathe or inhale life, being possessed of *nephesh khayyah*, living breath. The triadic framework of mind-substance, 'mind-stuff,' is thus complemented and completed in the 'noumenal' realm by the creation of Mind-Beings of corresponding orders, who use this prepared mind-substance as their vehicle of expression.

The leviathan, great "sea-monsters,"¹ and winged fowl represent in their life and movement modes of Mind. They are Lords of Types of the "heaven" order, Archetypal Intelligences who manifest life in one of the three modes of Mind, each creation expressing itself in numberless terms after its own kind or mould. The creations below the expanse are related to the normal mind, emotional nature and passions; the creations in the open expanse to the heights of Reason, and those above the expanse to Mind of the Divine order.

These "moving creatures," symbolised as fish and as birds, who inhale living breath and express life according to the medium they work in, have this in common, that, whether the medium is water or air, their movements are continually adjusted by a poising of themselves, by which means, while rising superior to the complex circumstances of their environment, they preserve their own harmony.

The use of the harmonising power of Poise is an essential characteristic of beings of the fifth day, who are of the Mind or "heaven" order, and gives the key to the conduct of human life. Poise is not in any way connected with indifference. Passion has to be felt, and when this is conserved and uplifted, the soul gains in power. Poise, or dispassion, is the high composure of the whole nature, whose desires are intense, and yet for the time are without direction, for direction is conditioned by personality and the normal mind. It is a state of true inner tranquillity, attained through conscious effort of the mind and will during the storm and stress of a life of action. The soul is uplifted into

¹ The Hebrew word is derived from a verb meaning to stretch, and is used to denote any great monsters; as, for example, serpents in *Exod.* vii. 9, crocodiles in *Isai.* xxvii. 1, dragons in *Jer.* li. 34. The "whale" of *Jonah* i. 17 was a "sea-monster," apparently of the Archetypal order.

a region of calm, its own "high mountain," and lives awhile in that rare air. Refreshed by these "heaven"-filled moments, it "comes down" and contributes these high characteristics to the activities of the world order.

We in the West, with our active lives, do not usually realise the power of poise, stillness, solitude, and all such things. We should recognise that from one point of view it is not necessary to rely on anything outside ourselves for contentment, and should at suitable periods "shut the door" against the world without and seek for the kingdom within. All religions have insisted on such retreats into 'the Silence,' for those who desire to lead the true life practically.¹ When the normal reason is used, everything is resolved into a sequence of ground and consequence. But when the temporal self is in touch with its true Self, the higher judgment, balanced, stilled and full of power, comes into play: the consciousness alters its register, attuning the man to the magic sweep of cosmic events and raising him into a larger and fuller life. The "heaven" of the nature being contacted in the midst of the stress of daily life, the personal self, refreshed and revived in its whole being, is enabled forthwith to do its part with joyful serenity in bringing into actuality the aspiration: Thy will be done, as in heaven, so on earth."

These "great sea-monsters," "winged fowl," and living and moving beings of the waters above "the expanse," are Typal "living souls," Mind-Beings, who inhale and express life in terms of the three modes of Mind, and represent, as a whole, the supreme work

¹ The 'Silence,' *Sigē*, is personified in the pre-Christian Trismegistic tractates of Egypt as the Wisdom and Spouse of God. The "Key" speaks of "Holy Silence." The *Poemandres*, para. 31, says:—"O Thou unutterable, unspeakable, whose Name naught but 'The Silence' can express."

of creation on its "heaven" side. On the next day of the creative work, the sixth and last, appear other "living souls" who represent the supreme work of creation on its "earth" side.

Gen. i. 21 (b): "And 'Elōhīm saw that it was good." These Lords of Types of the "heaven" order—teeming expressions of life created (after three days) within the triadic framework of the second day—are "seen" to be perfect in their several spheres.

Gen. i. 22: "And 'Elōhīm blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

The importance of the creative work of the fifth day, shown by the use of the forcible verb *bāra'*, "created," in verse 21, is still further emphasised by the fact of the "blessing" on the morning of the day. This is the first blessing during the creative week. To "bless" is to state the High Destiny which is in store, a Destiny related to Great Fate, Cosmic Fate. The utterance, moreover, by 'Elōhīm of the blessing actively evokes the capacity in these Beings to increase the powers of their Mind-consciousness, and thus they become able to fit themselves for this Destiny.

These great Beings are directed to multiply their particular powers within the higher and lower waters and the open expanse above the earth, the three elements or mind-principles connected with the work of the second day. As they fulfil their own part in the living work connected with these three modes or conditions into which root-substance is separated, so will they rise with these powers to the supreme heights, whereby the mind-principles of the lower waters and of the firmament will be harmoniously linked with the waters above the expanse, the creative, Spiritual Mind of the Divine order.

The "heaven" order of creation which comes under

the blessing on the morning of the fifth day, expresses the Three-principle of the second day in Vital activity, and is the basis of ideas such as: "The Way, the Truth, and the Life." The same is implied in the Hermetic tractates of Egypt, where we read: "Therefore am I called Hermes, the Thrice-Greatest."

The blessing of the fifth day will again be dealt with after the blessing on the morning of the sixth day has been considered.

Gen. i. 23: "And it was evening, and it was morning—a fifth day."

The evening of the day prepares the way for the fruitage and harvest of the morning to which the blessing is attached, and the High Destiny which crowns the creative work of the fifth day.

CHAPTER IX

THE SIXTH DAY

Gen. i. 24-31, and ii. 1

Gen. i. 24: "And 'Elōhīm said, Let the earth bring forth living souls after their kind" (that of these living beings), "cattle, and creeping animals, and the wild beast of the earth after its kind: and it was so."

Gen. i. 25: "And 'Elōhīm made the wild beast of the earth after its kind, and cattle after its kind, and all creeping animals of the ground after their kind: (b) and 'Elōhīm saw that it (was) good."

We are at the evening, the beginning, of the sixth day. On the evening of the third day the creative work in the 'noumenal' realms was the objective manifestation of "earth," root-substance, in terms of four principles or 'elements,' known symbolically as fire and air, earth and water. This living, substantial framework, this organised environment or 'body,' of the third type of Ideal-Form assumed by the Light, is now, after three days, filled at the creative word with "living souls," *nephesh khayyah*, whose consciousness is expressed through these four 'elements.' They are also described as of three orders, for they have three kinds of power: of *behemoth*, or great dumb animals who express themselves by activity, of *rēmēs*, and of *khayyah*. The root of the word *rēmēs* is a verb meaning to move, of *khayyah* is a verb meaning to live. The symbolism appears to declare that this creative work establishes in the 'noumenal' realms

“living souls,” environed within a body or vehicle complementary to their own positive natures, who consciously manifest the Four mode in terms of activity, motion and emotion, and the will to live.¹

These “living souls” are Divine Animals of the “earth” or Four order, Lords of Types who correspond to the “four living creatures” of *Ezekiel* and *Revelation*, where they are symbolised as the four “fixed” signs of the zodiac.² They consist of four (outgoing) Elemental groups, each of which has three (incoming) kinds of power, corresponding to the three phases of the Mind-order. They have thus a Twelve-fold manifestation, each of these Twelve expressions having both an outward or objective (earlier) as well as an inward or subjective (later) aspect. This was doubtless understood in connection with the living groups of the universal order known as the Twelve signs of the zodiac, whose essential purport and true understanding have unfortunately in large measure been lost to us.

In Ezekiel’s first vision, the “four living creatures” are seen to support above their heads, the firmament intervening, the likeness of a Throne on which appears the likeness as of the “Man”-in-the-heavens.³ It seems to be suggested that the four living creatures—representing the four quarters of the zodiac, and so the twelve zodiacal signs with their respective characteristics—signify the key-board of the organised living body of the universe,⁴ by means of which are expressed

¹ Corresponding to the three categories of the Mind-order, described in India as Rajas, Sattva, Tamas. These compare as Earth, Moon, Sun.

² *Ezek.* i. 5, 10, x. 14; *Rev.* iv. 6, 7.

³ *Ezek.* i. 26-28.

⁴ The Lords of the Four-mode, “living souls” of the “evening” of the sixth day, and Prototypes in the ‘noumenal’ realms of the Twelve zodiacal signs, should not be confused with the Lords of the fifth day, where the *nephesh khayyah*, the “living souls” of verses 20, 21, manifest themselves in the Three or Mind mode. (As seen above, the Divine Animals of the Four-order have their Three-order powers as well, powers concerned with Mind.)

in the phenomenal order the Will and Purpose of this heavenly "Man," the Archetype of human souls, whose creation is about to be described in the *Genesis* story.

Gen. i. 25 (b): "And 'Elōhīm saw that it was good."

The Lords of Types of the "earth" or Four order, living Originals of lower forms, are "seen" by 'Elōhīm to be perfect in the 'noumenal' realms.

Gen. i. 26 (a): "And 'Elōhīm said, Let us make man in our image, after our likeness."

Comments by Theophilus of Antioch, and by Irenæus, on this important passage have already been quoted.¹ The man who is about to be manifested in the morning, the later half, of the sixth day, is to be essentially of the same Triune nature as the Divinity. This is not the man of our earth, but the Universal and Archetypal Man-in-the-heavens of the 'noumenal' or Spiritual order, who will manifest Himself through the Four-order of 'noumenal' substance.

The Hebrew word translated "image" is *zēlēm*, literally, a copy or counterpart. "Let us make man in our image, after our likeness," indicates that Man is to possess the essential nature of the Triune Divinity, expressing this in the two Divine modes of consciousness, the eternal and temporal modes of the Second and Third Persons of the Triad, respectively. The same idea appears to be repeated in the book of *Wisdom*:

"God created man to be of the eternal order (*ἀφθαρσία*).

"And [also] as an image of His own everlastingness created he him."²

Gen. i. 26 (b): "And let them subject to themselves

¹ See chapter ii., pp. 17, 18.

² ii. 23; vi. 9. (The same word, *ἀφθαρσία*, is used by Paul in 2 *Tim. i. 10* with the essential meaning of "incorruptibility.")

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the fish of the sea, and the birds of heaven, and the cattle, and the whole earth, and every creeping thing upon the earth."

These are symbolic references to the various living characteristics of the vast nature of the coming Man-in-the-heavens of the Four-order. The 'Elōhīm purpose that with his two modes of consciousness mutually aiding each other, "Man" shall hold his qualities under his own control.

Gen. i. 27: "And 'Elōhīm created man in his own image: in the image of 'Elōhīm he created him; male and female he created them."

Thus is recorded the creation of the seventh and last of the Spiritual Powers who, acting together under the Supreme Light of verse 3, express and manifest the Real Being of the Second aspect of the Divinity. The word translated "created" is the strong verb *bāra'*. This is the third occasion of its use, the first having been in verse 1, at the creation of the as yet 'unformed,' evolving Soul, with its two modes of "heaven" and "earth," this creation being as the "shadow" or emanation of the Third aspect of the Divinity. The second was in verse 20, when Archetypal Beings of the Three or Mind order were created, representing the "heaven" element of the Second aspect of the Divinity. The verb not only appears now for the third time, but is thrice used in recording the creation of the first "Man" spoken of in the creation stories, the Archetypal Man of the universe, who is of the Four-order, of "earth" or Substance; by the Threefold use of this word the essential relation of his nature to the Triune Creator, and to the Three-order, the creative, conscious Mind, is emphatically indicated. This is the "Man" seen near the close of Ezekiel's first vision,¹ already alluded to, the Living Power

¹ *Ezek. i. 26.*

(the 'Ten') behind the "four living creatures" (symbolising the 'Twelve'), who were created in the earlier half of the sixth day, and who represent his universal Body, his substantial, living means of manifestation and expression.

In verse 26 (a), when it is said that 'Elōhīm is about to create Man in His own image, after His own likeness, the dual modes of consciousness and activity of the Creator are referred to. And now, at the creation of Man, verse 27 twice records that he is created in the image of 'Elōhīm, indicating that Man is actually endowed with the Creator's two powers of Spirit and Soul. This is even further accentuated by the addition of the words: "Male and female He created them." Special prominence is thus given to the declaration that Man possesses the same two modes of consciousness and manifestation as 'Elōhīm, powers, respectively, of the Second and Third phases of the Triune Divinity. As these two modes are complementary to each other, and necessary for the expression of the Divine nature, they are of equal importance in the Divine Triunity. And since humanity is made after the pattern of the Archetypal Man who is in the "image" of the Creator, the two modes of consciousness, male and female, of each individualised "man" are also of equal value in the Divine purpose.

The two contrasting statements: "In the image of 'Elōhīm He created *him* ; male and female He created *them*," appear to declare that the "them" (dual) is also a "him" (singular), so that the duality implied by "them" is a duality-in-unity. Moreover, as "Man," the Universal Man, is created in the image of 'Elōhīm, he is also a trinity-in-unity in his essential nature. These conclusions apply ultimately to the nature of each human being who, while a duality-in-unity as regards his perfected Soul-nature, manifests

his human-Divine nature as a trinity-in-unity when his fashioned dualistic Soul is in active harmony with the eternal Spirit.

Distinct echoes of the ideas of the present verse are found in the epistles of Paul the Apostle, as to man's true nature being a complex of the two orders of Spirit and Soul, the eternal and the temporal. Using the Septuagint word *εἰκών*, taken from this verse 27, he describes man as the *εἰκών καὶ δόξα θεοῦ*, the "image" as well as "glory" of God.¹ He speaks later of this *εἰκών*, or "image," "of the heavenly," that is, of the eternal, as being the "pneumatic body,"² and declares elsewhere that this *εἰκών*, the pneumatic or spiritual body, expresses itself by its *δόξα*, its radiant self-expression in the temporal order.³ Through this feminine, externalising Power, the power as of the *Rūach 'Elōhīm* of *Gen.* i. 2, which is specially linked with the Third Phase or Person of the Supernal Trinity, and hence with the Soul, is the heavenly "image" manifested, by its "glory" or "radiance" is the Divine Presence revealed.

The idea of "glory" as the explicit and time revelation of the *εἰκών*, the implicit and 'timeless' nature of Deity, appears throughout the Hebrew Scriptures.⁴ The "glory of Jahveh" covered the tabernacle as with a sudden fiery appearance in the cloud "in the morning."⁵ When Moses came into the "glory of Jahveh" which "abode upon Mount Sinai," his face

¹ 1 *Cor.* xi. 7. In the LXX. version of *Gen.* i. 27, the second clause, "after the image of God," is rendered *κατ' εἰκόνα θεοῦ*.

² 1 *Cor.* xv. 49, 44.

³ *Phil.* iii. 21.

⁴ The same idea is found, though in a different setting, in the celebrated *Gāyātrī*, the ancient passage in the *Rig Veda* (iii. 62, 10), which is still on the lips of every Brāhman in India in his daily prayers: "May we attain the surpassing Splendour of "Sāvitri the god; and may he enlighten our minds."

⁵ *Exod.* xvi. 7.

shone, and he had to veil it when before the people.¹ This "glory"—translated δόξα in the LXX. in *Ps.* vii. 5, xxx. 12, lvii. 8, cii. 15, and elsewhere—is clearly related to the Shekinah of later Jewish theology, the radiant, localised Presence of the Divinity. So in the Targum² on *Isai.* lx. 2, we read: "In thee the Shekinah of Jahveh shall dwell, and His glory shall be revealed unto thee." When the individualised soul is perfectly organised and fashioned so that both modes of Light, the greater and the lesser, are harmoniously manifested by it, it is then that its everyday activities reveal the Divine "glory" of the indwelling Shekinah.³

Gen. i. 28: "And 'Elōhīm blessed them: and 'Elōhīm said to them: Be fruitful, and increase, and fill the earth, and subdue it, and subject to yourselves the fish of the sea, and the birds of heaven, and every beast that moves upon the earth."

This "blessing"—the second in the story, the first having been bestowed on the "heaven" or Mind-Beings of the fifth day—is upon "them," dual, and is a declaration of the Great Fate prepared for the "Man" of the 'noumenal' cosmos, the possessor of the two Divine modes of consciousness. The utterance of the blessing by 'Elōhīm gives the Man, moreover, the power to qualify Himself to attain this High Fate.⁴

¹ *Exod.* xxiv. 16 ; xxxiv. 29-35.

² The Targums were Aramaic paraphrases of the Old Testament, used in the synagogues at the time of the Christian era, the Hebrew language having quite died out as a spoken language.

³ The *Zohar* describes the Shekinah as the Archetypal Moon, which neither waxes nor wanes, but reflects the Sun in its fullness. On the Augoeides, or Radiant Body of Greek religio-philosophy, see ch. iii. of G. R. S. Mead's *The Doctrine of the Subtle Body*, London, J. M. Watkins, 1919.

⁴ "The Man" of verses 26 and 27 being the Spiritual Prototype of ourselves, we may say that mankind also has to attain to the Greater Zone of Fate, passing out of bondage to personal fate. As this can only be gained after the development of true personality under

The blessing is connected with an injunction upon the subjective power to develop and control the various living principles connected with the substance of the nature, its "earth." This is not to be accomplished by crushing out any one of these powers or denying life to it, but by comprehending it and by right action towards it. Its essential life will thereby be distilled and brought into actuality, to the benefit of the objective as also the subjective nature. The work is to be carried out—note that "they" are blessed—through the harmonious use of the two Divine modes of consciousness of the Man.

Gen. i. 29: "And 'Elōhīm said: Behold, I give you every seed-yielding herb upon the face of the whole earth, and all trees in which are seed-yielding fruits: let it serve you for food."

Of the three classes into which the vegetable kingdom was divided on the morning of the third day, namely, grass, herbs, and trees, the two latter, after three days, are assigned to Man "for food." The "grass" has been equated with the lower or normal mind or reason, and with the instincts—unconscious memories—which are life's antennæ; the "herb yielding seed after its kind," with the heights of the human mind or reason; and the "tree yielding fruit whose seed is in itself, after its kind," with the *Nous* or Mind of the Divine order.¹ Of these, the two latter, representing the higher categories of the substance of Mind, are set before Man for his "food," from the eating and

experience in the world-order, it would appear that on attaining this goal man will not lose the knowledge of the personal point of view or the detailed working of the life-pulses within the mechanism of time and space, but, on the contrary, that the scope of the Personal will be expanded indefinitely. The statement, "I and My Father are One," appears to declare that both Immanence and Transcendence will be held in God who, in one aspect, is Great Person and, in another, is Super-Personal.

¹ See comment on *Gen. i. 11, 12*, pp. 52, 53, etc.

digesting—that is, the experiencing and full understanding—of which, he is to train and qualify himself to carry out the Divine Will.

Gen. i. 30 : “ And to every beast of the earth, and to all the birds of heaven, and to all that moveth upon the earth, in which is living soul ” (have I given) “ every green herb for food: and it was so.”

In the case of the lower elements of the Four-order of creation that appeared on the evening of the sixth day, which Man is enjoined to subject to his own higher nature,¹ advance is to come about through the vitalising powers of “ every green herb,” called in verses 11 and 12 “ grass,” that is, all green grass and herb. By these lower elements life is to be lived in the exercise of the formal and instinctive mind or reason. Man, too, is to bring the formal, instinctive mind of his own nature within the scope and control of his own subjective consciousness.

The two sections of the vegetable kingdom referred to in the preceding verse, together with the one in the present, are analogous to the Three-mode of the second and fifth days. 'Elōhīm enjoins upon Man to use as his “ food,” and thereby build into his root-substance through experience, the threefold creative powers of the Mind or “ heaven ” order, expressing them throughout the four divisions of the “ earth ” or substance of the nature. So will Man's Twelfefold, objective nature, in all its parts and as a whole, come into harmonious adjustment and activity, understanding itself throughout.

With regard to the statement in verse 29, beginning : “ And 'Elōhīm said,” which now occurs for the tenth and last time, it has already been suggested that this records the manifesting activity of the Creator in His Triune Power, whereby the Divine Will is expressed

¹ See verse 28.

through the creative Breath or Voice, and the creative Word. The statement first appears in verse 3, before the creation of Light in its unitary and dual modes ; then seven times before the creation of the seven aspects or instruments of the Light, the last of these being "Man." The ninth and tenth occasions, in verses 28 and 29, are addressed direct to Man, the Universal Archetypal Man of the 'noumenal' realm, so that He appears to become an active participator in the creative work, organising the later stages in the work of the sixth day, and co-operating with the Divinity in bringing about His own perfection in the regions of actuality.

Returning to the subject of the two blessings, spoken of near the close of the last chapter, the only creations who are blessed during the six days are the Divine Animals of the fifth day and the Man of the sixth. The former are Lords of Types of the "heaven" and Triadic order, hence more fundamental to Spirit than the latter, the Man of the sixth day, who, being of the "earth" and Tetrad order, is nearer to Root-substance.

These Lords of Types of the "heaven" order are related primarily to cosmic Fire and cosmic Air, and may be called "Lords of Flame" and regarded as Councillors or Expressors of the Lord of Fire.¹ They are not concerned with a man's formal thinking, but with the attitude to Life of his Mind's Root-substance as a whole. They may be thought of as re-grouping the atoms and particles of Mind-substance—without, however, any making up into forms—in order that the Mind as a whole may be expressed through some particular aspect of it, representing a portion of Reality that has been assimilated.

¹ If we fix ideas to the solar system, the "Lord of Fire" may be symbolically regarded as the Solar Logos in activity, the "Lords of Flame" as His Seven Powers or Planetary Spirits.

In contrast with the Lords of Flame of the " heaven " or Three-order, is the Man, the Universal Man of the " earth " or Four-order, who, as seen, has powers over the Three order as well. With regard to humanity, this " Man " may be regarded as the Power around and within every man whereby the " earth " elements of his nature are magically vivified, raised and co-ordinated with their " heaven " elements. This power may be called that of the Christ-Man.

The Lords of Flame of the Three-order and the Christ-Man of the Four-order are potential powers in every man, dwelling in the borderland between Evolution and Permanency.

The two blessings refer to the High Destinies set before these two Powers.¹ The statement that the Lords of the Three or " heaven " order were blessed prior to the Man of the Four or " earth " order, while this Universal Man is related to both orders, must have been recorded for a purpose. If, to fix ideas, we assume that a problem of the like nature applies also to humanity, it would appear that when the individual man has become more than man, by emerging completely out of subjection to the fate-spheres and the law of necessity, being acknowledged as a " Son of Light,"² he may have to select one of two cosmic destinies, each of which may be concerned with this world. He may become a Lord of Flame connected with the Root-substance of Mind, of the " heaven " or Triad order, or else a human " Christ " of the " earth " or Tetrad order, a Son of (the) " Man." Both are connected with Great Fate, and both are Sons of the Father; but the Lords of Flame are not Man-Christ, and are not begotten of " Man."

¹ The blessing of *Gen.* i. 28, though remembered, is generally narrowed in meaning and application, while the earlier blessing of the Sacred Animals of the fifth day is overlooked.

² *John* xii. 36, R.V.

It is recorded that when the Buddha, as the *Amitābha*, had the power to attain his own liberation and exercise his choice, he vowed he would not enter Nirvana till every sentient creature in the world should be free. He chose, we may say, the path of the human-Christ whose goal is reached through self-“sacrifice” and the “earth”-mode.

Gen. i. 31 (a): “And ’Elōhīm saw everything that he had made, and behold it was very good.”

The creation of the seventh power of the Light completes the ‘noumenal’ creation: this is “seen” by ’Elōhīm to be perfect and co-ordinated in all its parts, and is declared to be “very good.”

Gen. i. 31 (b): “And it was evening and it was morning, the sixth day.”

That which was outlined in the evening and again in the morning of the third day is now, after three days, fulfilled and complemented in the evening and again in the morning of the sixth day, by the “living souls” created therein.

Gen. ii. 1: “And the heaven and the earth, and all their host were finished.”

Literally, And finished were the heavens and the earth, and all the (army of) beings (that filled them). The root of the word translated “host” being connected with ideas of splendour and glory, the passage appears to declare that the heavens and the earth were completed as an organised whole in the ‘noumenal’ universe, with all their spiritual beings manifested through appropriate ideal-forms, the whole host shining forth star-like.

The emphatic position is occupied by the word “finished.” Finished is the putting forth of the whole ‘noumenal’ creation, described in terms of Eight works, namely, the Living Light (both Unitary and

Dual) and its Seven Powers. This will enlighten and vivify "the heaven and the earth" of verses 1 and 2 of the first chapter, whose fashioning has to be attained and expressed in the modes of time, space, and materiality in accord with this eternal Pattern in the spiritual heavens.

Having come to the close of the six days' work, we are in a position to look back and consider the natures of the eight works or orders of the Creation. The coming into being of each is preceded by the words "And 'Elōhīm said," the last being represented by "Man," the Universal Man-in-the-heavens of the "earth" order.¹ They consist of the Transcending Light, the Supreme Consciousness in Activity—which has powers both outside and within the regions of duality—and the Seven Powers of the Light who, on the one hand, contact the Unitary Light and, on the other, the realms of manifestation and the evolving souls therein. The link between the Realm of Real Being and the regions of manifestation was created during the first day, by the Unitary Light clothing a part of Itself in the garb of the duality of the phenomenal order, thus becoming Immanent in it.

The Seven Powers of the Universal Light consist of three on the Substance side of manifestation,² and four on the Spirit side.³ Their emphasis is thus on Spirit in active manifestation. But it is only after the soul is fully prepared that it is able to bear the effulgence of the Supreme Light and its Powers.

Till then, the eight works of the six days have to be regarded from the standpoint of the solar system. The 'noumenal' creation contains within itself a

¹ These words are also twice used when "Man" is addressed direct.

² That of the second day and the two of the third.

³ That of the fourth day, of the fifth ("heaven") and the two of the sixth ("earth").

living reflection of the Unitary Light, in terms of the duality of the phenomenal order; for the fourth day's work expresses, after three days, the Supreme Light in terms of the Living Prototypes of the Sun and the Moon. These two luminaries are physical representatives of Divine Beings who are expressors of the Supreme Light, and they, too, are associated with seven manifesting Powers. On the Substance side, these Powers are four in number,¹ and on the Spirit or Life side, they are three.² Their emphasis is thus on Substance in living, conscious manifestation in the service of Spirit.

These Archangels of the Sun and of the Moon, vicegerents of the Supreme Light whom they express through seven manifesting Powers, appear to enfold the World-egg—"the heaven and the earth" of verses 1 and 2 of the first chapter—and to maintain their sphere of activity in regard to it within a living, universal "surround," with its twelve inter-dependent, and yet distinct and separate, phases or characteristics.

The story of this preliminary activity is accentuated throughout the Old Testament, and concerns the period when the human soul is under the Law of necessity and the disciplinary training of the Fate-spheres. The process draws out the soul's implicit, subconscious powers, especially on the "evening" or Substance side, for this has to be purified and perfected under experience so as to become a living temple and highway for the eternal Spirit. The soul is ultimately enabled to see and know subjectively the Supreme Light of verse 3, and respond to the influence and guidance of Its Seven Powers in their highest aspects, when the emphasis is laid on the "morning" or Light-and-Life side of the

¹ The duality of the first day, the triad of the second, and the two of the tetrad-order of the third day.

² One of the fifth day ("heaven") and two of the sixth ("earth").

nature. The soul's personal free-will becomes established in accord with the Supreme Will, the first heaven and the first earth give place to a " new " heaven and a " new " earth, and the fashioned soul enters joyfully on the activities of Great Fate. This goal is one of the main subjects of the New Testament.

CHAPTER X

THE SEVENTH DAY

Gen. ii., verses 2-4 (a)

Gen. ii. 2 : " And on the seventh day 'Elōhīm finished his work which he had made ; and he rested (lit., desisted) on the seventh day from all his work which he had (creatively) organised."

Gen. ii. 3 (a) : " And ' Elōhīm blessed the seventh day and hallowed it " . . .

The work of the ' noumenal ' creation is " finished " on the seventh day. On this day 'Elōhīm desists from further creation, and hallows, that is, makes whole and perfect, His work by, as it were, taking to Himself, indrawing, inbreathing, His creation, and it becomes One with Himself.¹

The six days of work have been described in two stages. After the Unitary Light is " divided " so that it is expressed in a dual mode, there is first the Going Forth or " Fall " of Root-Matter, the Negative mode or condition of the One Reality, with its enformation in three phases, followed by the Return or Ascent, when this enformed Matter is enlightened and organically vitalised, also in three phases, by Real-Beings of the Spirit-order, the Positive mode or condition of the One Reality. The way is now ready for the further exaltation of Spirit and Matter into a complete and harmonious

¹ The word " hallowed," made " holy," comes from the A.S. root *hālig*, lit., whole, perfect, healthy, and is connected with the words hail, heal, whole.

Whole on the seventh day, the day of days among the seven.

The septenary character of the full course of manifestation, whether symbolised as days of the creative Week or as Spirits of God, Sacraments, Orders, Virtues, and the rest, was held in some form or other in the religious and philosophical systems, the mystery and other cults of Egypt, Chaldea, Assyria, Babylon, Persia, India, and Greece. The week of seven days is an ancient symbol which has survived to the present time.

These seven "days" or stages are intimately connected with the Moon or Mother principle of life, for the activities of manifesting life in the time order are exhibited in septenary periods. We are familiar with the "seven ages of man,"¹ which precede the condition we call "death," also with the fact that in various diseases the 7th, 14th, and 21st days are critical, in other words, that they lead up to, and prepare the way for, a definite change in vital expression. Ante-natal periods are also multiples of seven days, whether in human beings, animals, birds, or insects.²

¹ These are described in elegiac verses by Solon the Athenian lawgiver, by Hippocrates the physician, and in *As You Like It*, Act ii. sc. 7.

² An exception to the rule of the seven is the bee whose phenomena are pervaded by the number 3. The normal human pre-natal period is 40 weeks, or periods of seven days; hence, no doubt, the significance of "forty" days or years in Biblical symbolism, the reference to "the seven" being implicit. It represents a period of preparation during which the soul acquaints itself practically with the conditions which concern its coming activities, before it can be born into the new state, for power to function requires suitable organic structure. So we read of forty days of flood upon the earth after Noah enters his ark (*Gen.* vii. 17); of forty days spent by Moses on the Mount (*Exod.* xxiv. 18); of forty years in the wilderness between Egypt, or the power of the body over the soul, and the promised land (*Deut.* xxix. 1); of forty days spent by the spies in spying out the land (*Num.* xiv. 34); by Elijah in the desert (*1 Kings* xix. 8); also in the case of Jesus before the ministry (*Matt.* iv. 2), and again after the resurrection (*Acts* i. 3). The period of Lent, from Ash Wednesday

Gen. ii. 3: "And 'Elōhīm blessed the seventh day and hallowed it: because that in it he rested (lit., desisted) from all his work which he had creatively effected" (or created to produce).

We no longer find the statement which has been repeated six times: "There was evening and there was morning," for the formative works of the six days are completed. The Sun and the Moon appear to desist from their labours in expectation of a yet higher order of conscious activity. The seventh day has, indeed, a new outlook, being hallowed by 'Elōhīm and blessed.¹

There are three blessings during the week of creation, on the fifth and sixth days and now on the seventh day. The "living souls" blessed on the mornings of the fifth and sixth days represent, respectively, the 'noumenal' "heaven" and the 'noumenal' "earth," two complementary halves. Together they symbolise the perfect creation as a whole. It is this fullness of creation, representing the fruition of the activity of the Light and its seven powers, now gathered up by 'Elōhīm into a new and higher expression of Unity, to take form as the "Son," which receives the third blessing. This proclaims the High Destiny set before the present creation, when Conscious Activity will be manifested from within the Kingdom of the Son through perfected souls, in a mode which is a fulfilment of the present evolution and at the same time a new beginning.

The seven days of creation may be regarded as functions of the One eternal Reality, representing seven

or, rather, from sunset of Shrove Tuesday, is 40 days: these are days of preparation for the Resurrection from the tomb, the Re-birth of the soul at sunrise on Easter Sunday. (What Sunrise symbolises in relation to the Day, Easter Sunday symbolises in relation to the Year.)

¹ Clement of Alexandria, the Church father, quotes Hesiod, Homer, and Callimachus to show that the Greeks recognised the seventh day as sacred, and adds: "The Elegies of Solon, too, intensely deify the seventh day." (See Ante-Nicene Christian Library, 1869, vol. xii., pp. 281, 285.)

different and yet inter-dependent principles or powers which are moving forces in "becoming." Acting together towards the same goal, they are the means whereby universal Light-and-Life will ultimately be manifested on earth by human souls : who will be the true counterpart of the Logos of our system, also possessing seven manifesting centres of power, and forming with Him an organic Unity.

In the world-order to which we belong, the Seven are representatives of the Supreme Mother, and are manifestors of the Great Cosmic Person, the Solar Logos, their essential Origin and Source. This is signified in various ways in the Hebrew Scriptures. "Behold the stone which I have set before Joshua" (a name kabalistically rendered 'Jesus') : "upon one stone are seven eyes." ¹ Concerning the vision of a golden candlestick with its seven lamps, it is recorded : "These seven are the eyes of Jahveh : they run to and fro through the whole earth." ² Chapters 8 and 9 of *Proverbs* ³ speak of Wisdom—the Third Person of the Supreme Triad and eternal Manifestor of God the Unmanifest—as establishing Her dominion over the souls of men through seven ruling principles or powers. She cries aloud to the sons of men : "Who-soever findeth Me findeth Life," that is, life in form based on the eternal order, and to this end it is stated:—

"Wisdom hath builded Her house,
She hath hewn out Her seven pillars." ⁴

When the preliminary stages of the Divine work are accomplished in the material order by the seven

¹ *Zech.* iii. 9. Under the dominant Persian influence, Zechariah conceived of a celestial hierarchy of seven princes under One Supreme Ruler. He wrote chapters i. to viii. between 520 and 518 B.C.

² *Zech.* iv. 10.

³ These two remarkable chapters form part of the Wisdom literature which was probably written between 300 and 200 B.C.

⁴ *Prov.* viii. 35 ; ix. 1.

representatives of the Great Mother, the Kingdom thereof is handed over to "the Son," the all-encompassing Eighth Power in this ordered cosmos, the seven powers then expressing in the phenomenal order, through Him, the Glory of the Supreme Father-Mother-Son, "the Father."

The washing of Naaman the Syrian in the river Jordan symbolises the possibility of the birth of every man, irrespective of race, into the Jordan Above, the River of Regeneration, of the Sonship order, the Eighth, the dipping seven times implying that this higher, 'timeless' Life is to be lived and expressed in the world order in terms of the seven temporal functions, or manifesting powers, of the eternal order.¹

In a *Genesis* story concerning Regeneration, the human soul, when attaining the goal set before the old order, is represented with seven manifestors, as we are even categorically reminded, for the epistles of Peter speak of "Noah and seven others," and again of "eight souls."² They are taken out of the old order and brought into the new, and though this is at first expressed imperfectly, they seek to manifest the world-order in the higher, transformed mode of the Octave. The story of Noah is applicable to each individualised soul that is entering the state of regeneration, Noah signifying the soul's Sun or subjective consciousness which is in the process of co-ordinating and harmonising "the seven," represented as his family, who stand for his Moon, or objective, consciousness. Noah is attempting, with Divine aid, to carry out in

¹ 2 *Kings* v. 10-14. The two rivers, Abanah and Pharphar, rivers of Damascus, represent the normal regions of duality in which the soul has hitherto consciously plunged. These regions are henceforth charged with "new" life, the gift of the Third Spark awakening the conscious imagination, so that life on earth is transformed.

² 2 *Pet.* ii. 5; 1 *Pet.* iii. 20.

his own soul the creative and re-creative work signified in the first creation story.

The last chapter of the mystic fourth gospel tells of seven disciples passing through water—the negative element, symbol of substance, space, and time—and at sunrise partaking on the further shore, the shore of Regeneration, of the Sacrament of self-dedication to Great Fate with the Risen Christ who is about to ascend in glory.¹ They are the seven fashioned time-powers of “the Son,” their Eighth Power, Himself Master over both the eternal and time orders of His organised cosmos.²

The story of the ‘ noumenal ’ creation closes with the blessing and hallowing of the seventh day. On the first three days, Substance is fitted to become a perfect vehicle of expression for Divine, Archetypal Intelligences who appear on the fourth, fifth, and sixth days, respectively. On the seventh day, these negative and positive powers, Substance and Consciousness—each in a threefold or Mind condition—are unified, and the Creator abides therein, “ blessing ” the creation in preparation for its activity in its Eighth expression as a perfect, organic “ whole.” This higher activity is constantly alluded to in the Old Testament as being the immediate destiny set before humanity, and is a main theme of the New.

The first creation story has been telling of the ‘ noumenal ’ Creation, set as Prototype and Pattern for

¹ Cp. *John* vii. 39: “ Jesus was not yet glorified.” The Third Spark has to be fanned into flame and “ glorified ” by the Third Breath of the Great Mother. The fourth evangelist is always striving to show that “ Jesus ” represents typically the enlightening work of the Logos in every man that comes into the world. The same idea is found in the Synoptics, though less frequently. In *Luke* xviii. 31, we read concerning Jesus, *τελεσθήσεται* “ he shall be fully initiated,” implying that the goal set before each human soul is that, in these time-space regions of materiality he shall know of the mysteries of the Divine Life, and express them in daily life.

² For further comment on the seven powers, see Appendix IV.

the moulding of the evolving soul of the created universe, of verses 1 and 2 of chapter i. Applying the story to the human soul, we may say that though possessing in germ the same two modes of consciousness and self-expression as the Creator, it is at first unconscious of possessing these magical dual powers, represented as "the heavens and the earth," its substance being as yet "con-fused" and unformed. But the Spiritual Light and its seven powers arouse in it a knowledge of these living possessions, and they are exercised and evolve under the storm and stress of actual life. Values are adjusted and transvalued in response to wider and deeper experience,¹ and veil after veil removed from the ignorance and darkness shrouding the inner vision. Till, at length, the inner Light shines through all the regions of the soul's ordered and organised nature. This becomes One in purpose with the 'Noumenal' Spirit, the Logos, as the essential part on earth of the harmonised Kingdom of His cosmos, manifesting the universal Father in daily life. That a consummation such as this is the goal set before the soul of humanity, appears to have been recognised in the old Orphic saying: "as above, so below," the same faith being also expressed in the Christian prayer: "Sicut in Cælo et in Terra."

¹ "To know signifies to value. The Great Problems are problems of value. . . . The universe is not only a collection of contents variable according to certain laws, but includes also values which are essential to it. . . . The touchstone of comparison is in the end the individual consciousness. . . . A good touchstone is the upright consciousness of the man whose will is always directed to the good, although he does not always realise it."—*The Great Problems*, by B. Varisco, 1914, pp. 269, 274, 275.

THE SECOND CREATION STORY (I.)

Gen. ii. 4a-25

CHAPTER XI

Gen. ii., verses 4-6

THE story of the Second creation immediately follows, without introduction or explanation, and occupies the remainder of the three chapters of *Genesis*, falling naturally into two parts. Internal evidence shows that it comes down from a later period than the story of the First creation.

Throughout the second story, the Creator is no longer spoken of under the name 'Elōhīm, but Jahveh 'Elōhīm. What is to be understood by this dual name of the Second Creator,¹ and what by a second creation?

The name JaHVeH, the first of the two names, is spelt by the Four Hebrew letters, *Yod, He, Vau, He*, each differing from the other in inner meanings, and yet inter-related. The uppermost point of the first letter, *Yod*, the *Tenth* letter of the Hebrew alphabet, was held by Kabbalists to symbolise the Transcendent Being from whom proceed nine emanations, the fourth letter standing for the last of these, the world of form. The Name-of-the-Four-letters, JaHVeH, typifies, indeed, the Great Unmanifest, the Supreme Triune Creator, the Intermediate Beings or Emanations, and the created material world. In its totality, or unity, this Name

¹ The Rev. John Skinner, M.A., D.D., Professor of O.T. Exegesis, Cambridge, maintains in *The Divine Names in Genesis*, 1914, pp. 87, 88, 275, that the Divine names in the Massoretic text have undergone no material variation for over 2000 years.

represents the Real Being of the universe, the Archetype and Original of all that exists in lower spheres, the Second Person of the Supreme Trinity in Whom dwells the Plerōma, the Fullness, of the All-Father. This Real Being appears to be represented by the whole 'noumenal' creation of the first story, the "Son" of the Supreme Father-Mother-Son, who is the Light, the Logos, with seven Powers.

The original form of the name Jahveh was probably Yahweh or Yahwé, a Greek transliteration being Ἰαβέ. It has been connected with the Arabic *hawa*, to blow, breathe, and with the Hebrew *hayah* (old form *hawah*), to make to be, to create.¹ The four letters of the name JaHVeH (IHVH) are capable of twelve transpositions, each of them conveying in Hebrew the idea of "to be." These twelve words have been called by Kabalists the "twelve banners of the mighty Name," and compared with the twelve signs of the zodiac.² Hence, too, the importance of the Primary Name Jahveh, as implying the "I AM THAT I AM" of Exodus, the ἐγώ εἰμι of the fourth gospel.

According to Jewish tradition, the "Name-of-the-Four-letters," IHVH, was pronounced only once a year, by the high priest when he entered the Holy of Holies: this, moreover, in an undertone, so as not to be heard by the people. The last to utter the name in this way was Simon the Just. Philo records that the Name-of-the-Four-letters was not uttered in his time, being held to be too sacred to be pronounced,³ and was alluded to as the Tetragrammaton, the Four-lettered Name.⁴ In

¹ See Hastings' *Dictionary of the Bible*, ii. 199 (Dr Sanday), iv. 280.

² *Kabbalah Unveiled*, pp. 30, 31.

³ *Life of Moses*, iii. 519, 520. In his *De Naturā Deorum* Cicero says that the Egyptian Hermes had a name that durst not be uttered.

⁴ In the Coptic Gnostic work known as the *Pistis Sophia*, a Primal Man, coming, it would seem, from a more ancient tradition, is called by a Four-vowelled Name, a Mystery Name.

reading aloud, the Hebrew name *'Adônāi* was substituted for it, in Greek κύριος, translated "Lord."

Jahveh (pronounced *Yahweh*) has been regarded as the Personal Name of God in the Old Testament, God as Great Person. The name in the form "Jehovah" is not older in date than the time of the Reformation (1520).¹ In the New Testament, Jahveh is identified with the Son of God in *Mark* i. 1-3; *Heb.* i. 1 *seq.*; *Rev.* i. 10-20.²

The name of the Creator throughout the second story is, however, not Jahveh, but Jahveh 'Elōhīm.³ A clue to the interpretation of this combined name appears in one of the books of the *Zohar*, which states: "(When it is said) *Yod, He, Van, He* (then is expressed) the nature of the male. When 'Elōhīm is joined therewith, there is expressed the nature of the female."⁴ Another of its books says: "Jahveh 'Elōhīm is the full name of the Most Ancient of All, and of Microprosopus; when joined together they are called the full name."⁵ It would appear that the use of the "full name," this dual Name, declares that the Creative Power is the All-Soul, the Supernal Mother, the Third Person of the Trinity, who is the eternal image of the Second Person, the second creation being the emanation, or "shadow," in the soul order, of the All-Soul. The dual Name of the Creator appears to imply, moreover, that the respective modes of manifestation of the Second and Third persons of the Trinity, the eternal

¹ "The transliteration 'Jehovah' is unsatisfactory; in any case, it is an impossible form from the Hebrew point of view, because it consists of the consonants of one word and the vowels of another." —W. O. E. Oesterley, D.D., *Studies in Isaiah*, 1916, p. 27.

² See *Theological Symbolics*, by G. A. Briggs, D.D., D.Litt., 1914, pp. 45, 48.

³ This combination of names is only found, in the Hexateuch, in the second and third chapters of *Gen.* and in *Ex.* ix. 20; elsewhere, in a few instances only.

⁴ *Kabbalah Unveiled*, p. 84.

⁵ *Ibid.*, p. 202.

and the temporal, are imparted to All-the-Souls of the second creation, and will ultimately be expressed by them in the world-order.

The second creation, as emanation or likeness of the Third Person of the Divinity, is represented, it will be seen, as focused in the Soul of humanity, every perfectly fashioned unit of which will ultimately unite in itself, in conscious and harmonious activity, the upper and the lower worlds, "heaven" and "earth," Spirit and Soul, wholeness and limitation, eternity and time. Each perfected individual will represent the Divine Presence in human form, and be an expression "in ultimates" ¹ of the Universal Spirit as an organic instrument of Its activities.

The 'noumenal' creation in the earlier story is the manifestation of the Logos or Word or Jahveh, the Son, expressed in terms of Light and its seven powers. This creation appears as the integration of an unlimited number of activities into a significant number of expressions, representing, in the mode of immediacy and completion, that which can also be manifested in detail. It is therefore not yet fully manifested. The vast Content of all that is implicit in it is as yet unrevealed. Being of the universal and 'timeless' order, expressing itself in wholenesses, it requires for Complement the other order of manifestation, the order of limitation in time, space, and materiality, so as to supply analysis to its synthesis and give multiplicity to unity. Hence the necessity for a second creation. The second creation is the manifestation of the first in the ideal or 'formless' realm of the soul order, the order of differentiation, and is the emanation of All-the-Souls, each of which, while distinct from the rest, is essentially a unity, a living monad, of the nature

¹ Using Swedenborg's phrase.

of the living Whole. The first and second creations correspond, generally, to Spirit and Soul, the eternal and the temporal, the universal and the particular, the One and the Many. Spirit will function in terms of the differentiating Soul element of Itself, expressing Itself in the actual regions of Form and Movement through the activities of these living, organic wholes, both individually and in groups.

The Spirit of the first creation story and the Soul of the second correspond in many respects to the Idea and the Soul of Plato. Plato's Ideas are the Living Realities and Powers of an invisible world. In the *Phædo* the Ideas are regarded as Originating Causes, the Idea of Life being the Source of the soul's Life; the soul is akin to the Ideas, has personal attributes, and is self-moving, self-knowing, self-changing. In the *Phædrus* myth the Idea is described as "the pilot of the soul," while the essence of the soul is, again, self-motion, leading, apparently, to self-originated change or self-development, since a proof of the soul's immortality is based by Plato on this conception of the soul's nature. In the *Laws* (book x.) soul, as the self-moving mover, is the oldest and mightiest principle of change, older than the body whose office is to obey the soul as its ruler.¹

"In this notion of the soul as self-moving we have Plato's last word in psychology. But the most central discussion of the soul which Plato gives us is to be found in his masterpiece the *Republic*. In this great dialogue the dependence of the soul on the Ideas and the dependence of the body on the soul are discussed in connection with Plato's educational theories."²

¹ Aristotle held that the body obtains from the soul the regulated movement which constitutes its being, and, indeed, that the body exists only for the soul.

² See article in *The Quest* for Oct. 1914, by Professor W. R. Boyce Gibson, on *Plato v. Bergson*, especially pp. 49-57.

The body appears to be a development of the soul, its vehicle, instrument, and dependent. Origen, following Plato and Aristotle, supported this view, and it has many defenders.¹ To Origen, matter (*ὕλη*) is the substratum underlying all varieties of form, and its characteristic is endless transmutation, perpetual flux;² but beneath this endless variation of form and change of substance is the seed or germinative principle, the *ratio insita*, as Jerome, quoting Origen, translates it,³ and this is the constitutive unity of the body both as it is and as it is to be.⁴ So that to Origen the soul has a vital assimilative spark, a germinative principle, which lays hold of fitting matter surrounding it, and shapes it into a habitation suitable to its needs, otherwise the soul could not be in harmony with its surroundings.⁵ Soul creates body.⁶ Identity is to be sought not in the form or in the particles but in the soul within.⁷ And this, moreover, is involved in the greater mystery of the Real Man or Self.

¹ Edmund Spenser, in *An Hymne in Honour of Beautie*, writes :—

“ So every spirit as it is most pure
And hath in it the most of heavenly light,
So it the fairer bodie doth procure
To habit in, and it more fairly dight
With cheerfull grace and amiable sight;
For of the soule the bodie forme doth take;
For soule is forme, and doth the bodie make.”

In his *Marriage of Heaven and Hell*, William Blake declares : “ Man has no Body distinct from his Soul, for that called Body is a portion of Soul discovered by the five senses, the chief inlets of Soul in this age.”

² *De Principiis*, ii. 1, 4.

³ “ *Ratio quædam a Deo artifice insita.*”

⁴ See *The Resurrection and Modern Thought*, by W. J. Sparrow Simpson, London, 1911, pp. 348 ff.

⁵ See *The Christian Platonists of Alexandria*, by the late Charles Bigg, D.D., 1913, p. 271.

⁶ Cp. the following : “ The concept that a special existence and a special life can be ascribed to the soul, so that to be associated with the body is not essential to it, is a crude interpretation of experience which cannot resist criticism, is an illusory concept.”—*Know Thyself*, by Bernardino Varisco, 1915, p. 289.

⁷ If this is so, it does not seem unreasonable to assume that the

In the kingdom of man's soul processes are going on which are counterparts of those in the universe: the soul moved to its depths by the vision of the starry sky, is itself akin to that on which it gazes. This universe, living throughout, is an ensouled living creature, of which each human soul is an epitome, containing potentially and implicitly the whole of its powers.¹ As Philo said, man is the little universe, and the universe is the Great Man.

The Real Man hidden in the individual is essentially the same as the Real Man in all men, differing only in individualisation. As each soul discovers this spiritual Self, It will unveil and the soul know itself to be stamped with a new and unique Name, its own true possession in the Universal Name. It henceforth "lives" this Name, and so mankind utters the continuous revelation of God.

Gen. ii. 4: (a) "These are the generations (tōl'dōth) of the heaven and the earth when they were created, (b) in the day that Jahveh 'Elōhīm made earth and heaven."

This verse is not very clear as it stands. Some modern critics maintain that the first half, (a), belongs to the first creation story, and that (b) is the actual beginning of the second story. It is probable that this is so, (a) completing the record of the 'noumenal' creation.

The Massorah points out that the word *tōl'dōth* is found in verse 4a with the "full" spelling, two *vaus*

same power by which the soul repairs the daily waste of our organism enables it, earth-life after earth-life, to construct wholly new tenements for itself, the soul retaining as potential every developed faculty.

¹ "We must look upon this Universe with all the lives within it as one living-being having for all its parts one soul which reaches to every member, to every object existing in the sense-known scheme. . . . The world, by virtue of its unity, is linked in fellow-feeling."
—The *Enneads* of Plotinus, iv. 4, 32, tr. Stephen MacKenna, 1917.

being used. The intention probably was to accentuate the fact that the 'noumenal' creation is complete.¹

Gen. ii. 4b: "In the day that Jahveh 'Elōhīm made earth and heaven."

The antitheses "earth" and "heaven" relate ultimately to the two modes of consciousness which are conferred on the living universe of Soul, powers belonging in the first instance to the Third and Second Persons, respectively, of the Triune Divinity, when the Persons are separated by the analytical human mind. Other correspondences are, for example, the particular and the universal, outer and inner, seen and unseen. Views of this nature appear to have been held by the Sūfī poet and mystic Jāmī (1414-1492), who says in one of his philosophical works: "The universe is the outward visible expression of the Real, and the Real is the inner unseen reality of the universe."

On the subject of the purpose of creation, the Sūfis quote their famous tradition: "I was a hidden treasure and I desired to be known; therefore I created the creation in order that I might be known." As nothing exists outside of God, the Supreme Monad, this saying proclaims that in so far as the Immanence of the Creator is concerned, Self-knowledge is one of the purposes of creation. Knowledge, however, cannot be the ultimate end of creation, but rather, is an instrument towards that end. It is of value in the furtherance of Purposeful Activity; for knowing and acting, the theoretical and the practical, are co-operators one with another, and appear to complete the circle of

¹ There is only one other instance in the Old Testament where the same spelling is found, in *Ruth* iv. 18, which introduces David for the first time, giving the generations from Perez to David. It appears to indicate that David represents the attainment of a definite stage in the soul's history, corresponding, say, to the quickening period. In ten instances in *Genesis*, all referring to Adam and his posterity, the spelling of *tōldoth* is with one *vau* only.

THE SECOND CREATION DRAMA BEGINS 113

Reality. Creation must have an eminently practical purpose.

The story before us is not the record of an event which happened once for all a long time ago, still surviving, but of a continual creative occurrence. The universe of living soul-substance is always being created throughout the time-order: issuing fresh from the eternal Heart of the Creator, and proceeding forth by means of His everlasting Breath. Every moment it is created, sustained, indrawn, and re-created.

Gen. ii. 5: "And as yet no plant of the field was upon the earth, and no herb of the field had as yet sprung up: for Jahveh 'Elōhīm had not yet caused it to rain upon the earth, and there was not a man to till the ground."

The creation of the cosmos of soul-substance is about to be narrated in symbolic story. Jahveh 'Elōhīm has not yet caused "rain," so there is no vegetation on the earth. Nor has "man" appeared as agent on behalf of the Divine, to till the ground and develop it.

The parent forces of the coming creation are being symbolised as "earth" or "ground," and "water," for it is implied that "rain" is a necessary condition for manifestation. These two root-principles under which creation is to appear in the soul-order and be fostered under the agency of "man," are as yet in a state of essential unity in the 'timeless' regions of the inceptive creation.

Gen. ii. 6: "And a mist went up from the earth and watered the whole face of the earth."

In the book of *Sirach*, written in Hebrew about 180 B.C., Wisdom is represented as a pre-mundane creation of God, which came forth from the mouth of the Most High, and covered the earth as a mist.¹ In the present verse in *Genesis*, the rising of a "mist" and its return,

¹ Verses 9 and 3.

are pictures as of the activity of Breath : symbol of the Third Person of the Triune Divinity. The appearance of the "mist" proclaims that the second creation is begun. This begins by the water-principle separating in the temporal order from the earth-principle with which it is eternally united in the out-of-time order, and while, as "mist," it does not leave the earth, it returns to it in cyclic measure, baptising it, and so revealing it to itself.

Of the two actors in the symbolic drama, "earth" is the fixed and permanent element, "water" the moving and changing.¹ "Earth" becomes a symbol of the archetypal realms or permanencies. "Water," having no form of its own, symbolises the world of manifestation and change which shapes itself according to the 'noumenal' plan, just as in the phenomenal order the underside of the ocean conforms to the various depressions and ridges on the earth-surface of the globe.

"Earth" in this verse is a symbol, in the world of particulars, of the 'noumenal' universe of Spirit, whose perfection is expressed in the soul regions in terms of stability. "Water" is here a symbol of the universe of the All-Soul, whose eternal perfection is about to be manifested in terms of limitation and process. For the Creative Spirit is appearing in the phenomenal realm under two activities, duration and change, "heaven" and "earth," Sun and Moon, positive and negative, "earth" and "water."

The second creation begins when Unity is, as it were, *stretched* into Duality: the One appearing as Two under the principle of Tension.² When Tension is

¹ See also comment on *Gen.* i. 11, 12, p. 52.

² The word "tension" comes from the Greek *τεταίνω*, Ep. for *τείνω*, to stretch, and from the same root comes the word Titan. According to Hesiod there were twelve Titans, six sons and six daughters of Ouranos and Gaia, "the heavens" and "the earth": they no doubt symbolised the stretching out and dividing up of space

exerted, the forces brought into play may be expressed in two equal but contrary modes, Ex-tension and In-tension. Ex-tension, the principle which later will manifest as Space, is especially related to the Cosmic Mother and the Soul, the principle at the basis of "water." In-tension, or Intensity, the principle which later will manifest as Time, is specially related to the Cosmic Father and Spirit, the principle at the basis of "earth."¹ Manifestation is to be expressed in terms of both Space and Time, which are complementary the one to the other.

The returning mist waters "the whole face of the ground." The earth-and-water which were mixed as primordial slime or root-substance and formed the "earth" of *Gen. ii. 4b*, are separated in the 'formless' soul regions—regions between the archetypal and the physical,—the mist surrounding the earth. The earth now gradually solidifies, and the water becomes clear. Together they form a mirror which reflects the remaining two elements, fire surrounded by air, comprising the "heaven" of *Gen. ii. 4b*. Thus in the soul realm the four root-elements appear. They are the archetypes in this realm of the four kingdoms which afterwards appear in the physical regions as mineral, vegetable, animal, and human.

The earliest of the four kingdoms to appear in the physical regions is the mineral, which has special affinity to the element "earth," and then the vegetable, as having affinity to the "water" principle. The mineral kingdom expresses in time and space the changelessness of Spirit, and accentuates the mode of

into the twelve signs of the zodiac, of which six are masculine and six feminine, alternately.

¹ In *Time and Free Will*, London, 1910, pp. 224-229, Bergson holds that "intensity" is not quantity or magnitude but quality; his "duration" (*la durée*) is a wholly qualitative multiplicity which does not exist in the external world.

"tension" primarily related to the Cosmic Father : in-tension, or intensity, or time. Into this mineral kingdom, with its emphasis on the monadic centres (or atoms) of the earth element, the 'fire' from "heaven" descends, and thus its every atomic centre may be described as possessing one Spark of Spirit. The Spark in the centres of the mineral kingdom draws down in due course the complementary 'air' element upon the "water" element, and so is born the breathing life of the vegetable kingdom. This second expression, the vegetable kingdom, accentuates the mode of tension primarily related to the Cosmic Mother, namely, ex-tension or space. It may be described as possessing one Spark of Spirit, which is enfolded within, and fanned by, the Breath of the Mother, just as the sun's nebulous centre is surrounded by its photosphere. The two modes of time and space are expressed together, while each is accentuated in turn, and thus the full cycle is completed in a dual mode.

These two earlier kingdoms are based on the "earth" of *Gen. ii. 4b*. Two other kingdoms, based on the "heaven" of *Gen. ii. 4b*, have yet to be established as the prototypes of what will subsequently become the animal and human. The earlier kingdoms are relatively negative (and horizontal) to the later, positive (and vertical).

The harvest of the first cycle, the vegetable kingdom, within which is contained the impulse of the mineral kingdom, comes under the vitalising action of the dual principles of Tension, and a new impulse in manifestation is stamped upon it urging it to a 'positive' mode of expression along a second cycle. The spontaneity of Spirit is conferred afresh on the Cell principle¹ of

¹ The tiny Cell is a microcosm full of intense activities, which are only beginning to emerge into the light through the labours of the mathematical physicist, of the spectroscopist, of the radiologist, and of the physical chemist.

the vegetable kingdom, within which lies, enfolded by the Breath of the Great Mother, the monadic Atom, with its central Spark of Spirit. A second Spark now acts upon it, bestowing new potentialities, and transmuting the prototype of the vegetable Cell into the prototype of Blood. This 'blood' is the life-principle of the second cycle. Thus is the animal kingdom created in the 'formless' soul realm.¹ It is the first expression of the second cycle of manifestation (this second cycle being a reflection upon earth of the "heaven" of *Gen. ii. 4b*), and may be described as possessing two Sparks of Spirit, the earlier of which has been enfolded within, and fanned by, the Breath of the Mother. The next verse continues the story.

The second cycle repeats the cyclic movement of the first, becoming a development of it in all its parts, but in a "new" and positive mode. The two cycles appear to gyrate in time and space round the 'perduring' Source of Manifestation.

¹ The investigations of Sir J. C. Bose have demonstrated the unity of life-reactions in plants and animals.

CHAPTER XII

Gen. ii., verse 7

Gen. ii. 7 : (a) "And Jahveh 'Elōhīm formed man ('ādām) ¹ out of the dust of the ground," (b) "and breathed into his nostrils breath of life (neshāmath chiim), (c) "and [so] man became a living soul" (nephesh chayyah).

(a) The word 'ādām, translated "man," usually held to be derived from the root 'ādam, to be red, is thought by some to be derived from an Assyrian root meaning to make, produce, so that 'ādām may mean "the created one." In the bi-lingual Babylonian story of the creation, the non-Semitic *a-dam* is translated by a Babylonian word which seems to mean "a number of men, a community."² In the present verse 'ādām appears to be employed as a collective term for mankind,³ or rather, for the soul of mankind : which is one in essence with the Universal Soul.

¹ This "man" should not be confused with the Archetypal "Man" of the first creation story, the seventh power of the Light.

² Dr. T. H. Pinches, in *The Old Testament in the Light of the Records of Assyria and Babylonia*, pp. 78, 79.

³ In *The Gospel of Rightness*, by Miss C. E. Woods, Williams and Norgate, 1909, pp. 105-106, we read : "Variations (of the Eden drama and its *dramatis personæ*) appear in the Egyptian Books of Thoth, the record by Pindar of the Samothracian mysteries—in which the Kabiri, whose generic name was Adamas, were the seven ancestors or progenitors of mankind—the Hindu Puranas, and elsewhere. Greatly as the story differs in the various records, the one feature of importance common to all is that the name Adam is not an individual, but a collective term. George Smith says in his *Chaldean Account of Genesis*, p. 86 : 'The word Adam . . . is evidently not a proper name, but is only used as a term for mankind.'" The word 'ādām does not appear as a proper name until *Gen. iv.*

With regard to the creation of "man" "out of the dust of the ground,"¹ this symbolism introduces the "man," the soul of humanity, as the seed-plot of many human souls, each of which is a spontaneous, monadic centre of soul-consciousness. Wycliffe translated the passage: "The Lord God thanne fourmede man of the slyme of the erthe," so combining the root-elements earth and water, as in *Gen.* i. 2 and ii. 6, to obtain the primordial substance of creation, and supplying, as it were, to each centre of consciousness, "earth," a field of activity and experience, "water." The water element gives to the soul of humanity, as to each individualised unit of it, inherent power to function in the changing world of form. Both renderings are of value for their symbolism.

Jahveh 'Elōhīm forms the substance nature of the human soul, its animal organism with its subconscious powers, as if by process. The verb employed is very different from the striking verb *bāra'* used in verses 1, 21, and 27 of chapter i.: it is *yāsar*, to form, fashion, a picturesque metaphor borrowed from the potter's craft. In the Septuagint the verb is, similarly, *πλάσσω*, to form, fashion, mould, as a potter his clay.² The picture is of Jahveh 'Elōhīm as a Potter or Craftsman, with art producing under His hand man's physical body with its various powers from clay, that is, "earth" and "water."³

In ancient Egypt the creator, *Khnemu*, represented as Ram-headed,⁴ with his own hands fashions man of

¹ See *Job* x. 8, 9; *Ps.* cxxxix. 13-16. The substance of "man" is "earth," which is reducible to dust, to atoms. The word *terra* is linked to the same idea, being from *tero*, I wear away, as also the word ground, from grind.

² This verb, *πλάσσω* is used in the New Testament in *Rom.* ix. 20 and 1 *Tim.* ii. 13.

³ Cp. *Isai.* lxiv. 8: "Thou art our Father: we are the clay, and Thou our Potter; we are all the work of Thy hand."

⁴ An allusion, probably, to the first of the twelve signs of the zodiac, which are pointed out by the sun in its annual course, and so to the formative influences of the zodiac upon the soul.

clay on a potter's wheel which he works with his foot. The symbolism signifies, indeed, the gradual shaping of man's structure and nature in the world-order, for behind the creator stands Thoth, the Moon-god, the god of process in time and space, who marks off the years of man's life on a notched palm branch. The potter's wheel symbol also suggests the idea of time, for time's movement is not along a straight line but is cyclic: time revolves, history repeats itself, and man becomes fashioned.

Gen. ii. 7: (b) "And (Jahveh 'Elōhīm) breathed into his nostrils breath of life" (*Neshamath Chiim*,¹ literally, breath of lives).² Soul-substance having first been prepared and fashioned by Jahveh 'Elōhīm in the 'formless' realm of the soul-order, the Creator crowns the creative work by imparting the Breath.³ This is the divine *ἐμπνευσις*, or the inbreathing of the *πνεῦμα*,⁴ the essential Spirit, into "man," whereby he is immediately endowed with the eternal Light-and-Life of the Divine nature.

The Divine Breath is breathed into the "man" in the condition of wholeness and completion, and may be regarded as stamped or impressed on every individualised unit of the soul of humanity in the form of the sevenfold Pattern or Seal of the Universal Light of the

¹ On p. 34 of the *Kabbalah Unveiled* Macgregor Mathers refers to *Neshamah*, *Rūach*, and *Nephesh* as correspondences, respectively, of *Kether* (the highest of the Ten Sephiroth), *Tippereth*, and *Yesod*; or the Crown, the King, and the Queen; and sums up these in *Chiim*, which is analogous to Macroprosopus and the Ineffable, who is typified by the uppermost point of the first letter of the Four-lettered Name. The words *Neshamath Chiim* of the present verse are thus full of the highest signification.

² In *Gen. ii. 9* the Hebrew, translated "tree of life," is, literally, "tree of lives."

³ Cp. *Job xxxiii. 4*: "The Spirit of God hath made me, And the Breath of the Almighty giveth me life." And *Job xxvii. 3*: "The Spirit of God is in my nostrils."

⁴ From *πνέω*, to blow, to breathe.

first creation story. This Eternal Breath which has thus been absorbed and occluded, is to be manifested explicitly by each and every human soul in the modes of time, space, and materiality.

The imparted Breath is described in the original as "Breath of lives." The soul of humanity is empowered to manifest the dual powers of consciousness, temporal and 'timeless,' through the many living human-soul centres of spontaneous and quasi-independent consciousness which are comprised in it. The plural form also suggests that the human soul is created with the power to live through countless cycles or æons of time, so as fully to express in the temporal order the Creator's eternal Will which embraces this order. The words *Neshamath Chiim* show, indeed, that all the powers of the Divinity, even in their supreme aspects, are imparted to "man": such powers are mostly implicit in him, but will at length be rendered explicit by him in the phenomenal order: to which the whole universe—with its myriad centres of consciousness, its living suns—contributes its influence.

The process described in the comment on the previous two verses is now at the stage where, in the ideal or 'formless' soul realm, the animal kingdom receives a new inflatus from Spirit. Soul-substance having been successively imprinted or embossed with the perfections of the mineral, vegetable, and animal kingdoms, comes for the second time under the Mother-Breath of the Spirit and is thereby vivified into a new creation, the human kingdom, with a new outlook and destiny.

In the phenomenal region, the actual appearance of the human kingdom in the animal world was signalled by the change of posture of the spine from the horizontal to the vertical. In the 'formless' soul-realm with

which the present story in *Genesis* is dealing, the new creation roots itself on the preceding three kingdoms and stands up thereon, expressing their powers in a new manner. Or we may say that the two earlier kingdoms form, as it were, the horizontal or 'negative' limb of a cross, the two later—the animal and human—the vertical or 'positive' limb, of which the upper part is the human.

The principles expressed by Mineral-atoms, Vegetable-cells and Animal-blood are now focused within the Human-blood principle. This new principle is an outcome of the idea of Personality, and by the power of the Breath this Idea is stamped with the sevenfold Seal of the Spirit on the soul of humanity as a whole, as also its every monadic unit.

We may picture the first Spark (mineral kingdom) as enfolded and fanned by a surround of Breath, and this great Sphere (vegetable kingdom) baptised throughout by the fire of the second Spark; then the whole (animal kingdom) again enfolded by another surround of Divine Breath (human kingdom), and fanned into further life which awakens new possibilities. For all that is above and beyond the human kingdom is at first implicit in "man," and has to be rendered explicit during the phenomenal order in the stage following man's personal participation in his own metamorphosis under the spiritual magic of Regeneration.

The evolutionary process before the soul is part of a series of its transmutations in the phenomenal order, and is referred to in the Kabalistic axiom: "A stone becomes a plant, a plant a beast, a beast a man, a man a spirit, a spirit a God."

Having received the Inflatus of the Breath, "Man" is of the essential nature of the Triune Creator, so that in the ideal soul-realm he is a complete and perfect instrument for the manifestation of Spirit. But he

has yet to be fashioned under experience in the material regions of the soul-order, and prove himself in practical earth-life to be in accord with his essential perfection.

In the Babylonian story of creation, emphasis is laid on the temporal and the eternal natures of man by the statement that he is made of dust and also of the blood of the Creator Bel. These correspond to the Substance and Spirit of clauses (a) and (b), respectively, of the present verse. In the classical myth, Prometheus forms the first man out of earth-and-water, and gives life to mankind by means of a spark stolen from the gods.¹

Gen. ii. 7 : (c) " And [so] man became a living soul." The words translated " a living soul " are *nēphēsh chāyyah*. These are the words used in the first creation story regarding the Lords of Types of both the Three-mode and the Four-mode, the " heaven " order and the " earth " order, who were " created " (*bārā'*) on the fifth and sixth days, to whom was given *nephesh chayyah*, life, livingness, in the ' noumenal ' realms. This important and suggestive fact cannot be inferred from the current translations.

The " man " of *Gen. ii. 7* is created by divine process (*yāsar*), whereby his soul-substance is enriched and made pure; this is followed by the Divine Inbreathing communicated direct from the Godhead, when the whole nature is made perfect throughout by the power of the Breath. And so " man " becomes " a living soul," essentially perfect in both the " heaven " (eternal) and the " earth " (everlasting) orders of his nature.

Verses 19 and 20 of the present chapter speak of other " living creatures " being formed out of the ground by Jahveh 'Elōhīm. These " lower " creations

¹ Ovid, *Metamorphoses*, i. 82.

on "earth" have "life" (*něphesh*), or a general soul, but are without the Divine "Breath," the *Neshamath Chaim* of the present verse. The only creation "on earth" which receives the supreme Inflatus of the Spirit is the "man" of *Gen. ii. 7*, the soul of humanity, who is of the essential nature of the Universal Soul. The fact that this creation is made perfect in the ideal or 'formless' soul realm is clearly set before us.

The "soul" of a human being is best imagined outside rather than within the physical form. For "soul" is primarily connected with universality and sameness. Hence it cannot correctly be said that a man's soul is here, or there, because it is always everywhere: being essentially related to the Universal Soul.¹ At the same time the Content of each individual soul differs from that of every other, and has its unique personality and soul-history. Its true Name, bestowed on itself alone, is ever recorded at its own heart.

The earlier stage of *Gen. ii. 7* pictures in the soul realm a world-process under which highly evolved root-substance is prepared for the creation of "man."² Man's root-substance is thereby stamped with the root-ideas of the three preceding kingdoms, animal, vegetable, and mineral. We know that the mineral kingdom is within the vegetable, and the vegetable kingdom within the animal, traces of each lower kingdom being found within the higher; in the same way in the human kingdom are stamped the root-

¹ "The Soul itself is not . . . dismembered, it does not give life parcelwise, a fragment of Soul to a fragment of matter; every fragment lives by the Soul entire, which is present everywhere, present as a unit and as a Universal, as is the Father that engendered it."—Plotinus, *Ennead*, V. i. and ii., tr. Stephen MacKenna, vol. i. p. 132.

² In one of the books of the *Zohar* we read: "*Gen. ii. 7*. And Jahveh 'Elōhīm formed the substance of man, completing [him] . . . formation within formation from the most ethereal of the refined (element of) earth."—*Kabbalah Unveiled*, p. 226.

ideas, or essences, of the three earlier kingdoms.¹ The mineral impress, symbolised by our bones, gives the idea of atomicity, root-substance, and the essence of form. The vegetable impress, basing itself on the mineral, gives the idea of extension in space ; man's flesh bases itself on the bony structure, extending him in space. The animal impress, whose symbol is blood, gives to the human kingdom the characteristic and purpose of activity, of motion, of life.

Ancient India classified the basic qualities in human nature in three groups or *gunas*, named in Sanskrit *tamas*, *sattva*, *rajas*, definable, say, as will, wisdom, activity. These are as the mineral, vegetable, and animal constituents of human nature: its Father, Mother, Son : its Sun, Moon, Earth.²

The human kingdom is on its way to become Divine,³

¹ "Each higher grade includes and embraces all the lower: minerals have *ἔξις*; plants, *ἔξις* and *φύσις*; the lower animals, *ἔξις*, *φύσις*, and *ψυχή*; and man, *ἔξις*, *φύσις*, *ψυχή*, and *νοῦς*. So that there is a real solidarity or unity stretching 'through all the mighty commonwealth of things,' not merely, as Wordsworth says, 'Up from the creeping plant to sovereign man,' but from the lowest creations of even inorganic nature up to sovereign man."—James Adam, *Vitality of Platonism*, 1911, p. 156.

"Living plants and animals in the processes of growth and development carry into their bodies, by what are virtually rhythmic movements, a large number of the elements which are found in the inorganic kingdom, and also a not inconsiderable portion of the physical forces of that kingdom, which confer on it rhythmic and other movements. . . . The organic rhythmic movements are primary or fundamental movements, and are absolutely necessary, not only to the well-being of plants and animals, but also to their very existence. Without them, plants and animals could neither be formed nor maintained. . . . They are spontaneous, independent movements."—J. Bell Pettigrew, F.R.S., *Design in Nature*, pp. 248, 251.

² The upper triangle is reflected downward upon the "earth" order, so that the mineral kingdom—which appears first, and is the basis of the succeeding kingdoms—takes on the characteristics of the Will (*tamas*) of the Father, with its stability and purposefulness.

³ Cp. the following: "Man wishes to rise to a yet unknown order, as that which supplies the foundation and justification of the order which is known to him and of which he makes use. Such is in its purely logical character, the *raison d'être* of religion—a reason, the

this attainment being effected, so far as man is concerned, through his activities in the world-order. When the three basic principles in man's nature are raised thereby to their highest properties, ready to be co-ordinated with the Divine in him, then is the way prepared for the coming gift of the Third Spark from the heavenly Fire,¹ leading to the higher state on earth that is set before mankind.

In sacred symbolism are found many references to "three" who are exalted through their Unifying Principle. For example, while Noah and the seven of his family, signifying his own sevenfold powers, pass from amongst the "dead," the unregenerate, through "living waters" to the state of the Twice-born, the "blessing" is declared upon the One and the three.² In the book of *Daniel* three pass through a fire baptism and are refined and purified thereby, as evidenced by the presence of One who appears among them "like a son of the gods."³ Kings of the East, three in number according to tradition, bring their three gifts, the highest qualifications of their transformed natures, and find their goal in the Child Jesus.⁴ The gospels tell of Jesus on a "high mountain" with three, the representative three from among the twelve, namely, Peter, James, and John. Hermes Trismegistus, in various pre-Christian tractates in Egypt, similarly instructs his three chief disciples Ammon, Asclepios, and Tat, who correspond to the three just mentioned, each to each.

The three lower kingdoms which form the ground-value of which cannot be reasonably denied.—*Know Thyself*, by Bernardino Varisco, 1915, p. 271.

¹ This Fire is symbolised as the "fire of coals" in the last chapter of the fourth gospel (*John* xxi. 9).

² *Gen.* ix. 1. This is the first blessing bestowed by 'Elohîm after the three blessings recorded in the first creation story.

³ *Dan.* iii. 24-25, R.V.

⁴ *Matt.* ii. 7-11; cp. *Rev.* xvi. 12.

work of the substance of our human nature, compare as the "three measures of meal" of the parable.¹ These are cast into the mixing bowl, or *κρατήρ*, of the world-order within the universe, and there "leavened" into a Divine "whole," the leaven being the human element or kingdom when "touched" by the Hand of the Spirit, whereby man becomes more than man. The "Woman" of this parable is the Divine Wisdom of *Prov. viii.*, the Third Person of the Supernal Trinity, the "Breath" of the present verse.

By raising the quality of the three lower kingdoms which constitute the foundation of his human nature, effecting this through knowledge and action under the opportunities of the world-order, normal man by a natural process is on the way to realise himself, and will become truly "man" as his substance-nature becomes ready for the gift of Regeneration and the descent "from Above" of the Third Spark.

The process by itself can never accomplish the goal, for time and space conditions alone cannot bring about perfection, any more than Deity can be explained in terms of time and space. Perfection means making complete, and that which evolves can only be made complete by that which does not evolve, its true complement. Hence before purified substance can become a temple of the Holy Spirit, it requires to be "hallowed" and made "whole" by being looked upon by Divinity,² and breathed upon by Divine Breath.

¹ "Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a Woman took, and hid in three measures of meal till the whole was leavened." *Matt. xiii. 33; Luke xiii. 20, 21.*

² *Gen. iv. 4, 5*, records that Jahveh "looked upon" Abel and his offering, but did not "look upon" Cain and his offering. Abel "brought of the firstlings of his flock and of the fat ones thereof" as offerings, and Cain brought "of the fruit of the ground." The offerings signify the acquirements of the personal nature which are offered in the service of the Divinity. It would appear that Abel's

The Divine Breath is connected with the Holy Ghost, the Third Person of the Trinity, the essentially Feminine mode of Deity. It reflects the image of the Ideas of the Father which are conceived in the realm of Reality, bringing about the connection between the hidden and the manifest, between the 'timeless' condition and the time. As we cannot smell, or even taste, without our breath, so we cannot receive Mental inspiration without the Inner Breath. Breath is the common ground of understanding between God and man.

This subtle, spiritual Breath goes forth everlastingly, yet never loses touch with the Source from whence it comes, so that co-existing with the idea of everlasting motion is that of eternal rest or stability. It is eternal Life flowing forth to all.¹

In his *Main Currents of Modern Thought*, Eucken asks: "How can man, who at first appears to be an infinitesimal point, participate in a self-contained world, in a world as a whole, such as the spiritual life represents?" He continues: "It is certain that he can only do so if the spiritual life has existed within

self-dedication to Jahveh was of the highest energies and powers of his own qualified threefold substance-nature, mineral, vegetable, and animal, while Cain's qualities which were offered were a stage behind, his animal nature not having yet been brought under his own control.

¹ Cp. the following regarding Σοφία, the Personified Wisdom of God (*Book of Wisdom*, vii. 24-27):—

(24) "For Wisdom is more mobile than any motion.

Yea, She passeth and goeth through all things by reason of her pureness.

(25) "For She is a vapour of the power of God,
And an emanation of His all-governing glory, without alloy.

(26) "For She is a reflection of eternal Light,
And a spotless image of the working of God,
And an image of His goodness.

(27) "But She being One can do all,
And abiding in Herself maketh all things new,
And generation by generation passing into holy souls,
Maketh them friends of God and prophets."

his being as a possibility from the commencement. . . . In the absence of such an indwelling spirituality, humanity can have no hope of making any progress." ¹

What Eucken demands is maintained in the Upanishads, the mystical doctrines of ancient India, which are to the Vedas what the New Testament is to the Bible. Their philosophy is: "Learn to recognise in thyself the One great Self." In the oldest but one of the Upanishads, we read: "He is Myself within the heart, smaller than a mustard seed . . . smaller than the kernel of a canary seed. He is also Myself within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds." ² And in another: "He is the One God, hidden in all beings, all-pervading, the Self within all beings, dwelling in all beings." ³

The eternal principle in man is often referred to in the Bible. "In the hidden (man) thou shalt make me to know wisdom." ⁴ "Receive with meekness the inborn word which is 'able to 'save' your souls.'" ⁵ "Whose adorning . . . let it be the hidden man of the heart, in that which is not corruptible." ⁶ This is also the philosophy of *Gen. ii. 7*. At the creation of "man," his "earth" or substance-nature is based on the characteristic qualities of the three lower kingdoms, these springing from the Root-Substance of the Divine nature. By the supreme gift of the Divine Breath, Cosmic life is granted as his "heaven" nature, and this is operative in him from the very outset, ready

¹ Athanasius (297-373) said that if a man may become Divine, he must already be so in germ. Bernardino Varisco writes: "We shall be justified in asserting noumenal reality only if it is found to be necessarily implicit in phenomenal reality." *Know Thyself*, p. 278.

² *Chāndogya Upanishad*, iii. 14; translated by Max Müller, *Six Systems of Indian Philosophy*, 1899.

³ *Śvetāśvatara Upanishad*, vi. 11-13.

⁴ *Ps. li. 6*.

⁵ *James i. 21*.

⁶ *1 Pet. iii. 4*.

to crown and complete his being. So that in both the Substance and the Spirit elements of his nature, his "earth" and his "heaven," the man of the second creation story in *Genesis*, who is the soul and prototype and seed-plot of humanity, is of the Divine order. Self-realisation during the world-order is thus represented as an entirely natural process.

To quote from Jacob Boehme: "Adam was created to be the restoring angel of the world. His nature was twofold. *Within* he had an angelic soul and body, derived from the powers of heaven. *Without* he had a life and body derived from the powers of earth. The former was given him that he might be separate from and superior to the world. He was endowed with the latter that he might be connected with and operative in the world. . . . He was designed to be the father of a like angelic race who should occupy and reclaim the earth for God . . . educating and multiplying the blessing which God had implanted."

CHAPTER XIII

Gen. ii., verses 8, 9

Gen. ii. 8 : (a) " And Jahveh 'Elōhīm planted a garden eastward in Eden : (b) And therein he placed the man whom he had formed."

Verse 7 represented the Creator, Jahveh 'Elōhīm, manifesting a part of the soul-substance, or Content, of His eternal and complete nature ¹ under the mysterious principles of limitation and process, the Secondary mode of Divine manifestation, hence in terms of time, space, and materiality. At a definite stage this creation " from the dust of the ground " is breathed upon by the Divine Breath of the eternal order, its every atom being immediately imprinted at the centre as if with the Sevenfold Seal of the Spirit. The Creator is now Immanent in His creation, being represented there by " man," a " living soul," who is essentially one with the universal soul. Divine Substance such as was implicit in the Creator, is now explicitly manifested in man, coming under differentiation and evolution, while the eternal, universal Spirit which was explicit in the Creator is now implicit in man in the ' timeless ' order. So does God, in so far as He is Immanent, bind Himself to man as man's supreme possession, and thus is man continually being directed to God who, while Immanent in His creation, is at the same time Transcendent.

¹ By the strict mathematical definition of infinite quantities, an infinite is that to which, in some sense, its part is equal.

(a) Verse 8 which we are about to consider, accentuates the principle of limitation and process, for the "living soul" is placed in a garden planted by the Creator, a garden "in Eden." This verse sets new problems before us. We must first ascertain what is meant by Eden, by the garden, and by the "eastward" relation between Eden and the garden.

In the *Zohar* we read: "What is Eden? It is the supernal Chokmah, Wisdom."¹ In *Prov.* viii. 23-31, Chokmah, the supernal Wisdom, is the means whereby the Creator manifests Himself.² In the Vedas, the Power whereby the Ineffable becomes manifest in time and space, is spoken of as the *Shakti* (or Spouse) of Deity, also as the *Maya* of Deity (from *mayin*, wisdom—root *mā*, to measure.) The Hebrew word Eden³ means delight, joy. As Delight, Joy, Wisdom, Eden represents the Power through which the Creator, Jahveh 'Elōhīm, is manifested in the phenomenal order.

Ezekiel speaks of Eden on two occasions as "the garden of 'Elōhīm."⁴ Eden and the garden "in Eden" compare with one another, therefore, as the garden of 'Elōhīm and the garden of the "man" of *Gen.* ii. 8. Ezekiel's Eden, "the garden of 'Elōhīm," is apparently the whole manifested universe. But when Eden appertains to Jahveh 'Elōhīm, as in the second creation story, it appears to relate to the solar cosmos. In either case, man's "garden" would be represented by our planet, Earth.

¹ *Kabbalah Unveiled*, p. 284.

² See also *Ps.* civ. 24: "In Wisdom (or By Wisdom) He hath made them all."

³ With regard to the name Eden, Friedrich Delitzsch, Assyriologist, points out that *edina* was one of the Akkadian names for a plain, and that this word was borrowed by the Babylonians under the form of *ēdinu*. Dr. T. H. Pinches (*op. cit.*, p. 70) speaks of a territory not far from Babylon called *Edina*.

⁴ *Ezek.* xxviii. 13; xxxi. 9.

The garden is planted by Jahveh 'Elōhīm "eastward in Eden." Eden's relation to the garden "in Eden" is as the direction of the rising sun. In other words, the Divine Light-and-Life of Eden, of the solar cosmos, which is centred in the sun, ever illumines and regenerates the garden, this evolving soul-substance, the planet Earth, even as sunrise in the East ever turns the darkness and torpor of our planet into light and life. The symbolism is spatial, but essentially signifies state or condition, declaring the ultimate transformation and regeneration of this garden, planetary soul-substance, the substance of humanity's soul, into a higher order of expression.

Gen. ii. 8: (b) "And therein he placed the man whom he had formed."

In this garden, this planet within the solar cosmos of Eden, Jahveh 'Elōhīm places the man, the 'ādām, the (ideally perfect) soul of collective humanity. The man's soul-substance, his "earth" nature which evolves under process, is intimately linked with this garden planted "in Eden." At the same time, the Divine Breath breathed into him as his "heaven" nature, which he is ever inbreathing, is related to the Solar Logos, and so to Eden, the garden of Jahveh 'Elōhīm, the solar cosmos which encompasses man's garden. The garden is thus appointed not only as the particular region in the cosmos wherein the man will actively function, but also where spiritual power will be continuously indrawn by him and manifested.

Unitary Being is represented in verse 8 under Two aspects, for duality or correlation is necessary to manifestation in space and time. On the one hand is Jahveh 'Elōhīm, on the other "the man," the soul of humanity. They are "divided" in the temporal order though essentially One in the eternal order. Eden again is contrasted with "the garden" in Eden.

In certain respects these antitheses compare as Spirit and Soul-substance, "heaven" and "earth."

The soul of humanity within the solar cosmos contrasts also with the encompassing living universe, and these—comparing as centre and circumference, the particular and the universal—are again two components of a supreme Unity. It appears, therefore, that the phenomenal universe, the mirror in which the soul of man sees itself, is the complement of the soul of humanity, hence is implicit in, is essentially "within," each human being.¹

The "garden" is the field of activity of the Divine Will. It represents the Cube of Substance, the atomic side of things, round which the Sphere of Infinite Consciousness plays. The Ultimate Will does not operate directly on form, but on root-substance, spiritual plasm, pictured here as the garden. This living root-matter, embossed or imprinted with the magical mark of the eternal Nature² and Purpose, becomes woven into the living texture of the Soul-substance of humanity.

Gen. ii. 9: (a) "And Jahveh 'Elōhīm made to spring

¹ "The whole universe is implied by us. Anything new which we may know, is new only in relation to explicit consciousness: implicitly we already knew it. Observation, reasoning, are simply means, by which some part of what is implicit becomes explicit." Again, "While I am not separable from the universe the universe also (as known to me) is not separable from me: we are co-essential to each other. . . . Although it is true that in a certain sense I am one with the universe, even materially considered, it is more exact to conceive the relation between the universe and myself as that between matter and form (primitive, essential, or fundamental form)."—*Know Thyself*, by Bernardino Varisco, London, 1915, pp. 97, 37, and 38.

"In your own Bosom you bear your Heaven and Earth,
And all you behold, tho' it appear Without, it is Within."

(William Blake, *Jerusalem*, p. 71, lines 17, 18.)

² Philo (i. 6) speaks of the garden planted eastward in Eden as "a garden filled with heavenly virtues which the Gardener caused to spring from out of His own unquenchable Light."

out of the earth (of the garden) every kind of tree (that is) pleasant to the sight and good for food; (b) the tree of life (lit., of lives) also in the midst of the garden, and the tree of the knowledge of good and evil."

(a) The collective soul of humanity is put in relation to a definite sphere of activity on a stage pictured as a garden. Out of the ground of the garden trees of all kinds, "pleasant to the sight and good for food," are caused to spring. They signify the varied individualised human souls which are the constituent units of the perfect collective Soul of humanity, the living letters which will utter and make manifest the Word of God on earth.

They are of every kind that is "pleasant to the sight." The individualised souls represented by the various kinds of trees are pleasant to the "sight" of the Creator, so are themselves objects of beauty to one another. This, indeed, is an echo of the words six times recorded in the first creation story: "And 'Elōhīm saw that it was good."

The trees are also "good for food." They are symbols in the ideal soul-realm of that which individual souls will become in the world of actuality, after having digested experience ("food"), transmuting this into higher expressions of life.¹ They bring forth ripe fruit, "good for food," and surrender these choicest expressions of the little or personal self in the service of the Spiritual Self, the great Cosmic Person, the Solar Logos, that His Will and Purpose may be expressed and fulfilled on earth through them as His agents.²

¹ There are more subtleties in the conversion of food (and drink) to biological uses than pertain to the normal philosophy of the chemist and the physiologist.

² In the Upanishads, the Supreme says: "I am Food, and the Eater of Food." In the esoteric mystery-rite found in the *Acts of John*, known as the "Dance, or Hymn of Jesus," the Candidate

The process represented as of digestion is of cosmic importance, because the transmuting of determinate objects into the becoming of Spiritual Entities brings about the changing of chaotic material into a cosmos or ordered whole.

Each human soul's physical nature is based on the material order, and has its centre of gravity within our planet, its "earth." Its subjective nature is ultimately based on the "heaven" order of the soul's consciousness, whose centre of focus is at the heart of the solar system, the Sun. These separated powers have to be associated in harmonious union by each soul, the centres of the solar cosmos and planet being, as it were, consciously united "in one body."¹ This can only be effected through the grace of the All-embracing Logos, which ever draws Its Soul-substance to Its own Spiritual Focus, with cords, with bands, of love.²

Gen. ii. 9 : (b) "The tree of life (lit., of lives) also in the midst of the garden, and the tree of the knowledge of good and evil."

The doctrine of good and evil, of two opposites in continual conflict, was introduced into ancient Persia by Zarathustra, generally known as Zoroaster, in the symbolism of two rival deities, twin brothers, *Ahura Mazda* and *Ahrimān*. The idea travelled and profoundly influenced other systems of thought, including the Jewish religion through Babylon. But the Magian

says "I would eat," and the response of the Hierophant is "And I would be eaten." Cp. the following:—Augustine of Hippo (*Confessions*, Book x. 6) records that he heard God's voice saying to him: "I am the food of adults; grow, and thou shalt eat Me; nor shalt thou change Me into thyself as thou changest carnal food, but thou shalt be changed into Me."

¹ Cp. *Eph. ii. 14, 15, 16*. "He . . . is our peace, who hath made both one . . . having abolished in His flesh the enmity; . . . that He might create of the twain one new man . . . and might reconcile them both in one body."

² Cp. *Hos. xi. 4*.

ideas were not based on crude dualism, for we learn from Eudēmus of Rhodes, a disciple of Aristotle, who wrote about the third century B.C., that the Zoroastrians posited behind their good and evil a Unitary Source, whom they called *Zervān Akārāna*, Boundless (Source of) time and space. This is analogous to the tree of life.

The Babylonians and Assyrians had a "sacred tree," usually represented on sculptured slabs as a vine, with fruit (grapes) of a dark colour.¹ In other instances, spoken of as temptation pictures, the sacred tree takes the form of a palm-tree.² These correspond to the two trees of life and of knowledge in the *Genesis* story of creation.

In the *Zohar*, we read: "Whensoever the colours are mingled together then is the whole body formed into a tree (the tree of life), great and strong and fair and beautiful. *Dan.* iv. 11: The beasts of the field had shadow under it, and the fowls of heaven dwelt in the boughs thereof, and all flesh was fed of it." On this the translator remarks: "The tree of life is the united body, the tree of knowledge of good and evil is the separated body."³ Elsewhere he says: "The holy tree is the tree of life, composed of the ten Sephiroth and the seventy-two Schem hamphorasch."⁴ (The latter are the living powers of the former.)

In the midst of the garden of the soul of humanity, as of each human soul, are two trees, answering to the two modes of consciousness. When the soul is under manifestation, it necessarily appears in the temporal mode of the dualistic tree, the tree of the knowledge of good and evil, which views life in relation to number-

¹ This may have been one of the causes leading to the post-exilic revival by the Jews of the Feast of Tabernacles, the feast of the harvest-ing of the vine.

² Dr. Pinches, *op. cit.*, p. 75.

³ The *Kabbalah Unveiled*, p. 336.

⁴ *Ibid.*, p. 197.

less "polar opposites." Under the soul's experience in the world-order, each pair of opposites reacts on itself, correcting and stimulating, until the pair can ultimately be subsumed within the higher synthesis of its own distinct Idea : this being connected with the other tree, the tree of life in the 'timeless' order, the Unitary Consciousness at the heart of the soul.

The tree of the knowledge of good and evil is the principle implanted in the heart of the collective soul of humanity, as of each human soul, which impels it to self-expression in time and space along the lines of human reason and activity under process and evolution, that is, in relation to many sets of two opposing principles, as of good and evil.¹ The other tree, which also is in the centre of the garden of the soul, the tree of life, represents the Higher Reason or Intuition which is ever at the service of man, and which is able to unite him with the Cosmic Person, the Solar Logos. This Great Person directs the process after the eternal Plan, aiding the human soul, by the Im-mediate Power of Essential Life, to break free from the limitations of personal evolution, and working to establish and crown the process.²

There can be no "evil," as such, in God, because God is the Absolute Unity and Completion of all, and evil means abstraction from the whole, whether in state or process. All sin, all error of mind, comes from failure to reflect the Totality of the Universal Consciousness. On the other hand, the phenomenal order being related to process and evolution, exists under the interplay of contrary forces, such as good

¹ Aristotle (*Eth.* vi. 13; vii. 5) pointed out that good and evil are not co-ordinate powers, in other words, there is no *principle* of evil. There is a moral order, and evil is disorder.

² Edward Caird, Master of Balliol, has shown that Kant did not regard dualism as the final word of philosophy; to his mind all separation was the prelude to a reunion.

and evil. Good and evil, or, if we will, Providence and the Devil, are co-partners in evolution. If there were no such thing as evil in the regions of duality there could be no such thing as good.¹ The symbol of the sphere or circle has been used to signify the eternal or 'timeless' order which is integrated and complete, and of the egg or ellipse—represented by the path of the earth round the sun, with its two necessary foci—to signify the evolving time-order which is based on duality and differentiation. To deny the necessity for evil during manifestation is to deprive the process order of one of the two foci round which it appears to revolve, and the Creator of His method of externalising Himself in the world of manifestation.²

The condition of good-and-evil wherein the individualised soul finds itself, is due to its being plunged in the state of existence and becoming, which is based on duality, hence on relativity. Such experience must anticipate practical ends. Chief of these appears to be the establishment of the temporal personality. Yet when this goal is attained after an agelong process, that which hitherto was for the soul "good," becomes relatively "evil" in contrast with the far higher goal which more and more clearly comes into its view. When the full idea of the true Ego or Self, the essential Monad, bursts upon the empirical self, the soul recognises that its temporal will must harmonise with the eternal Will of the Great Person. This can only be accomplished by the normal personality being, as it

¹ "Every one has in him evil, because he has good : Satan is not a creature extraneous to God, nor the minister of God, called Satan, but God Himself. If God had not Satan in Himself, He would be . . . an abstract ideal, a simple *ought to be* which is not, and therefore impotent and useless."—*Logic*, by Croce, tr. 1917, p. 98.

² See *Isai.* xlv. 7 : "I (Jahveh) form the light and create darkness ; I make good and create evil." Also *Luke* xxii. 31 : "Satan (the Tester) hath obtained permission to have all of you to sift as wheat is sifted."

were, given up, "sacrificed," through its ultimate aims being no longer directed for the sake of the temporal self, but of all else that exists. Hence the necessity for the "death" of this formal self on the cross of matter and becoming, representing the dedication to the uttermost of all the acquired powers of the particular self to the service of the Self of the universal order.

When the individualised soul realises the nature of the goal before it, it defines its new view of "evil" as egoism directed to self-interest, the interest of the particular, to the neglect of the interests of others. On the other hand, "good" is regarded as egoism which, having overcome the stage of self-love, is directed to the interest of all that lives, even to the neglect of the interests of the personal self. The co-ordination of these contrasting principles is brought about by the universal Spirit which at every moment creates cosmos from chaos, being manifested through the power of the Divine "Light" incarnate in the fashioned human soul as "the Christ": who wins His crowning glory by a synthesis of spiritual activity, with sympathy and immediate understanding reconciling the warring discords of good and evil within the soul, harmonising them into a vital Unity so that they no longer retain their exclusive characters.

The formal mind is free to choose between good and evil,¹ and to act according to the desires or will of the limited self, even against the Ultimate Will of the Great Person. Were the Higher Will to act directly on the formal mind, this would have no freedom of action, and it is necessary for a definite free-will to be developed by the human soul, for this world is to be

¹ The Gnostics maintained that this choice was given to man from the very beginning. Philo finds the distinctive nature of man, and the most direct consequence of his likeness to God, in the faculty of self-determination.

comprised of free agents. Hence has the Higher Will set limits to Itself, so as to give the formal mind mastery over the little world of its own. The formal mind has to exert its own free-will and make its experiments in the world of events, reaping in terms of its sowing, being nourished and built up by experience.¹

When a human soul realises that "good" is essentially of a positive, creative value, "evil" being relatively negative and self-destructive, that all men are essentially of the Divine order, and that to live for oneself alone is to sin against the Source of All-Life, such a soul is on the way to bring his own will, thoughts, and acts into line with what he conceives to be the Will and Purpose of the Great Person of the Cosmos.

When the will is bent on the quest of essential Truth, "error" subserves and stimulates the search, changing in its character from stage to stage. Each step gained as "truth," is actually, in these regions of duality, in the condition of truth-error. Such truth-error needs, under fuller knowledge and experience, to be transcended, the soul attaining higher and higher conditions of "truth." Essential Truth is, indeed, at the summit of a sloping stairway as between "earth" and "heaven," whose successive upward stages of truth-error must be wisely traversed and surmounted under the circumstances of actual every-day life, by the fullest exercise of intelligence, action, and poise.²

When the Divine Will is born in the heart of a human soul, true free-will begins, for will is only free when in accord with the Great Will. Knowledge follows, and life becomes full of meaning and purposeful

¹ Cp. *Heb.* v. 14: ". . . full-grown men, even those who by reason of use have their senses exercised to discern good and evil."

² See Croce's *Logic*, tr. Douglas Ainslie, 1917, pp. 467-9. Plato held that the search for Truth was a "dialectical" process, a sort of dialogue of the soul within itself, based on intuition and experience.

activity.¹ The drama of the formal life (the tree of knowledge) develops in terms of the Higher Will (the tree of life), so that daily happenings appear to lift the veil from universal truths, illumining the life. When the tree of knowledge and the tree of life, reason and intuition, the personal and the universal, are harmoniously united in the individualised soul, the daily life becomes the moving image and expression of the living Soul of the universe.

We may think of the tree of life as the arteries of the Great Cosmic Body. Through these arteries, as along channels, cosmic Life pulses forth with every heart-beat of the Great Person. This is a very deep mystery. Until this Life is caught up by each individualised soul and returns through himself to the Great Cosmic Person, flowing back along the veins of the Great Body, there is no possibility of the power within the separated soul affecting the Great Person. Moreover, unless a counter-current is set up, the Life flows past the soul, and this does not truly Live. The individualised soul requires to fashion capillaries throughout his nature and keep them in use, to allow of the return flow through them into the cosmic veins. That this shall be established he must, greatly daring, yet with awe and humility, seek to know the nature of God and of man and the relation between them. When he is able to see himself as he actually is, he realises with a sense of abasement the imperfections and impurities of his complex personality, and the immediate necessity to turn from death unto Life. This does not imply a purely temporary repentance, but a Great Act of turning back, which

¹ "If any man willeth to do His Will, he shall know. . . ." (*John* vii. 17). In his *Philosophy of the Practical*, 1913, p. 293, Croce writes: "The will is the necessary precedent of knowledge." Elsewhere he maintains that knowing is relative to doing, action being dependent on, and conditioned by, knowledge.

cleanses the entire life of the soul and establishes organic relations with the Cosmic Person, making it possible for the "Christ" consciousness to be born "from Above" within the soul.

The tree of knowledge is then seen as the veins of the Great Body along which flow back the counter-currents carrying the fruitage of the time-order, and thus the tree of life, with its arteries along which cosmic life is 'timelessly' propelled from the Great Heart, is complemented. The two trees "in the midst of the garden" become united within the Cosmic Heart and Body, the "Eden," of the Great Person, and the "Christ" consciousness is complete.

The tree of life may also be thought of as the tree of universal life growing round and encompassing the individual soul. When that tree is truly one with the tree of the phenomenal self, the tree of knowledge, then the abstract and the concrete, the ideal and the actual are one, and their fruits are living powers. From this universal-personal tree spring *all* the virtues, and on it they blossom and ripen. They are the fruits of temporal experience, containing the seeds of eternal Life, and, as such, correspond to the disciples of one's own "Christ within" at the final Consummation.

In the Apocryphal literature, Michael, Archangel of the Sun, is set over the tree which, at the time of the great judgment,¹ is given over to the righteous, who obtain Life from its fruit. This is the tree of universal life, now one with the personal tree in the regions of material existence.

¹ The "Day of Judgment" was applied by William Blake to the dark and difficult period of stress and strain which comes upon the soul after what has been spoken of here as the descent upon it of the Third Spark, and until—in the soul's history—this Third Spark is sanctified and glorified by the encompassing Third Breath of the Supreme Mother. Other symbolic names have been given by mystics to this highly complex and difficult period, such as the dark night of the soul, and the valley of the shadow of death.

CHAPTER XIV

Gen. ii., verses 10-14.

Gen. ii. 10 : (a) " And a river went out of Eden to water the garden ; (b) and thence it was divided and became four heads."

(a) A River flows from Eden to the garden in which " man " has been placed. This is the River of All-Life, Life eternal and everlasting. It proceeds from the heart of the solar cosmos, as of the universe, to the garden, this planet Earth, there manifesting Itself as four energies or powers, organisers of life-in-form.

The Unitary " River " is the Primordial Element or *Akasha* of Ancient India : this Sanskrit word, meaning " brightly shining," suggests the idea as of a shaft of Living Light down which eternal glories flash. It is the *No Thing* of Buddhism, the Quintessence or Fifth Element of the Gnostics, the *Ain Soph* of the Kabala, the *tēlos* or goal of all the Mystery Religions.

It is the Ever-flowing River of Heraclitus. It is the Celestial Nile of ancient Egypt, the Heavenly Ganges of ancient India, the Jordan Above in which the Mandæans, Syrian Gnostics, held that Jesus was baptised. It is the " Living Water " spoken of to the woman of Samaria,¹ the " River of Water of Life, bright as crystal, proceeding out of the throne of God and of the Lamb " of the Apocalyptic vision.²

It is the Aithēr of Hermes Trismegistus, the Higher

¹ *John* iv. 10.

² *Rev.* xxii. 1.

Air or Pure Oceanic Substance, Divine Breath. The characteristic mark of this One Element is that whereby the Divine Voice is expressed, namely, Root-tone or Sound: but it is the great ocean of Pure Sound, conveying Pure Idea, which encompasses everything on earth, yet is inaudible to the normal sense organs, being undifferentiated and of the 'timeless' order. This Fundamental Element is the Vehicle of the Unitary Consciousness that is set as a goal to be won by "man," whereby he will understand the Language of the Divinity.

The symbol of a River between Eden and the garden emphasises the characteristic of ever-flowingness. It is another aspect of the Divine Breath which eternally (that is, in the out-of-time mode) is in contact with the Centre, but which everlastingly (that is, in the time mode) goes forth.¹ It is this that awakens "man" to the external universe, being the first link between the self and the not-self, the first cosmic Life-wave. It is the ever-flowing Life springing up in the heart, the magical Mother of All things, which when it flows down gives birth to men, and when it flows up gives birth to the gods.

Gen. ii. 10: (b) "And from thence it was divided and became four heads:"

Gen. ii. 11: "The name of the one is Pishon: it is that which compasseth the whole land of Havilah, where is gold. (12): And the gold of that land is good: there is bdellium and the onyx stone."

Gen. ii. 13: "And the name of the second river is Gihon: that is it which compasseth the whole land of Cush."

Gen. ii. 14: "And the name of the third river is

¹ Cp. the lines taken from the Latin:—

"The heavenly Word proceeding forth,
Yet leaving not the Father's side."

Hiddekel; that is it which floweth in front of Assyria. And the fourth river is Euphrates."

Gen. ii. 10 (b).—The One River divides and becomes four streams which appear to encompass the earth and water it.¹

Physical manifestation in time and space conditions proceeds from the One Source in a fourfold manner. Thus there are four seasons of the year, four phases or quarters of the lunar month, and four epochs of the day²; space is also divisible into the four cardinal points of the heavens, east and west, zenith and nadir. In the far past it was held that the material universe is expressed through the creative activities of four "elements," symbolically represented as fire, air, water, earth, indeed, that the universal soul itself, and hence the human soul, manifests itself in the temporal order through the powers of these four principles or energies: symbols, respectively, of inspirational energy, rational mind, emotional power, and stability or body. The Gnostics divided manifestation into four orders, as bodies pneumatic, psychic, hylic, and choic. Irenæus argued that there is a fourfold pattern in the heavens, hence that this number determines the only possible number of the gospels with their distinct characteristics.³ The four castes in India were an attempt to classify mankind in four natural divisions, as men of learning and religion, of war and enterprise, of commerce, and of labour.

Ezekiel's vision of "four living creatures" proceeding from an Originating Centre,⁴ represents Four great

¹ See also comment in chs. v. and ix. on the One and the Four.

² We are furthest from the sun at midnight, then come nearer it till noon, after which we recede from it till midnight; midnight and noon are thus two epochs in the day. Sunrise and sunset are two other epochs. (What we call time is primarily dependent on the relation between the sun and the earth, hence, ultimately, on spatial conditions.)

³ *Adv. Hæv.*, iii. 11, 8.

⁴ Ch. i. 4, 5, 10.

Powers as the immediate Manifestors-in-form of the physical universe. The symbolism employed was received from Chaldæo-Babylonian sources, and is repeated in *Rev.* iv. 6-8;¹ it was limned upon bas-relief tablets in Mesopotamia about 650 B.C. and earlier, as may be seen in the British Museum and elsewhere, four living creatures, such as those in the vision, making up the parts of a mythological entity. The four are the bull, the eagle, the lion, and the man. These are the well-known symbols of the four "fixed" signs of the zodiac, which form a great right-angled cross in the universe: *taurus*, with its "opposite" sign *scorpio*, at one time called the eagle; *leo* with its "opposite" sign *aquarius*, or the man with a watering-pot in his hand. These four signs also represent, respectively, under this system of symbolism, the earth and water, fire and air principles or powers, through whose organising energies creation was held to be manifested in form, as also the human soul. The Four are manifestors of the One: who is seen in symbol in Ezekiel's vision as "Fire" which has "infolded itself." This represents the central Heart, the hyper-cosmic Father. In relation to the phenomenal order the One is described in the present verse as the "River" between Eden and the garden, signifying the hyper-cosmic Mother.

Of the four "fixed" signs described in the vision, *taurus*, the "earth" sign, comes first in the order of the signs, and stands for the mineral kingdom; its opposite is *scorpio*, or the eagle, the "fixed" water sign, the basis of the vegetable kingdom.² In relation to the

¹ Cp. *Enoch* xl. 2: "On the four sides of the Lord of Spirits I saw four presences." Chrysostom, Calvin, and others maintained that the "four living creatures" of *Ezekiel* and the *Revelation* were an insoluble mystery. Yet the zodiacal key is given in both.

² See near close of ch. xi. The four 'kingdoms' are now being considered in their relation to the four fixed signs of the zodiac.

four, these two signs are feminine and are as the horizontal limb of a cross. The "animal" kingdom is represented by the sign *leo*, "fixed fire," the heart sign related to blood, and the "human" kingdom by the sign *aquarius*, "fixed air," the "man." These two signs are positive ("heaven") in regard to the other two ("earth"), and are as the vertical limb of a cross, *aquarius* occupying the upper half. The "pitcher of water" held in the hand of the man¹ in the sign *aquarius* is his link with the One River, the High and Holy Water that is outside time and space, symbol of the Supernal Mother who expresses the Unmanifest Father in the fourfold regions of manifestation. *Aquarius* symbolises man regenerate, who holds in his hand a "substantial" chalice—symbol of his perfectly fashioned soul-substance—in which he receives the waters of Life in their 'timeless' and universal aspect, then pours them forth in blessing in the world-order under time and space conditions.

In the Judgment scene in the *Book of the Dead* of ancient Egypt, in the Papyrus of Hu-nefer, the Powers who have actually brought about physical manifestation, and sustain and develop the life thus limited in form, are represented as the Four sons of Horus, the Divine son of Osiris and Isis. These "four glorious gods" guard "the four cardinal points of the heavens," and drive away from the human soul "the four crocodiles," powers of ignorance and prejudice, thus purifying its nature. In another scene the same four, now symbolised as "four apes who sit in the bows of the boat of Rā," say to the soul: "Come, then, for we have done away with thy wickedness, and we have put

(As the earth revolves these four signs appear to gyrate, forming the revolving cross of manifestation, known in ancient India as the *Svastika*.)

¹ Cp. *Luke* xxii. 10.

away thy sin, and we have destroyed all the evil which belonged to thee." When the soul makes "peace" with these four builders and manifestors of the material order—representatives of the twelve signs of the zodiac—which have trained it through experience in the world of form, it is cleansed and then established as *maā kheru*, that is, its "word" is right and true, its root-substance having become pure.¹

In chapter cxli. the god Thoth, the Moon-god—controller, as Wisdom, of the temporal order—opens the door of the Four winds: these may well be the Four life-breaths of the *Zoa*, or "beasts" of *Rev. vi. 1*, who are the same as the "Four living creatures" of Ezekiel's vision.

In like manner, the "four rivers" of *Genesis* proceed from the One River, the Manifesting Mother of All-Life. They exert their fourfold creative energies on the root-substance of the garden, as on the soul-substance of the "man" therein.² The garden is first the training-ground of the evolving soul in the form-regions, and becomes the "new" stage or platform on which the fashioned human soul, possessing the same fourfold energies, will manifest in the world of form the Will of the Divinity.

Gen. ii. 11-14.—The four rivers appear to surround the "garden" and then enter it. It would seem that the first and second, the two outer rivers, are relatively of the "heaven" order, and the third and fourth, the two inner, of the "earth" order: comparing respectively, as "fire" surrounded with "air," and "earth" surrounded with "water."³

¹ See *Book of the Dead*, chaps. xcvi., cxxvi. (from the Papyrus of Nu), etc.

² See Dr. Anna Kingsford's *Clothed with the Sun*, 1889, p. 24 (now re-published by J. M. Watkins, London).

³ So that the four rivers, outer to inner, would be symbols, re-

The first river, Pishon, "compasseth the whole land of Havilah." The word "Havilah" is probably connected with the root from which comes the word *Havvah*, or *Chavvah* (Eve), of which the fundamental idea is: breathing the higher air, or Living.¹ This word is also related to the "man" of *Gen. ii. 7*, who is *nēphesh chayyah*, "a living soul," the roots of these two Hebrew words meaning to breathe, to live. The river Pishon, the first and outermost of the four rivers surrounding the garden or substance of the soul, appears to signify—when applied to the human soul—the all-embracing wholeness, the living unity, to which man's evolving nature is ultimately directed, the three minerals in the "land" thus encompassed representing the three kingdoms—animal, vegetable, mineral—whose qualities were imbedded within the root-substance of the soul immediately prior to the creation of man.² These powers become the "kings of the east," traditionally three in number, who find their goal in the coming into manifestation in the world-order of their unifying Spiritual Principle, then dedicate to it "gold, frankincense, and myrrh," types of their perfectly fashioned natures.

The second and third rivers, Gihon and Hiddekel, signify the mental and psychic powers of man's inner nature, as also those in the manifesting world-order. It was "by the side of the great river, which is Hiddekel," that is, the Tigris, that Daniel saw a vision which had a remarkable effect upon him;³ being on the bank of the Tigris, the third of the four rivers,

spectively, of the elements: air, fire, water, and earth, corresponding to the four kingdoms, human, animal, vegetable, and mineral.

¹ With this is connected *hayah*, to make to be, to create, manifest, the old Hebrew form being *hawah*; also the Arabic *hawa*, to blow, to breathe. It is also linked with the sacred name JaHVeH, the Four-lettered name.

² See comment on *Gen. ii. 7* (b), pp. 124, 125.

³ *Dan. x.*

appears to imply that he was in the state of consciousness immediately interior to that of normal awareness.

The fourth river, the river Euphrates, corresponds to the "earth," or root-substance, of man's nature, as also that in physical manifestation generally; here is the battle-ground between the formal mind and the Higher Mind, the personal will and the Divine Will, where—during normal waking consciousness in the world of concrete actuality—the soul's Armageddon must be fought and its true destiny established. The flow of "the great river, the river Euphrates,"¹ is at first directed away from the Originating Source, for the soul has to learn to be independent in the form-regions, thus building up the personality. But this great personal force has to be used for the benefit of all others. Hence it becomes necessary for the soul when it has established the formal, personal self, to turn round, as it were, upon itself, losing itself, dying as to this earlier, self-regarding self, that it may gain the universal from the particular, and so magically find its true Self. In other words, the outward course of the great river has to be turned back by the decision of the soul during the supreme contest of its manhood stage, and the old channel closed, that the Way may be made ready for the three kings that come from the sunrising, the conquering Powers of the Regenerate order, the "heaven" or Mind order. They pass dryshod along the prepared Way on the *terra firma* of the soul's 'timeless' consciousness, and take up their abode in, and exercise their sway from, the heart of the soul. The passage of the Red Sea, and again of the river Jordan, refer to earlier conquests by the soul over the wayward, earth-bound elements of its vast nature. When the final victory is achieved, then are the "four angels," seen in vision as prisoners

¹ *Rev.* xvi. 12.

near the great river Euphrates,¹ set at liberty, signifying that the soul is now free from the bondage of personal fate, having been born into Great Fate.

These comments have introduced references to two of the four rivers, by Biblical writers who have applied the symbolism to their own day and to the goal of creation. The *Genesis* story also applies to the early condition of the garden of the earth, when existing as primordial substance, the ultimate or limit of the radiant energy of creation. To this storehouse of primal matter, this root-substance of humanity's soul as well, the One River—the Supernal Mother,

“the four rivers' Fountain”²—

from the beginning and everlastingly communicates the characteristic essences, the energising principles, of the four rivers of manifestation: the ‘formless’ matter in the garden, as also the basic-substance of the “man,” the soul of humanity, taking on appropriate shape, form, and expression corresponding to the four “kingdoms.”

As “garden,” this soul-region is peculiarly related to the vegetable kingdom, to flowers and wooded fields, where the not-self becomes the self through the processes of eating and digestion. It also represents the region, this planet, where human experience will become fused into personal quality, reacting as temperament and character. In this fashioned garden with its induced fourfold manifesting powers, individualised human souls, themselves perfectly fashioned as to their own fourfold and other energies and powers, will manifest and explain the Divine Purpose of the Creation of the cosmos of Eden within the bosom of the Universal.

The story may also be regarded as a representation

¹ *Rev.* ix. 14.

² Francis Thompson, *Maria Assumpta*.

of the world-egg, or personal egg—with its potencies in the fourfold order of materiality—coming into existence within the time-consciousness of the great World-Mother, She Herself also dwelling in the realm of universal consciousness. This is the beginning of time-consciousness, or *maya*.

CHAPTER XV

Gen. ii., verses 15-20

Gen. ii. 15: "And Jahveh 'Elōhīm took the man, and placed him in the garden of Eden to dress it, and to keep it."

The man has been Divinely created and placed in the garden, and now is established in it for the practical purpose of dressing and keeping it. The garden, the soul-sphere of this world, stamped throughout its living substance, its "earth," with the impress of the creative Purpose, is linked with the Eden of the eternal order by the four rivers, the four active principles and powers by means of which life is expressed on earth through changing, evolving forms. At the same time, the soul of humanity becomes endowed with the same fourfold energies, and these are raised in him to a Unity by reason of the Divine gift of the Breath within, which also surrounds and enfolds, making him "man": "a living soul." The supreme Powers of the Breath are as yet only implicit in him, but even so, he is able to realise and express the plans on which substance is built, for he sees that the objective world is the handwriting of the Divinity, and learns to understand the meaning that is veiled, and yet revealed, behind phenomena. He is, therefore, adapted to tend the "garden," and foster the harmonious expression of its elements. Moreover, man requires to work with a high purpose, by his labour and experience becoming prepared for the Re-creative act of God.

It would appear that the nature and measure of each man's active care of the garden of this world reacts on the condition of his own soul. As his attention to the garden, with its varied life-in-form, increases, the more will he manifest and realise his inmost Self in terms of the quality and content of his evolving soul-substance. Man has been created perfect in the ideal soul-realm as to his essential nature, and by virtue of this innate possession will become fashioned in the world of form into a perfect instrument, a necessary organism, to render the Divine Will explicit and concrete in terms of universal Beauty and Truth and Goodness, as the living garden of this world is fashioned by his whole-souled agency.

It is probable that ideas of this kind are behind the words in chapter lvi. of the *Book of the Dead* in ancient Egypt, found in the Papyrus of Nu : “ (3) I keep watch over the Egg of Kenken-ur (that is, Great Cackler); I germinate as it germinateth; (4) I live as it liveth; and (my) breath is (its) breath.” ¹

Such ideas may give new meaning to the following passage from a modern work : “ We are bound to the world with a deeper and truer bond than that of necessity. Our soul is drawn to it; our love of life is really our wish to continue our relation with this great world. The relation is one of love; we are attached to it with numberless threads, which extend from this earth to the stars. . . . This world is our compeer, nay, we are one with it.” ²

The force that binds man to the garden, linking him with his world, is a power akin to that of gravity. It attaches him to the Body of the Master of the world, the great Cosmic Person, and, through that Body, with His Mind.

The power which keeps man on the earth is a

¹ Tr. Dr. Budge.

² *Sādhana*, 1913, pp. 112, 113.

beneficent power suitable to his need, else would he tend to fly straight to the centre of the system and be burnt up as a moth in a candle. It holds him back from too much life.

Gen. ii. 16: "And Jahveh 'Elōhīm commanded the man, saying: Of every tree in the garden thou mayst freely eat,

Gen. ii. 17: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for on the day of thy eating thereof thou shalt surely die."

The first instruction given to "the man" when he is within the "garden" is as to eating. His consciousness, still on the borderland of the temporal order, is not yet concerned with the mind, and is chiefly related, as these verses show, to eating.

Eating is a necessary function of continuancy, sustaining the life of the soul in the phenomenal regions. Its activity is exercised through the sense of taste, and this acts not through the mind but the breath. By this sense of taste we become one with things outside us, comprehending, not their form, but their substance and nature. We taste to understand. This mode of investigation is the basis of all religious feasts, such as the Eucharist, and is the key to one set of the Ancient Mysteries.

We have to eat and transmute. So, too, have we to unite ourselves with our circumstances, draw our Fate into our consciousness, see it, reflect on it so as to understand it, and turn it into Life. It does not matter whether the circumstances are "good" or "bad." The bitter is as necessary to life as the sweet.

Only they can exist who have the power of digesting, of drawing out life from objectivity. Only they can live mentally who have the power to extract living Ideas from formal thought. Only they can live spiritually who have the power to act wisely, and at the same

time spontaneously, in the varied circumstances of daily life. And even as food is changed by digestion into nourishment and vitality, so by the interplay of the man on his circumstances ¹ is there built up a living body of consciousness, which ultimately rises above the experiences of personal Fate to an understanding of the world-order, the personal life more and more fully expressing in actuality the realities of the living universe.

But while (a) all the trees of the garden may be eaten, (b) the eating of the tree of knowledge brings death.

(a) The "trees in the garden," corresponding to the individualised souls which, as a whole, comprise the collective human soul, were described in relation to Eden and cosmic life and consciousness as "good for food." ² In their relation to the soul of humanity, it is now emphatically declared that these trees may be "eaten." In other words, they are to serve each other and thereby the collective human soul, under the basic spiritual law of self-sacrifice; they are to be ready, each and all, to sacrifice even the personal life, that thereby Life may be imparted more abundantly to the "trees," the souls, around, and so to humanity as a whole.³

(b) The tree of the knowledge of good and evil in the centre of the garden represents manifestation in the form-regions in the modes of time, space, and materiality. When Life is thus manifested, it is necessarily expressed in terms of duality, of relativity, Life appearing to be broken up into life and not-life. The tree of manifestation is thus connected with death.

What then is the precise meaning of Jahveh 'Elōhīm commanding the "man" not to "eat" of this tree?

¹ "What is the price of experience? . . . It is bought with the price of all that a man hath." (William Blake.)

² See comment on *Gen.* ii. 9 (a) in chap. xiii., p. 135.

³ "That they may be called trees of righteousness, the planting of the Lord." (*Isai.* lxi. 3.)

The tree of the knowledge of good and evil, with its process and evolution and human reason, is an incomplete key to the problem of existence. It recognises that the phenomenal order and earth-life are under the sway of two opposing principles, but if the soul relies on this "tree" alone, seeing naught beyond, it will regard the polar opposites as irreconcilable, co-equal powers. This is the tree whose fruit is not to be "eaten." It breaks up Life which is essentially one and indivisible, into life and not-life, and rests in these opposites, thus destroying instead of building up the consciousness, and leading to the soul's not-life, which is death.

Gen. ii. 18: "And Jahveh 'Elōhīm said, It is not good that the man should be alone: I will make him an help meet for him" (lit., an help meet answering to him, or corresponding to him).

The "man" of *Gen. ii. 7* is of the nature of the universal soul, and from verse 15 onward his activity is focused on, and to that extent limited by, the garden, the soul-sphere of this world. But though his soul possesses the powers of the two modes of consciousness, they are not both in evidence, the consciousness of the man being as yet of the integral or complete mode alone, that of Spirituality the Unchanging. This is "not good," for he is without explicit means of realising himself by the use of his other power as well, the power of analysis. Hence is the "help meet" necessary, to be as Moon to his Sun: to act the part of the differentiated, phenomenal universe to his essential 'timelessness' and immediacy: to mirror him within the world-order of Form the Changing, thus enabling him to understand and organise himself, and become Self-conscious.

To manifest consciously Spirituality the Unchanging,

old and new activities and points of view require to be constantly investigated and considered. We should welcome the circumstances of life which compel us to recognise a new significance in any system of thought or belief or action.

The creation of the "help meet" for "the man," of which we shall read later, is the bringing forth, the making explicit, the other mode of consciousness, the rational mode, from within the depths of his own nature, the Moon-power which is implicit in his Sun-power, the temporal order which is wrapped up in the 'timeless' order.

Gen. ii. 19: "And out of the ground Jahveh 'Elōhīm formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them: and whatsoever the man called the living creature, that was the name thereof."

Gen. ii. 20: "And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for man there was not found an help meet for him."

The cattle, the beasts of the field, and the fowls of the air are formed out of the same "ground" from which "the man" was made. It must be remembered that the story is dealing with the ideal or 'formless' soul realm, not the physical. These are typical animals and birds, created after the living patterns of the types in the zodiacal universe,¹ and introduced as substantives in the language of the Divinity to represent, primarily, the various 'animal' and 'mental' qualities of the "man's" "earth" nature. Jahveh 'Elōhīm brings them before the 'timeless' view of the 'ādām, the soul of collective humanity, that he may "call" them by their true names, their essential characteristics. He does so by the power of his Unchanging Spirituality

¹ On the evening of the sixth day of the first creation story, see p. 84.

while he is still "alone," before he, a Monad, is linked with the dyadic world of relativity and experience.

When the Second Spark of the Divine Fire which has been bestowed upon the 'animal' nature of a future man, has matured its vehicle sufficiently for this to receive in the cosmic order the Second Outpouring of the Holy Ghost, a new Power is born,¹ whose essential nature is recorded in the 'hidden' name of this newly individualised human soul, each soul's Name being different. The force of this personal Name is stamped on every atom of the soul's 'formless' substance.

This Name is related to Sound, and Speech, and Expression. It is the Root-sound *before* this has gone outwards by means of breath dividing itself into varying personalities or vibrations or forms. It is the true Word, of which the varying personalities will supply the letters. It is the fundamental Power, outside the screen of Fate, at the root of all the personalities or forms the Name may take upon itself, whether many or few. This great Name is for each human soul its unique key to the Ineffable Name.

To Name is to give 'formless' root-substance its first imprint of form. The Name plays as Breath upon the substance, stamping its own character upon it.² The living soul in the form regions has to exert his powers and bring the ideas behind the Name into his mental atmosphere, and so into formal manifestation. Thus pure Idea becomes intelligible Form. The Name becomes a link between the 'formless' realm and the form regions. Continually to re-call the Name creates ideas and brings about intellectual understanding. The key to the link is Sound.

The "man" uses the Higher Will which belongs to

¹ See p. 121.

² The word *χαρακτήρ*, imprint, appears in *Heb.* i. 3, and is there translated "express image"; the word "character" comes from it.

his Unchanging Spirituality and calls every living typical constituent of his 'animal' and 'mental' nature that is brought before him by Jahveh 'Elōhīm by its true name. Being "called" by name, each type is rendered objective to him, receiving the power to sink from the 'formless' into the form regions and manifest itself there. By himself naming the inherent qualities of his being, the man, as monad, takes possession of them and makes sure that they shall ultimately manifest him in the world of form. Even so, his help meet is not yet in evidence.

After the substantial nature of the "man," the soul of humanity, is stamped throughout with its true form, according to these names, he has to express these qualities and powers in the form regions, bringing them, moreover, into harmony with the cosmic Body, so that they shall play their true part in It. He does this by the aid of the many individualised human souls who, separately and as a whole, represent his "help meet," forming the mirror by which he sees into and analyses his own vast nature. The help meet, his truly manifested Moon-principle, is related to space and time and process, and is essentially of equal importance with the 'timelessness' and spontaneity of his Sun-principle which, at this stage of the story, is "alone" in its activity. But it is not until late in the evolution of these individualisations of the soul of humanity that the Power of each human soul's own great Name begins to act in full force, not until after the Third or "Christ" Spark is born within the soul "from Above,"¹ to organise and reign over the kingdom projected therein under the activities of its Sun-Moon principles. This Birth is a Spiritual Happening during earth-life,

¹ This gift to the soul of the Third Spark is alluded to by some Gnostic writers as the passage of the soul through the Third Gate of the City.

an im-mediate gift of God to man, which is not wholly dependent on the conditions of the temporal order.

After this great Happening, all the thoughts, words, and deeds since time began for the individualised "man" have to be dug out from within and drawn into his consciousness, he has to analyse them, understand them, and turn them into ordered, organic "Life." The scattered parts have to be brought together into a perfect Unity by his Moon-principle, as were the Typhon-slain and scattered parts of Osiris collected, and united, out of the regenerative waters of the symbolic Nile, by Isis his help meet; only then does he become Master of the Whole, so that his nature begins to move as a whole, and his own great Name—at the heart of his being—to play its very important part in the activity of the great body of humanity, and this within the Great Body of the Lord of the Cosmos.

It is then that the *personæ* which surround the outer shell or surface of the nature become indrawn towards the Name, forming as it were a living crystal sphere around it, so that Cones of Pure Light, of Pure Idea, from the Plerōma are able to reach the true Name and shine upon it and glorify it.

CHAPTER XVI

Gen. ii., verses 21-25

Gen. ii. 21 : (a) " And Jahveh ' Elōhīm caused sleep to fall upon the man (the ' ādām) and he slept ; (b) and he took one of the ribs and closed up the flesh instead thereof."

Gen. ii. 22 : (c) " And the rib which Jahveh ' Elōhīm had taken from the man (the ' ādām), builded he into a woman (' ish-shāh), and brought her unto the man" (the ' ādām).

Many important ideas are put before us in these symbolic pictures. We are at a new beginning, and it will be well at this point to dwell further on the nature of the consciousness of the ' ādām since his creation. Though of the universal soul order, the " man " has been limited in his sphere of activity to the " garden," that is, to our own planet, where he represents the soul of collective humanity. His consciousness possesses an active and also a passive aspect, of the sun-moon, masculine-feminine order, as is the consciousness of the Creator. But these dual principles are as yet " alone," that is, they are at-one with each other in a consciousness which is cosmic and independent of time. In other words, the " man " is conscious in the immediate, cosmic mode only, his awareness in the time mode being as yet latent and inactive.

The cosmic mode of consciousness is usually misunderstood, for it is assumed that its activity is based on memory as normally comprehended, whereas this,

with reason and awareness, is dependent on the psychical mode of activity. True con-sciousness, as denoted by the root-meanings of the word, does not link one experience or circumstance with another, as memory does, but is a spontaneous seeing, knowing, feeling, and experiencing, in completeness and wholeness, of a happening 'Here' in the 'timeless' 'Now.' It is fresh and complete at every momentary birth, expressing itself as an immediate going forth from the state of latency into an active condition, one giving expression, making manifest. Being independent of time, it does not evolve or expand or persist.

The active-passive modes of consciousness of the 'āḏām have been represented, from verse 7 onward, as comprising a unit, a completeness: the two modes being at-one in his immediate consciousness. But this active-passive state is about to be put aside. This is similar to the epoch in the first creation story, "in the beginning," before 'Elōhīm created the heaven and the earth, the poised state changing into the active state as the Creator wills to cast Himself forth from Himself. By this act He becomes within Himself, the Mother or Manifesting state now appearing in the modes of space and time, taking on form externally and bringing into actuality the manifold results of the creative Will. The same phases are now about to be repeated in the present story.

(a) The action of Jahveh 'Elōhīm in causing "sleep to fall upon the man," expresses the effect of the Divine Will operating on the active-passive condition of the consciousness. It causes the man's outer, active consciousness to become inner and passive, as night, darkness, sleep, that which hitherto was inner and passive becoming outer and active. The cosmic consciousness of the "heaven" order becomes relatively latent, the power of awareness in the

“earth” order, the regions of form and the polar opposites, becoming relatively active.

When Jacob was also on the way to seek a wife, he “lay down to sleep”;¹ it was then that by interior vision he saw that which was hidden from his normal sight. He saw the Way, the living Way of descent and ascent, as by angel-messengers, between the heaven and the earth, the consciousness and the substance, of his own vast nature. In other words, he became aware that the true activities of the human soul are concerned equally with the “earth” as with the “heaven” of its nature, its temporal as its ‘timeless’ powers, the former being dependent on the latter.

When the human soul is able, under time and space conditions, to analyse, reason, and act in accord with its essential, universal nature, such power proves to be the true help meet of its ‘timeless,’ synthetic consciousness. By it the soul can proceed forth into the depths and breadths and heights within the root-substance of its nature, and bring the whole of its evolving content under the purifying and vitalising influence of the Light of the Spirit, then dedicating it to Its service.

(b) A rib of the sleeping “man,” the *'ādām*, is removed by Jahveh *'Elōhīm*, and its place closed up with flesh.

When sleep is “caused to fall upon the *'ādām*,” the soul of humanity, his ‘timeless’ or “heaven” consciousness, hitherto active, becomes latent, allowing the many temporal ‘I’s of the “earth” order to be drawn from the state of latency into activity. Each personal nucleus or self, the seeming centre of experience, proceeds forth into manifestation in time, space, and materiality, and the symbol adopted to express the nature of its earlier activities under limitation in

¹ *Gen.* xxviii. 2, 11, 12.

form, during the establishment of the personal, temporal self, is the "rib." A rib is part of the rigid structure, as of the mineral kingdom, surrounding the heart and lungs, the two representative vital organs of the personal human soul during its earth-life, and is thus a natural symbol of the earlier, self-regarding phase of soul-life in the "earth" order.

But under the Divine process, this primitive outlook on human life becomes entirely transformed, being, indeed, turned inside out; from being con-centred inward upon itself, the attention of the personality is directed outward to the interests of the rest. For the particular attains to Unity only through the universal, egoism finding Life only through the all-inclusive principle of altruism. The symbol adopted to express the later condition of the human soul on earth, used in anti-thesis to "rib," is "flesh," this being based on, and proceeding outward from, the bony structure.

The place where the rib was removed from the *'ādām* of the "heaven" or universal order, is closed up by Jahveh *'Elōhīm* with "flesh," signifying the Divine Will and Purpose that each perfected soul on earth shall act his part from the standpoint, not of the self of the "earth" order but of the Self of the "new heaven" order, in the interests of humanity as a whole.

(c) The rib is builded by Jahveh *'Elōhīm* "into a woman" (*'ish-shāh*) who, as appears from verse 23 which follows, is the living counterpart in the "new earth" order of the *'ādām* of the "new heaven" order. In that order, the temporal 'I' of the *'ish-shāh* is in unison with the 'timeless' 'I' of the *'ādām*, so that the *'ish-shāh* "answers to" him,¹ and is truly his "help meet," being qualified to utter in the phenomenal regions the fullness of the nature of the essential Self

¹ *Gen.* ii. 18.

in terms of the personal qualities of her own experienced and virginal nature.

The scene, of course, moves all the while in the ideal or 'formless' soul regions, and has yet to be expressed in the regions of material actuality. Each individualised soul may be said to possess potentially these ideally perfect principles and powers of 'ādām and 'ish-shāh, "heaven" and "earth," male and female, sun and moon, symbolised here as "man" and "woman."

These characteristic modes of consciousness and awareness possessed by each and every human soul may also be described as, on the one hand, its power of "insight" and immediate, intuitional knowledge by which particular truths are spontaneously realised from known universal truths, and, on the other, its power of "inner hearing" which, through reason and step-by-step induction, rises from known particular truths to a general truth. The former, the soul's sun power, appears to have been the peculiar faculty of "the disciple whom Jesus loved," the latter, the soul's moon power, of Peter. This is graphically portrayed in the scene where they run together to the tomb, each pressing forward to his goal his own characteristic way and making up for the deficiencies of the other.¹ In a later scene the former disciple is the first to see the Master, and Peter "hears" of this from him.² These two powers of each human soul, symbolised as its "two keys," "of heaven" and "of earth," are to be perfected and harmonised, so that the use of the one shall be in accord with the use of the other.³ There are, indeed, many references throughout the Scriptures to these dual powers of the human soul. They are, for example, as the two cherubim of gold at the two ends of the mercy-seat in the tabernacle, through which the Creator

¹ John xx. 3-9.

² John xxi. 7.

³ Matt. xvi. 13-20.

communes with man; ¹ the two faithful spies, Joshua and Caleb; ² the two pillars, Jachin and Boaz at the porch-way entrance to Solomon's temple; ³ the two sisters, Mary and Martha of Bethany; the two disciples John and Peter, who are sent before the Master to prepare His triumphant entry into His Holy City; ⁴ also the "two witnesses" of the *Revelation*.⁵

In the *Pistis Sophia* they are represented as John the Virgin and Mary Magdalene.⁶ In ancient Egypt, as the two sisters Isis and Nephthys who are "the two eyes of Rā," or "the two exceeding great Uræi which are upon his head."⁷ In ancient India, they are as the two *Kundalini* powers. In Greece, as the twin serpents of the caduceus of Hermes. In our own day, Bernardino Varisco (of Rome) finds these dual elements, described by him as spontaneity and logic (or determinism), in "facts," in "knowledge," in "Being." In regard to the last, he writes: "Centres of spontaneity exist because Being, through the necessity which is intrinsic in it, requires determinations. . . . In fact, if there were no centres with their spontaneity or capacity for accidental variation, there would be no concrete objects, and happening would not take place. . . . The centres are created by Being inside itself and not outside, for they are determinations of it. . . . Outside Being there is nothing."⁸

In the two creation stories these dual elements are represented, as we have seen, in the spontaneity of the

¹ *Ex.* xxv. 18, 22.

² *Num.* xiv. 6, 30, 38, Joshua representing the unitary power, Caleb the dualistic.

³ *1 Kings* vii. 21. The word Jachin is linked with *Yekka*, one, Boaz with *Awāz*, sound, this being related to the dual order.

⁴ *Luke* xxii. 7, 8; *Mark* xiv. 13.

⁵ *xi.* 3, 4. See also *Gen.* xxviii. 12; *Zech.* iv. 3-14; *Ezra* iii. 2.

⁶ *ii.* 231.

⁷ *Book of the Dead*: "Hymn to Rā when he riseth," from the Papyrus of Qenna, iii. 33-36 (Dr. Budge). See also p. 36 n.

⁸ *The Great Problems*, 1914, pp. 218, 219, 235-7.

“ heaven ” order on the one hand, and the determinism of the “ earth ” order on the other. They are the ‘ timeless ’ and time consciousness, the two characteristic sun-moon possessions of the soul of humanity, as also of each and every individualised soul, for each human being is made after the essential image of the Creator.

Gen. ii. 23 : “ And the man (hā 'ādām) said, This now is bone of my bone, and flesh of my flesh ; she shall be called woman ('ish-shāh) because from man ('īsh) this was taken.

Verse 22 spoke of the Creator building the rib, transforming it into the 'ish-shāh, and bringing the 'ish-shāh to the 'ādām; so that the 'ish-shāh first comes under the law of duality, the process of becoming, and then, when perfected, is brought by Jahveh 'Elōhīm face to face with the 'ādām. It is of this perfect, typal 'ish-shāh of the “ earth ” order, who has transcended the limitations of the dual order and is now “ whole,” that the 'ādām speaks in the present verse and the next.

The word 'īsh occurs for the first time, though this is not evident from our versions, which translate this word “ man,” as 'ādām is translated even in the same sentence. The symbolism in the two verses we have just been considering was concerned with the 'ādām and the 'ish-shāh, but now becomes more complex and therefore richer in meaning, for we read of the 'īsh as well. What is to be understood by the three terms—'ādām, 'ish-shāh, 'īsh—which are thus brought together?

Till the 'ādām was cast into the state of “ sleep,” his unitary, “ heaven ” consciousness was active as from the periphery of his cosmic, spherical Self, the dualistic, temporal power of the “ earth ” order being

latent within. But in the "sleep" state, these conditions are reversed, the "heaven" consciousness becoming inner, as if at the centre of focus, while the periphery is given over to the duality of the "earth" or temporal order. In this order the *'ādām* is represented at first by two powers, namely, the evolving *'īsh*—whose original appearance in the form regions was symbolised in verse 22 as the "rib" of the *ādām*—and the evolving *'ish-shāh*. During manifestation, therefore, the soul is, as it were, turned inside out, and in the earlier of the two stages is represented by three elements which are essential parts of its unity, namely :

(1) The *'ādām*, or the unitary, monadic, "heaven" consciousness, independent of time, and implicit at the soul-centre as its "conscience";¹

(2) The evolving *'īsh*, the phenomenal 'I,' the temporal subject of experience;

(3) The evolving *'ish-shāh*, the content and character of this 'I,' gained through experience under law and fate in the regions of form the changing. These dual "earth" elements, (2) and (3), act as from the soul's periphery which, however, has deviated from the spherical shape, taking on the two-centred outline of an egg or ellipse.

Applying what has been gleaned from verses 22 and 23 to the story of the soul during actual earth-life in the form regions, it would appear that when the *'īsh* element of the individualised soul, its phenomenal, empirical self, learns through the prevailing influence of the typical *'ish-shāh*, the ideally perfect element of the self-same soul in the "earth" order, to detach itself from bondage to the world-order, recognising the *'ādām*, the "heaven" Self, as the true focus and

¹ "The kingdom of heaven is within you." The relationship between consciousness and conscience is such that in French the same word, *conscience*, is used for both.

Self of the soul,¹ it is then that the soul's "earth" element, now as a harmonious two-in-one power, "re-collects" itself, and "turns" to the inner light for guidance and direction. It learns to overcome the "fundamental evil" in itself due to its existence in the form-regions of duality, and being shaped under the Divine hand in the actual world-process, becomes, in the later of its two stages, perfect as its prototype in the ideal realm of the soul-order:² the two-in-one 'ish-shāh who was brought by the Creator face to face with the 'ādām, its true Subjective Self of the 'timeless' order. Personal fate now becomes merged in Great or Cosmic Fate, for the destiny of the "earth" element of the soul is not isolation, nor even renunciation, but to express the boundless possibilities of the "heaven" order in the form regions of the "earth" order.

In the story before us, which takes place throughout in the ideal or 'formless' realm of the soul order, prior to the actual "fall" or "descent" of the soul into the dense regions of that order, the 'ādām recognises that the perfected 'ish-shāh, now as the two-in-one "earth" element of the human soul, is able explicitly to reveal, in the world-order of relativity, the life and inspiration he ever receives in the unitary order from the eternal Spirit. He declares, therefore, that she is the corresponding expression, and hence the revealer, in the planetary or "earth" mode, of the very same word that is uttered by the Spirit through himself in the cosmic or solar or "heaven" mode.

The symbolism used by the 'ādām in the idiomatic Hebrew phrases, "This now is bone of my bones, and

¹ "The private self is not a resting-place which logic can justify." (F. H. Bradley.)

² Regarding this ideal region of the soul-order, see Plotinus, *Ennead* v. 1, 10: "The higher part of the Soul is ever absorbed in the Divine Mind."

flesh of my flesh," indicates this with realistic force. The two words translated "This" "now" mean, literally: "This" "stroke or beat of the foot, in keeping time,"¹ the rhythmic beat of time being introduced as a symbol of the counterpart of the 'ādām. Her mode of activity is that of process, rhythmic measure, and sequence, in contradistinction to his own spontaneity and immediacy. Yet he at once affirms, in effect: "This is my very self."² The phrases "bone of my bones, and flesh of my flesh" not only declare this with double emphasis, but recall the mineral kingdom (the rib) and the vegetable kingdom (the flesh), which are as the "earth" foundations³ of the complex "heaven"- "earth" constitution of the 'ādām, the soul of humanity.

When the individualised soul goes forth to gain personal experience and wisdom under the evolutionary discipline of the world-order, it is at first swayed by the senses. Disregarding or contesting the moral imperative of the "conscience," communicated by the 'ādām's inner voice, the 'īsh—the evolving subject of temporal experience, the empirical self—clings to those interests which satisfy the self-centred desires, neglectful of the qualities and character of its own evolving nature, its 'īsh-shāh. But the soul learns through the discipline of Fate, and in due course the essential 'īsh-shāh of the 'formless' order is able to exert its purifying and regenerative influence on the evolving soul, causing it to search out the purposes of humanity's earth-life and apply the acquired powers of the personal self to these great ends. When the individualised soul's creation, as an autonomous and trustworthy human

¹ Bishop Ellicott's *Old Testament Commentary*, 1882, vol. i. p. 22.

² In *Gen.* vii. 13 the Hebrew is, literally, In the bone of the day, and is correctly translated "In the self-same day."

³ See comment on *Gen.* ii. 5, 6, pp. 113-117.

being in the actual world-order, is "finished" according to the Divine Plan, it is symbolised as "woman," the fashioned 'ish-shāh, elsewhere as "the Bride."¹ The Bridegroom is the eternal Spirit, the Creator: "For thy Maker is thy Husband."²

The "man," the 'ādām, "names" the woman, thereby conferring on the 'ish-shāh, the typal, individualised soul which has been perfected under process by the Creator in the 'formless' realm of the soul-order, the power of manifesting this perfection in the actual world of form.

In the next verse the 'ādām, the soul in the "heaven" or 'timeless' order, proceeds to instruct the 'īsh concerning his true attitude and relation to the 'ish-shāh when appearing in the "earth" regions of the soul-order.

Gen. ii. 24: "Therefore shall a man ('īsh) leave his father and his mother, and shall cleave unto his wife ('ish-shāh):³ and they shall be one flesh."

By his power of im-mediate consciousness, the 'ādām sees, in the wholeness of an ever-present 'Now,' the agelong life of the dualistic soul in the coming time-order, in two successive aspects, the earlier of which may be described as the evolving 'īsh stage, and the later, the goal of that evolution, the state of the perfect 'ish-shāh, the completely fashioned individualised soul in the regions of actuality. In the earlier stage, the temporal self, the centre of formal awareness, is built up within the fate-spheres under the process and discipline of sun and moon which, in the phenomenal order, are as father and mother of the soul.⁴ But while the soul's personal self is thus being established,

¹ *Rev. xxi. 2.*

² *Isai. liv. 5.*

³ The same Hebrew word which is translated "wife" in this verse and the next, and again in verses 8, 17, 21 of chap. iii., is translated "woman" in all other instances in the second creation story.

⁴ In *Gen. xxxvii. 9, 10* Jacob interprets the sun and moon as

the power of the ideal *'ish-shāh* is restricted, and the soul, therefore, is in danger of becoming tied to the "wheel" of births-and-deaths.¹ Hence the *'ādām* proceeds to direct the *'īsh*, the essentially positive, active element of the soul's "earth" mode, to free itself from its limitations and the state of bondage to the fate-spheres, by cleaving to the ideally perfect *'ish-shāh* principle of the self-same soul, its altruistic, regenerative component.

When this ideal woman element of the individualised soul, with its pervading spirit of love, succeeds in turning the soul's energies outward, which hitherto were directed inward for the gain of the temporal 'I' during the establishment of the temporal personality, it is then that the dual "earth" components of the soul become co-ordinated as "one flesh," one perfectly fashioned soul-substance. In this state of harmonious wedlock, the soul's "earth" element is able, with "power" and "glory," to manifest its *'ādām* or "heaven" element, and, ultimately, to utter the eternal Will and Purpose of the Originating Spirit in the actuality of the world-order, in terms of its own unique characteristics.

If we consider, on the one hand, the speaker of this verse who is ever in the "heaven" or 'timeless' order, and, on the other, the fashioned *'ish-shāh*, his perfected two-in-one representative in the "earth" or temporal order, we realise that the *'ādām*, the "alone" man of verse 18, is not complete, and needs his true complement. It is necessary for the Dweller in the inmost heart, or "heaven," of each human soul to call forth his true spouse or vehicle in the "earth"

correspondences of father and mother. See also the *Pistis Sophia*, para. 431, which explains who are the parents we are to abandon, in order that the soul may be brought "into the kingdom of the true Father."

¹ As Ixion was tied to the wheel.

order, by whose means living ideas may be manifested in the form regions.¹ The true bride has to be brought forth here and now from one's own completely cleansed and transformed nature. In all Scripture, as also in the legends of the gods and their spouses, the "wife" does not stand for some other individual, but for the inherent power of the soul to bring forth from within itself its authentic Wisdom-principle into the actual world of phenomena and form, and there create and express in terms of it after the pattern of the essential Self.

The "man," the 'ādām, in us may be regarded as Idea, the "woman" in us as the process of spinning, weaving, and clothing this idea through one's own temperamental powers. And even as ideas become clearer and more definite by thinking for or against them, by their being shattered and re-constructed, so does the life within this process grow by being ever brought to birth and 'slain.'

The perfectly fashioned soul in the form regions may also be thought of as surrounding the 'ādām condition of the soul, in which is mirrored the universe : the spontaneous, 'timeless' consciousness, the characteristic of this subjective 'ādām, being expressed in the time-space order in terms of the content or character of the regenerate individualised soul, which is necessarily unique.

Since each human soul in the world of form makes with the universe a complete whole,² the Divine spontaneity within each soul requires to be forth-told

¹ Cp. 1 *Sam.* ii. 5, part of the song of Hannah :

"Yea, the barren hath borne seven ;

And she that hath many children languisheth."

Also *Isai.* liv. 1 : "More are the children of the desolate than the children of the married wife, saith the Lord." These passages suggest offspring of a psychical order, which are contrasted with physical births.

² See p. 134.

in terms of the phenomenal life without, the life of the entire living universe. This cannot be truly expressed under necessary or personal fate, for this is limited, but only under Great or Cosmic Fate.

The verse we have been considering is quoted by Paul the Apostle as concerning the unity of man and wife. He proceeds: "This *μυστήριον*" ¹—this symbolism, this inner truth concealed from ordinary human wisdom—"is important; I declare it with reference to Christ and the Church. It is to be followed by you also." ² The "Christ" is here "the Second Adam," "the Church," regenerate humanity, the Bride of *Rev. xxi. 2.*

Gen. ii. 25: "And they were both naked, the man (hā 'ādām) and his wife ('ish-shāh), and were not ashamed."

Before the creation of woman, the 'ādām has for garment, or surround, the universal consciousness in a state of activity, being "clothed" with Light of the celestial order, soul-substance being relatively latent at the centre of focus within. But at the creation of woman, the conditions are completely inverted, being, indeed, turned inside out. Sleep having fallen upon the 'ādām, the subjective consciousness, as garment of Light, becomes enfolded within at the centre; while without, in the externalised regions of form, appear the objective representatives of the 'ādām, who are ultimately represented by the fashioned 'ish-shāh, the goal of the earlier phase. At the present stage, therefore, the universal Light no longer clothes

¹ The word *μυστήριον*, used eighteen times by Paul and by no other New Testament writer, is one of the many words he continually makes use of which belong to the nomenclature of the Mysteries. His vocabulary is, indeed, that of the pre-Christian Hermetic tractates; they mutually interpret and complete one another. See *The Gospel of Rightness*, by Miss C. E. Woods, Williams and Norgate, 1909, p. 18.

² *Eph. v. 31-33.*

the *'ādām* as with a garment, for it is within; the *'ish-shāh*, moreover, the "earth" mode of the soul in the 'formless' realm, is not yet clothed with the matter of the terrestrial regions. So the *'ādām* and the *'ish-shāh* are "naked."

By the inner Light now at the centre, the two representatives of the soul of humanity are translucent to one another. They have been created perfect in the two modes, and know that they are perfect. So they are "unashamed."

The perfect "man," the *'ādām*, the soul of humanity, who has the cosmic 'passion' playing in him in a state of perfect poise, who has the Com-passion or All-passion of the Creator, has been expressed in the 'formless' realm of the dualistic soul-order in two modes, as *'ish* and *'ish-shāh*, subject and predicate, male and female: these are in their golden, or sun, age and have not yet fallen to the sublunary spheres where 'passion' takes on positive and negative poles and sets up a state of tension.

The condition pictured belongs to the unclouded innocence of childhood, so that their nakedness is also related to their inexperience, and their excellence is not as yet glory. The soul has to attain perfection through the Way of experience in the phenomenal order, the goal and the Way which are signified by the two trees in the centre of the garden.

END OF PART II.

THE SECOND CREATION STORY (ii.)

Gen. iii. 1-24

CHAPTER XVII

Gen. iii., verses 1-6

Gen. iii. 1: "Now (literally, And) the serpent was more subtil than any beast of the field which Jahveh 'Elōhīm had made.'" ¹

THE Hebrew word for Serpent is *nāchash*, literally, the shining one. The key to the interpretation of this passage is the qualifying word *'ārūm*, translated subtil.² This word is emphasised in the original by a play upon it and that used in the preceding verse, this word-play being, of course, incommunicable in a translation. Though the *'ādām* and the *'ish-shāh*, translated "man" and "woman," are perfect in the 'formless' realm of the soul-order, they are *'arumim* (plural of *'arom*), "naked," inexperienced as regards the form regions of that order, contrasting with the Serpent, who is *'ārūm*, "subtil," experienced, wise. This wisdom of the Serpent, moreover, excels the characteristic qualities of the "beasts of the field" created by Jahveh 'Elōhīm "out of the ground"—the ground from which man

¹ "Few chapters of the Bible have affected religious speculation more than the third chapter of *Genesis*, which records the temptation and the weakness of primeval man [*sic*]. To discuss all the topics which arise out of this chapter would be to write a treatise on Christian theology." (Hastings' *Dictionary of the Bible*, i. 840.)

² It implies quickness of sight, swiftness of motion, activity. Calvin thought the word was one of praise. The LXX. translates it "prudent," using the word, apparently, in its older meaning of "wisdom that is the result of experience."

was formed—and then “named” by the *'ādām*,¹ who thereby, through the power of his creative will, imprinted these ‘animal’ qualities on his soul-substance, giving this the power to manifest them in the regions of form. The Serpent, “the shining one,” is in a different category, being, indeed, of the Divine Wisdom order, and representing a function, a mode, of the Creator’s Triune Power.

After the root-substance of man’s nature was formed, as if under process, in the ‘formless’ region of the soul-order, Jahveh *'Elōhīm* completes the creation by imparting the true complement of the time process, something which is not “created” and does not evolve, namely, the Divine Breath of the eternal and universal order, and the man becomes “a living soul.”² And now, in the present stage of the story, when the *'ādām*, the soul of humanity, is to be expressed in the phenomenal order through many individualised souls, each under two complementary principles, *'īsh* and *'ish-shāh*, as yet unevolved, this eternal Power which was breathed into the nostrils of the man, the Divine creative Breath, is about to lead each dualistic individualised soul, hence also the soul of collective humanity, into experience in the material regions of the soul-order, and the symbol now employed for the Divine Breath is : the Serpent.³

¹ *Gen.* ii. 19, 20.

² *Gen.* ii. 7.

³ “The serpent-symbol played a great part in the Mysteries of the ancients, especially in Greece, Egypt, and Phoenicia; hence we can trace it back to Syria, Babylonia, and further East to India, where it still survives and receives due explanation.” (*Fragments of a Faith Forgotten*, by G. R. S. Mead, London, 1900, p. 183.) In these Mystery systems, the Serpent symbolises the great Breath, the manifesting Power, which was regarded as a serpentine, spiral force. The worshippers sometimes called themselves “serpents.” In China the Creative Breath is symbolised as the Great Dragon. There are sometimes two serpents, as, for example, in the caduceus of Hermes, just as we read of two trees in *Gen.* ii. 9. Non-Semitic Sumerian texts speak of “the wicked serpent,” “the serpent of darkness.” In

The uncreated, eternal Breath which was breathed into the "man" whereby he became "a living soul," appears under two aspects as it leads humanity forth into the dense regions of manifestation: one the time (horizontal), the other the 'timeless' (vertical), and in both cases the serpent symbol is used. It was to free all who are still "wandering" in the "wilderness" stage of earth-life, from the risk of thralldom to the ever-becoming or time aspect of such life, represented as the being slain by serpents, that Moses lifted high above the earth his 'timeless' Serpent symbol as a call to the life regenerate.¹ The same story and the same symbolism are referred to with a wide and general application when Jesus declares that "the Son" of " (the) Man"—that is, of the universal Man of the first creation story, of the 'noumenal' or spiritual order—must under the spiritual law² be "lifted up" above the normal "earth" order, the region of duality and the ever-becoming of life-and-death, and so attain æonian life.³

The Divine Breath signifies the Power of the Supreme Mother, the Giver of All-Life, the Holy Ghost: Manifestor of the Eternal Will and Purpose in time and space conditions. It is as the "River" between "Eden" and the "garden"; or as the Breath of the Solar Logos, the Solar Breath, upon the earth; or as the Fifth or Ætheric Element in relation to the four

the injunction "Be ye wise as serpents" (*Matt. x. 16*), we meet the Serpent of Wisdom, the Serpent in its Divine aspect. Cp. Irenæus (*Hær. i.-xxx. 15*): "Some (Gnostics) say that Sophia herself became a Serpent, and had . . . given the Gnosis to Man, and for that reason the serpent was called the wisest of all creatures."

¹ *Numb. xxi. 5-9.*

² *δεῖ.*

³ *John iii. 14*, in the original. Each human soul is essentially and potentially a Son of the heavenly "Man" of the first creation story, and has to be established as such during the actual world-order. In each case a new "Son," by being uplifted into the "heaven" state while on earth, spontaneously draws others to the higher life.

manifesting elements. Being of the eternal and universal order, this Breath never loses touch with its Source. But within the regions of manifestation it has a dual aspect of activity, a breathing forth and back, an alternation as of outbreathing and inbreathing. The Breath puts forth into manifestation, then draws creation back to its Source. First is the Outbreathing, or the Descent or "Fall" into manifestation of the negative or Substance mode of the One Reality, and then the Inbreathing, when this differentiated Substance, being vitalised by the positive or Spirit mode of the One Reality, "returns" as Living Substance which is able consciously to partake of the Divine activities.¹

The *'ādām*, the soul of collective humanity in the 'timeless' order, is to be represented in the modes of time, space, and materiality through many individuals, each under two principles, *'īsh* and *'ish-shāh*, corresponding, in one aspect, to the two modes of Tension under which manifestation appears, namely, in-tension and ex-tension, time and space. Breath, as Holy Ghost or Manifesting Counterpart of the Unmanifest, here symbolised as Serpent, obtains in this dualistic expression of the soul a specialised vehicle in which to "fall," and thereby brings about a vital connection between the universal and the particular, consciousness and substance; till, ultimately, the human soul in the regions of form, is qualified, individually and collectively, to "ascend" to the next stage in becoming that is set before it, the state of the soul Regenerate.

From another point of view, the two modes of the individualised soul, its subjective centre of awareness or the personality, and its objective content or character, act straight on to the Serpent of Manifestation, bringing

¹ Cp. 2 *Pet.* i. 4: "That ye may become partakers of the divine nature."

down ¹ Cosmic Breath into form and meaning, Divine Ideas becoming expressed through living forms on earth.

Or we may look at this in still another way, and say that the Serpent is the power which, in the first stage of its twofold process, corresponding to the Outbreathing of the Divine Breath, leads the soul of humanity outward to manifestation and multiplicity. This tends to make substance more subtle and transfuse it with light rays, by tearing up, as it were, the world-soul's substance into atoms and surrounding every atom with bubbles of light. This Forthgoing is represented by the tree of the knowledge of good and evil, the tree of experience under time, space, and materiality. The second stage of the process, corresponding to the Indrawing of the Divine Breath, is the bringing back of these bubbles of light, so that they may *consciously* take part in the Divine Activities, and not be as mere puppets that are acted upon. The consciousness is drawn inward for the intensification of Being. The goal of this Inbreathing is represented by the tree of life.

Gen. iii. 1 (continued) : "And he (the Serpent) said unto the woman."

The Will of the Spirit is : to manifest Itself through the soul of humanity, Its prepared dualistic vehicle, and "fall" with it from the 'formless' into the form regions of the soul-order. The 'ādām, the soul of collective humanity in the 'formless' realm, has already declared ² that the woman, the 'ish-shāh, is his counterpart in the time mode. So she naturally becomes the protagonist in the scene which immediately follows. The Serpent addresses the woman as representative of the human soul in the regions of form.

¹ These 'spatial' terms, 'fall,' 'ascend,' 'leading forth,' 'bringing down,' imply activity, not in space, but as to state or condition.

² *Gen. ii. 23*, see pp. 169, 171, 172.

Gen. iii. 1 (continued): "And he (the Serpent) said unto the woman, Yea, hath 'Elōhīm said, Ye shall not eat of all the trees of the garden?"

Gen. iii. 2: "And the woman said unto the Serpent, Of the fruit of the trees of the garden we may eat. (3) But of the fruit of the tree which is in the midst of the garden, 'Elōhīm hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

Gen. iii. 4: "And the Serpent said unto the woman, Ye shall not surely die (literally, dying, thou shalt not Die). (5) For 'Elōhīm knoweth that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as 'Elōhīm, knowing good and evil."

Replying to the Serpent's question (verse 1), the woman repeats the original injunction not to "eat" of the fruit of the tree of knowledge, adding the words "Neither shall ye touch it." This additional statement shows that the woman recognises the importance of the "heaven" power of self-control and poise.

It was Jahveh 'Elōhīm who instructed the "man" concerning the tree of knowledge.¹ Yet when the Serpent speaks or is spoken to in these five dramatic verses, the author of the prohibition is stated to be 'Elōhīm. 'Elōhīm is the Manifesting Power behind the earlier or 'noumenal' creation. So that the woman is placed by the Serpent, her Initiator, in vital relation to the Supreme Power or Principle or Ground of all Manifestation. Having been brought under this Influence, the next verse proceeds:—

Gen. iii. 6: "And when the woman saw that the tree was (a) good for food, and that it was (b) a delight to the eyes, and that the tree was (c) to be desired to make one wise, (d) she took of the fruit thereof, and did eat; (e) and she gave also unto her husband with her, and he did eat."

¹ Gen. ii. 16, 17.

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The woman is enabled to see, as with the prophetic eye of the soul, with soul-knowledge, that the tree of knowledge is "good for food," "a delight to the eyes," and "to be desired to make one wise."

(a) The tree is "good for food." Eating food is one of the root functions, the sacred acts, of earth-life whereby, through the process of transmuting the not-self into the self, continuity of consciousness is maintained and experience gained.¹ That the tree of the knowledge of good and evil—symbol of manifestation in the order of the polar opposites, the relative order—is "good for food," implies that the phenomenal order is of value for the experience and understanding it is able to bring to the soul.

(b) The tree is "a delight to the eyes." The dualistic order, being a manifestation of the Divinity, is essentially beautiful, to the external eye as well as to the eye of the inner understanding. To take a delight in a thing is to evoke power.

(c) The tree is "to be desired to make one wise." Wisdom is found not only in the 'timeless' mode which is concerned with wholeness; to be able to choose correctly and act wisely in all circumstances the soul must also know itself in detail, to this end understanding the purpose and meaning of the world of materiality in time and space.

From the 'formless' realm of the soul-order, the woman sees as in vision the realm of appearances, of duality, and, therefore, the two aspects of the tree of knowledge "which is in the midst of the garden." The eating of its fruit is realised to be dangerous to the inexperienced soul, and the warning is seen to be justified. On the other hand, her insight into the vast scheme of world-unfoldment shows her that this tree,

¹ The primary purpose of fasting appears to be to remind us that we belong not only to the temporal but also to the 'timeless' order.

with its life-and-death, is the divinely appointed, the necessary Way to the tree of life, the other tree which also is "in the midst of the garden," for "dying, thou shalt not Die,"¹ the two trees being, indeed, two aspects of what is essentially one and the same tree, the Tree of Life.

From her inspired view of the meanings of the two trees, the woman realises the necessity for humanity to appear in the worlds of form, that it may acquire the power of right choice, and gain knowledge and practical wisdom through experience and action in the difficult regions of duality. She also accepts the concluding words of the Serpent of Wisdom, "Your eyes shall be opened, and ye shall be as 'Elōhīm, knowing good and evil," as declaring part of the Purpose and Will of the Divine scheme of Self-unfoldment. The "help meet" of the *'ādām* decides, therefore, that it is necessary for the soul of humanity, individually and as a whole, to proceed into the regions of the phenomenal order, so as to know and understand and express itself in that order.

The woman is guided to her decision by her divinely directed insight into the Dual aspect of Manifestation: this should also be looked at as stages in the so-called Coming Down of Being into Existence. We should have clear and definite ideas, for example, concerning Spirituality the Unchanging (the tree of life, "heaven") and Form the Changing (the tree of knowledge, "earth.").

We have to seek not only the spiritual life, but evolution of form also, for there are two sides to our vast nature.² Both are essential for the harmonious

¹ Cp. the Apostle Paul's "O death, where is thy victory?" (1 Cor. xv. 55.)

² Hence do we read (*Luke* ii. 40) that the child Jesus "grew in Wisdom and stature."

manifestation of the two states of consciousness. Ever evolving Form has to be united to Spirituality, and the whole expressed in a Great Activity, the self appearing as Onlooker.

Gen. iii. 6: (d) "She took the fruit thereof and did eat." Convinced of the necessity for the human soul to proceed into existence in the regions of form so as to enrich consciousness and bring about Self-consciousness, the woman, the representative of the human soul in the "earth" mode, decides to take the step. This decision is solemnised by the symbolic rite in which she takes of the fruit of the tree of knowledge which was planted by Jahveh 'Elōhīm in the centre of the "garden," at the heart of the substance-nature of the soul, and "eats" it. Power to take or refuse this step was granted by Jahveh 'Elōhīm at the same time that the warning was given,¹ and at the appearance of the woman, the help meet, her authority in regard to the time-order was acknowledged by the "man," the 'ādām.

(e) *"And she gave also to her husband ('īsh) with her, and he did eat."* The woman then takes the next step in the rite, and gives of the fruit of the tree to the man ('īsh) who is "with her," and he takes it from her hand and eats it. This is the third mention of the 'īsh in the story. It is not the 'ādām, as might be supposed from our versions, to whom the fruit of the tree is handed, but the 'īsh, the temporal 'I,' the representative of the consciousness of the 'ādām in the world of form during soul life in the phenomenal order, whose part there is to be completed and fulfilled through the regenerative power of the soul's ideally perfect 'ish-shāh, the 'ādām's counterpart in the 'formless' soul-order. The 'īsh takes the fruit as if

¹ *Gen. ii. 17*, see pp. 156, 157.

from the hand of his initiator, and eats it in acceptance of the authority of the *'ish-shāh* to decide in the matter, as also in token of his own recognition of the necessity for the soul of man to "fall" into manifestation. And so the soul becomes "involved" throughout, both in its *'ādām* or "heaven" nature ¹ and in its dualistic "earth" nature, by the decision come to by the woman, the soul's manifestor in the form regions.

These rites relate to the tree of the knowledge of good and evil, and the Forthgoing of the soul into manifestation. At the close of this agelong process we read of the Seed of the Woman appearing in the phenomenal order as the Second Adam, "the Son of (the) Man," and He takes, and eats, and hands over to be eaten. These are rites which relate to the tree of life, and the Incoming or Return of the soul, enriched with the harvest of time.

The two rites, in *Genesis* and in the Gospels, are complementary to each other and necessarily connected with a "garden," or soul-substance in creative activity. The story of the garden in Eden pictures the evolutionary work of self-perfection in the world of form, which is set before the personal self for the sake of the true Self of the soul. The garden of Gethsemane (lit., Olive press) ² pictures this work when all but accomplished and awaiting the complete surrender of the personal will to the Supreme Will. The life has become one of continuous acts of renunciation of the lower will for the higher, but the temporal self has to conquer even to the end. The vase filled with precious ointment—the formal ego, with its soul-substance, its temperament and character, now perfectly fashioned

¹ This is acknowledged by the *'ādām* in verse 12.

² This "garden" is spoken of only by the writer of the mystic fourth gospel, a work apparently of the earlier half of the second century.

in the world-order—has, indeed, to be “broken,” that the aroma may fill the house, the cosmos; and this “sacrifice” of the ‘lower’ self has to be enacted voluntarily in the time-order by the soul, whose Joy henceforth will be to manifest in actuality not its own life but the Life of the true Self.¹ So at length we read the final cry of self-dedication from the garden of the fashioned soul-substance: “Not my will but Thine be done.”

The “garden” in Eden is thus linked with the definite goal set before every human being, namely, to utter in the time-order the Supreme Will of the eternal order. It symbolises, moreover, his own means thereto, his substance, his body, the destiny of which is to become a living “temple” of God,² a sanctuary of the Holy Spirit. So Paul speaks of those who are perfected in the world-order, as “God’s tilled land” or “field,”³ Ezekiel declaring that they are “become like the garden of Eden,”⁴ Eden being defined as the “garden of God.”⁵

In the apocryphal book of *Sirach* we read: “From a woman was the beginning of sin, and because of her we all die.”⁶ Philo says that by teaching man to exchange “the celestial for the terrestrial life”—in other words, the ‘timeless’ for the time consciousness—woman was “the cause of the first sin.”⁷ Paul,

¹ Cp. *John* xii. 27: “Now is my *Psuchē*, my temporal self, troubled. And shall I say: Father, save me from this hour? But for this very purpose (*i.e.*, for the fruit of this hour) came I unto this hour. (Hence do I say), Father, glorify Thy Name.”

² *1 Cor.* iii. 16.

³ *1 Cor.* iii. 9.

⁴ *Ezek.* xxxvi. 33–35.

⁵ *Ezek.* xxxi. 9.

⁶ *Sirach* xxv. 24. Elsewhere in the same book (xv. 11 ff.) we read: “Say not thou it is through the Lord that I fell away; for thou shalt not do the things that He hateth. Say not thou, It is He that caused me to err; for He hath no need of a sinful man.”

⁷ *De Mund. Opif.*, 55 ff.

too, remarks that it was not the man but the woman who became "involved in transgression."¹ But he also speaks of "one man," in other words, the soul as a whole, as "the transgressor."² Now, to "transgress," in its root-meaning, is to take a step beyond; this spatial word is used, similar to "fall" or "descent," though the story does not actually relate to a movement in space but to a change in soul-condition. A decision was taken by the soul to transgress the 'timeless' order, and pass into materiality in the conditions (or modes) of time and space. It was a matter of free choice, for the goal and the dangers of "the Way" were laid bare by the Highest Powers, and were understood. The decision was primarily taken by the woman element or the "earth" mode of the soul, this mode being specially connected with manifestation in the form regions. In this decision the soul in both its modes, also as a whole, concurs and becomes "involved."

The eating of the fruit of the tree of knowledge is an initiatory rite in celebration of the Coming Forth of the soul of humanity, with its dualistic powers of "heaven" and of "earth," 'timelessness' and time, into manifested life in matter during the Night of the soul, until, after ripe experience in the exercise of choice, it is able to live in the full light of Day, understanding itself and the purposes of the world-order. It becomes truly Self-conscious in all its activities, and, of its own free-will, acts in accord with the Divine Will spontaneously and joyously.

When the dawn of this Day approaches, we read in

¹ 1 *Tim.* ii. 14.

² *Rom.* v. 12; 1 *Cor.* xv. 21-22. In *Rom.*, chap. v, Paul argues that if "through one man" (v. 12) came sin and death, by the grace of God through "the one man" (v. 15)—elsewhere described by him as the Second Adam, and again as the Christ in us—comes also the free gift of abundance of grace. So in the next chapter he proceeds to insist that the responsibility for each man's acts rests upon himself.

the *Book of the Dead*, in the chapter called the "Coming Forth by Day," one of the most ancient chapters of this ancient work, that the soul says: "I have entered in as a man of no understanding, and I shall come forth in the form of a strong spirit. . . . O Lion (god), Babe, . . . Thou art in me, and I am in Thee, and Thy Attributes are my attributes. I have the power to be born a second time." ¹

As the individual soul "falls" into the regions of relativity, becoming enmeshed in the net of matter and captivated by its glamour, it tends to regard material life as an end-in-itself. It is then that the Serpent of Wisdom, the Life-Breath, assumes its lower aspect, the aspect of life-and-death, and hence the "serpents" which slew the Israelites "in the wilderness." But when the soul "Remembers," the Serpent is "lifted up" above the region of the opposites and makes for Life. It is then the harmonised, or married, serpentine force of Regeneration in man, which is as the magical rod of Aaron,² or the caduceus of Hermes, or, most ancient of symbols, the cross.

This "Remembering" is the *ἀνάμνησις* of Plato, when in a 'timeless' Moment the soul recovers reminiscence of its Divine nature, overcoming the oblivion to 'light' in which the 'dark' waters surrounding materiality are normally plunged. This im-mediate Insight of recollection results from the soul's true *ek-stāsis* and *theōría*, induced by its "contemplation" ³ of Divine principles. Plato speaks of

¹ Chap. lxiv. Quoted from the original "Short Version" of this chapter, the last three verses and the first verse, from the Papyrus of Nū in the British Museum, translated by Dr. Budge. It was found in the Eleventh Dynasty, about 3400 B.C., by the son of Cheops, the builder of the Great Pyramid at Gizeh, and it was then believed that this chapter might be even as ancient as the time of the First Dynasty.

² See *Exod.* vii. 9-12.

³ From *com* and *templum*=*tempulum*, dim. of *tempus*, lit., a part cut off, a section, hence a division of time.

it as "the Recollection of those things which our soul once saw while following God," and declares that: he "who employs aright these Memories is ever being initiated into the perfect mysteries, and alone becomes truly perfect." ¹

The awakening of this higher mode of Memory, this 'timeless' Con-sciousness, whole and complete, which is ever within us, is spoken of in the Gnostic *Hymn of the Soul*, in the letter or message sent from the celestial realms to the soul when in bondage to the "Egypt" of the body: "Arise from thy sleep. Remember—that thou art a King's son." So, too, at a later epoch in the soul's history, we read: "Do this, in Remembrance"—the same word, *ἀνάμνησις*, is used—"of Me." ²

In the Chaldean Fragments, the cause of the "Fall" is the thirst for knowledge. In Persia, Meschia and Meschiane are happy and pure in a garden where is a tree whose fruit confers immortality, but the god Ahrimān gives them a fruit by which they fall under his power, and he clothes them with skins. In another form of the same legend, Ahrimān is actually a serpent. In the Hindu mythology the king of the serpents is *Nāga*, which is the same word as the Hebrew *nāchash*. In one of his ten incarnations of Vishnu, Krishna tramples on the head of the great serpent *Kālī Nāga*.

In these and other myths and traditions is wrapped up the story of the outward pilgrimage of the soul, and of its sorrows and trials, through ignorance, until experience teaches it wisdom, when, of its own free-will, it seeks and takes "the Way" of "return," and the soul comes back enriched with "the spoils" of its earth lives, the "jewels" taken from "Egypt."

The story of the tree of knowledge is concerned with

¹ *Phædrus*, 249.

² [*Luke* xxii. 19.

the evolutionary theory of good and evil. That which meets with no obstacle, goes forward without returning upon itself, hence does not manifest itself. Conflict between two opposing forces, the policy of 'resistance,' this is the real driving force forming the human soul and revealing it to itself, during the earlier stages of the "lesser mysteries," when Jordan flows "downwards." In the later stages, and on the return flow, the driving force is symbolised as the tree of life, and this acts not through the principle of opposition, but at first by a process of "raising" the lower (or finite) elements of the many contraries of the soul's nature, to the higher (or universal), the lower becoming more and more understood by the soul as being fundamentally the very existence and support of the higher, for without limitation the higher would be dissipated in the seeming void of transcendence. The ever-evolving dualities thereby approach a condition in which they are, at length, reconciled and harmonised by the power of the All-Soul, followed by the magical indwelling of the Unitary Spirit. The Way to this great happening is, therefore, through the continual revaluation by each human soul of all its values, error being faced and successively replaced by its truer correlative, till, ultimately, even the temporal self is itself lost, and yet is found, in the true or abiding Self. These are the complex driving forces of the "Greater Mysteries," when Jordan flows "upwards."

CHAPTER XVIII

Gen. iii., verses 7-13

Gen. iii. 7 : " And the eyes of both were opened and they knew that they were naked: and they sewed fig-leaves together, and made themselves girdles."

As this passage immediately follows verse 6 (e), it is clear that the word " both " refers to the 'īsh and the 'ish-shāh, the dualistic soul in the form-regions. The eating of the fruit of the tree of knowledge has an immediate consequence: " the eyes of both " are " opened " to the regions of manifestation, of relativity, and they know that they are " naked," inexperienced in the world of becoming. Of this they were not conscious hitherto, their " eyes " having been closed to the regions of form.

The soul is written upon both " within and without," as was Ezekiel's " roll."¹ We have to be conscious both in the inner or ' timeless ' realm where the eternal light ever shines directly,² as in the outer or time regions where this light is everlastingly reflected.

The man and the woman become aware of their nakedness, that is, of their inexperience and incompleteness in the regions of duality and form. The sense of deficiency causes a craving for expression in the time mode, with the power to plunge deeper and deeper into phenomenal existence. This is seen from

¹ *Ezek. ii. 9, 10.*

² *John i. 9 :* " The light that lighteth every man that cometh into the world."

the symbolic scenes which follow: the 'īsh and the 'īsh-shāh pluck leaves from the fig tree, fasten the leaves together, and making them into girdles wrap these around themselves.¹

The fig-tree is remarkable in many ways. In the Indian species (*Ficus indica*), the wide-spreading branches send down stems which take root and form supports for the longer branches, enabling the tree to spread to an incredible extent. In one of these trees on the banks of the Nerbudda over 300 main trunks and over 3000 smaller ones have been counted, and 7000 people have sheltered under it. It is said that some fig-trees exist in India which are over 2000 years old. It is not surprising that this tree is regarded in the East as a symbol of creative manifestation.

It has other peculiarities as well: the flower, being contained in the centre of the fruit, is only visible when the fruit is cut open. The seeds of the fruit, instead of being attached to a central spine, are grouped on the inside of an oval shaped "skin," or boundary, or limit, and so are associated with the externalising, differentiating principle. As symbol, the fig-tree signifies life and growth in the phenomenal order.

The leaf of a tree contains a multitude of what, in effect, are minute lenses which focus and collect light, some of this light becoming the means whereby the tree breathes. A leaf is as the organ of breath for a tree: it becomes the nourisher and feeder of the tree by means of breath. Fig-leaves are thus in a double sense symbols of the great Cosmic Mother, the Mother Breath, which is about to vivify the soul of humanity in a new mode.²

¹ In the LXX. the word for girdles is περιζώματα, implying something that is wrapped around oneself.

² There is a Jewish legend that at the moment of the "Fall" the leaves of all trees dropped off except from the fig-tree.

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The leaves are not "sewn" together, as our translation has it; but knotted or netted together by their stems. These intertwined fig-leaves are a symbol of matter.¹ The two representatives of the human soul then gird or enwrap themselves with the leaves thus fastened together, and this signifies the soul with its dualistic powers becoming enmeshed or enveiled in matter under time and space conditions.²

These symbolic actions proclaim that the power of the creative Fire has changed to that of the creative Breath, the 'timeless' mode to the time, immediacy to process.

In ancient symbolism gods are pictured with fig-leaves to imply the "coming down" of the Divine principle from the cosmic or integrated mode of consciousness, into genesis and self-expression in materiality in the differentiated or analytic mode of awareness.

The triumphal entry of Jesus into His own Holy City, the Jerusalem Above, took place on the first day of "Holy" Week, Palm Sunday, dedicated to the Sun: symbol of the unitary or 'timeless' order. The following day, dedicated to the Moon, symbol of the dual or phenomenal order, was the day on which a certain fig-tree, covered with leaves but barren of fruit, was "cursed." This is the emphatic declaration that when the opportunities of repeated earth-lives have been granted to an individualised soul, and yet it will not of its free-will "turn" from self-centredness and

¹ The word 'matter,' connected with the word 'mat,' is derived from an Anglo-Saxon root implying something that is interwoven, as is a net.

² The girdle of fig-leaves wrapped round the waist at the Coming Forth of the soul into the world of form, may be contrasted with the *λέντιον*, the woven linen cloth or "napkin" which was tied round the waist by Jesus while the Last Supper was proceeding (see the original), prior to washing the disciples' feet, signifying that the Outgoing, whereby the self was established, has been succeeded by the Incoming, the Return, when the Self spontaneously uses its powers in service for others (*John* xiii. 4, 3).

establish its true nature so that the essential Self can be expressed on earth through it, crowning it with fruit, it commits the "sin against the Holy Ghost," the Author and Giver of Life, and comes under the great condemnation, bringing about its own self-destruction for the remainder of the present æon, or dispensation, of the world-order.

Nathanael of Cana in Galilee is one of the seven disciples in the remarkable scene in the last chapter of the mystic fourth gospel.¹ When he first appears as disciple, having been brought by Philip, Jesus says to him: "Before Philip 'called' thee, when thou wast under the fig-tree, I saw thee."² One interpretation of this appears to be that while Nathanael was still under the wheel of becoming, the process of the lesser mysteries—"under the fig-tree"—he was "seen" and chosen by Divine Power. Nicodemus is twice spoken of in the mystic fourth gospel as "he who came to Jesus by night."³ From the same aspect as before, this may declare that Nicodemus, while perfecting his substance-nature,⁴ of his own free-will sought the Light. The story of Gautama the Buddha dwelling under the bo-tree (*Ficus religiosa*), a species of fig-tree, until the day of Enlightenment, may be interpreted from the same point of view.

But in a higher aspect, these stories connected with the fig-tree and the bo-tree appear to be symbolic of the idea of spontaneous and complete Illumination happening during, what Plato calls: *Θεωρία*,⁵ or the inward gazing by the soul in rapt meditation on Divine principles. India, too, speaks of the mystic state of Yoga, or conscious Oneness with the Spirit: when time and 'timelessness,' process and immediacy, the

¹ *John* xxi. 2.

² *John* i. 48.

³ *John* iii. 1; xix. 39.

⁴ See comment on p. 32.

⁵ This word is used in *Luke* xxiii. 48.

Particular and the Universal, kiss one another. These three references may also be interpreted from this standpoint.

Gen. iii. 8 : (a) "And they heard the sound of Jahveh 'Elōhīm walking in the garden in the wind of the day : (b) and the man (hā 'ādām) and his wife ('ish-shāh) hid themselves from the presence of Jahveh 'Elōhīm amongst the trees of the garden.

After eating the fruit, the man and the woman became aware of their nakedness, that is, of their inexperience and imperfection in the time-mode. This awakens that of which Boehme speaks as the agelong desire or hunger of the soul for 'substantial' nature as its food and investiture. So they proceed out of the condition of poise in the garden of the soul, towards the borderland of physical manifestation, remaining, however, in the 'formless' soul state. And then, they "hear."

(a) They hear the "Sound" of Jahveh 'Elōhīm, who is represented as "walking for pleasure" (Ellicott), or "wandering or walking about in a circle" (Macdonald), within the garden. The garden represents the substance-nature of the soul of humanity. What is the Sound heard in it which is described as of Jahveh 'Elōhīm walking about, apparently in circles?

An Aramaic paraphrase of this verse, known as the Targum of Onkelos, says : "They heard the Voice of the Memra of Jahveh walking in the garden," and the "Memra" is explained as "The Word of Jahveh."¹

¹ The old Hebrew language received its death-blow when the final Captivity into Babylon began in 586 B.C., but did not die out until more than 300 years after the return. The Jews learned in Babylon to speak Chaldean or Aramaic, and in Palestine at the time of the Christian era spoke in Aramaic and Greek. The text of their Hebrew Scriptures was explained in the synagogues by means of Targums, or Aramaic paraphrases of the Old Testament : these are three in number, the principal being the Babylonian Targum, commonly spoken of as the Targum of Onkelos.

What they hear as Sound is the Primordial Breath acting on the root-substance of the soul, this Breath being the Manifesting mode of Divinity to which they have formally dedicated themselves. The Sound is Root-sound, undifferentiated Sound: the One Note sounded forth by Breath, the Note, moreover, which draws all differentiated sounds together into Itself. It is the great ocean-tide of Sound, the great Voice, unheard by man in his normal state, which builds the material universe, giving to each object form and quality.

Man, having received the Supreme Breath of the Divinity, has been given a means of contact with Root-sound. He can refract it, and thus bring himself into touch with the realm of Idea in a way which is impossible to the lower creation.

The man and the woman hear the Sound "in the wind of the day." The Hebrew of this passage has puzzled translators, Calvin rendering it: "in the morning breeze"; the R.V., "in the cool of the day"; and another, more recent, "in the evening when a breeze springs up."¹ The Hebrew word translated "wind" is *rūach*, the word used in *Gen.* i. 2, one of the key-passages, where it is translated "the Spirit," that is, of 'Elōhīm: this Spirit is the Manifesting aspect of 'Elōhīm, which "brooded" over the waters.² It would appear that the man and the woman, who are still in the 'formless' realm of the soul-order, hear the Sound of Jahveh 'Elōhīm in this Breath or Divine Wind, the manifestation of "the Spirit,"³

¹ A Critical Commentary on *Gen.* ii. 4-iii. 25, by H. H. B. Ayles, D.D., Clay and Sons, 1904; and elsewhere.

² In the *Kabbalah Unveiled*, p. 22, MacGregor Mathers writes: The word *Rūach* is feminine, as appears from the following passage in the *Sepher Yetzirah*: "Achath" (fem., not *Achad*, masc.) "*Rūach 'Elōhīm Chīrm*": "One is *She*, the Spirit of the 'Elōhīm of Life."

³ Cp. *Acts* ii. 1, 2: "When the day of Pentecost was come . . . suddenly there came from heaven a sound as of the rushing of a mighty Wind." The root of the word Spirit is *spiritus*, breath.

the Feminine mode of the Triune Creator 'Elōhīm, the Third Person of the Divinity.

The ground of the garden has been equated with the root-substance of the soul. Jahveh 'Elōhīm becomes active in this, or rather, through their newly awakened mode of consciousness the representatives of the human soul become aware of the activities of the Divine Breath within the soul's root-substance.

Just as the child draws in air at birth, and becomes stamped with the world-condition of the time, so the soul of humanity, when about to proceed into manifestation, draws in the Great Air, the Great Breath of the Supreme Mother, into its root-substance. Soul-substance becoming stirred throughout by this Breath, resounds with the fundamental vibration which is the creator of all the minor differentiated elements. It gives forth the abiding Root-sound in accord with which the substance-particles of the collective human soul will be re-arranged in the temporal order and woven into formal bodies.

Gen. iii. 8 : (b) After hearing the Sound of Jahveh 'Elōhīm, "the man" (*hā 'ādām*) and his "wife," (lit., *'ish-shāh*),¹ hide themselves from the presence of Jahveh 'Elōhīm amongst the "trees of the garden."

The soul of humanity as a unitary whole is definitely referred to, both its "heaven" or 'timeless' aspect (*'ādām*) and its "earth" or time aspect (*'ish-shāh*) being named.

The word translated "amongst" is *b'thoch*. In *Gen.* ii. 9 this word is translated "in the midst of" in the important passage which states that the tree of life is "in the midst of (*b'thoch*) the garden." "The man and his wife" hide "in the midst of" each of the

¹ See footnote to *Gen.* ii. 24, p. 173. This is the first time the word *'ādām* occurs in *Gen.* iii.

trees of the garden. It has already been suggested that these trees, which spring from the substance of the garden, signify individualised souls which, as a whole, represent the soul of humanity. These "souls" have been created "perfect" in the soul regions, but are not as yet fashioned in the time-mode within formal bodies, and so, like their prototypes, are "naked," inexperienced.

After the decision to proceed into the regions of form, the soul of humanity becomes transfused throughout its dual natures by the inbreathed Spirit of the Great Manifesting Mother; it then proceeds forth away from the presence of the One and hides itself in the Many. It remains hidden, and in a sense incarnated, "in the midst of" each of the many "trees"—primitive individualisations of consciousness-and-substance—which spring from the garden of its own soul-substance.

The "trees" become impressed in their several natures by the presence, in the midst of each, of the soul of all humanity with its powers of "heaven" and "earth," 'timelessness' and time, sun and moon. Every "tree" becomes involved in the momentous decision to enter the form regions, and at the same time receives throughout its own substance the fundamental vibration, or Root-sound, which was produced in the collective human soul's substance by the Breath or Spirit of the Cosmic Mother.¹

Gen. iii. 9: "And Jahveh 'Elōhīm called unto the man (hā 'ādām), and said unto him, Where art thou?"

Jahveh 'Elōhīm "calls" "the man," the 'timeless' representative of the human soul, addressing him by

¹ Cp. the "Saying of Jesus" in the papyrus found at Oxyrhynchus (Behnesa), some 130 miles south of Cairo, in 1897: "Cleave the wood, and there am I." Also *Luke xvii. 21*: "The kingdom of God is ἐντὸς ὑμῶν," that is, "within you," or, as in the margin of the R.V., "in the midst of you."

his Great Name as the enduring, Impersonal Self of the many individualised selves. The question, Where art thou? arrests the man:¹ it is the Calling Back of the soul from the forthgoing into manifestation.² The scene is enacted, as before, in the 'formless' soul realm, and declares the necessary Coming Back of the soul during the phenomenal order, which is to follow the going forth. It proclaims Regeneration following generation, the form yielding itself to life succeeding life coming into form. These two acts in the drama are in due course to be played out on the world stage of materiality by the many individualised human souls.

Not only does the collective soul of humanity implant its own impulsion towards manifestation in every individualised soul, but by this Calling Back each soul in the temporal order is kept in touch with the eternal order of wholeness, the permanencies of the spiritual realms.

In the later phases of evolution, the Calling Back conveys a new and magical meaning. The individualised soul, with its phenomenal self just as it is, hears the Inner Voice and realises that the all-embracing power of the Divine enfolds and overrules its activities. The Great Fish must swallow us, as it did Jonah, and "on the third day" cast us forth on the dry land of the other shore, the shore of Regeneration. The Great Bird must carry us off into the higher order, above the conflict of the polar opposites, as Jove's eagle carried off Ganymede.

Gen. iii. 10: "And the man said, I heard thy sound

¹ This, the first question in the Old Testament, may be compared with the first in the New (*Matt. ii. 2*): "Where is He that is born?"

² Cp. *Hosea xi. 1*: "When Israel was a child . . . I loved him, and called my son out of Egypt," "Egypt" representing the earlier, forthgoing stage of soul-life on earth.

in the garden, and I was afraid, because I was naked: and I hid myself."

The man in reply states the facts, that he heard the "Sound" of Jahveh 'Elōhīm, and was afraid to remain in the Presence, being "naked," that is, having neither his heavenly robe of Light nor as yet his bodily garments of form. So he hid himself in the midst of each of the many trees of the garden, to be clothed by them and express himself through them.

Gen. iii. 11: "And Jahveh 'Elōhīm said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?"

Gen. iii. 12: "And the man said, The woman thou gavest to be with me, she gave me of the tree, and I did eat."

The man is asked how he knew of his nakedness and inexperience; this knowledge must have come from eating the fruit of the tree against which he was warned. He replies that the woman who was given by Jahveh 'Elōhīm to be with him as his help meet towards self-expression and self-consciousness, gave him of the fruit and he did eat of it.

Gen. iii. 13: "And Jahveh 'Elōhīm said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat."

The woman being asked concerning this tremendous deed that she has done, replies: The Serpent influenced me, and I did eat. The Hebrew word translated "beguiled" does not necessarily carry with it an evil intention.¹

¹ Similarly the verb παρα-δίδωμι, in John xviii. 5, Luke xxii. 4-6, and elsewhere, applied to Judas throughout, does not necessarily mean to betray: it means to hand over, and was a technical word in the Mysteries. The usual verb meaning to betray is προ-δίδωμι.

CHAPTER XIX

Gen. iii., verses 14, 15

Gen. iii. 14 : (a) " And Jahveh 'Elōhīm said unto the serpent, Because thou hast done this, cursed be thou (b) from among all cattle, and from among every beast of the field: (c) upon thy belly shalt thou go, (d) and dust shalt thou eat all the days of thy life."

(a) The responsibility for the soul's decision to pass out from the unitary or 'timeless' order, and enter the dualistic or time order on the agelong pilgrimage of material experience, is laid by Jahveh 'Elōhīm primarily on the Serpent who, without being questioned, is forthwith "cursed."

What, in the first place, is the meaning of a curse (*hērem*) uttered by Divine Power ?

It is a declaration that Fate is to operate.

Why then is the curse declared upon the Serpent ?

The Serpent represents the 'timeless' Breath of the Divinity, which was breathed into the nostrils of the "man" at his creation. When the soul "falls" into matter, this Breath of Life eternal proceeds with it into the regions of duality, there coming under the law, the tutelage, the "curse" of Fate. The "man" and the "woman" are thereby involved in the curse, the very breath of their earth-lives coming under the bondage of the Fate-spheres.

The serpent of "the Fall," representing the Divine Life which has left the 'timeless' order to enter the phenomenal order, appears no longer, except implicitly,

as the Serpent of Wisdom. It now manifests itself as life under limitation and the law of necessity. In this aspect, the serpent of the Curse—who corresponds to Satan (Saturn, Chronos), one of “the Sons of God”¹—appears to be the very time-order and Fate-sphere in which each individualised soul is involved, until, at length, the soul is enabled, during earth-life, to leap forth from the evolutionary process and attain its birthright of Wisdom and Freedom under Great Fate.

What then is Fate? It is of two kinds. The one is Fate under limitation in time and space, and is connected with the life of humanity when under the yoke of the tree of the knowledge of good and evil. The eating of this dyadic tree brings with it the “curse” of Fate: spoken of in ancient India as requiring to be worked out by each and every human soul through personal or national karma.² The other, its successor and supplanter, concerns the life of regenerate humanity, when, enriched through experience and the power of right choice, the soul is Divinely uplifted, while on earth, into the enduring freedom of the tree of life.

Personal Fate is necessary for man while he is in the preliminary or forthgoing stage of soul-existence within the form-regions, and until he overcomes the “fundamental evil” within his soul due to “the Fall” of Being into existence,³ then receiving the gift of the Third Spark from the Divine Fire,⁴ and becoming a “son of Light.”⁵ Man first comes under the Curse, or experience under “the Law,” the Fate-spheres or

¹ *Job* i. 6.

² Cp. *Gal.* vi. 7: “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”

³ “Get thee behind me, Satan” (*Matt.* iv. 10) indicates the ‘word of power’ which each human soul must be able to use, and so pass out from under the control of the Fate-sphere.

⁴ Described by the Gnostics as the entry into the Third Gate of the City.

⁵ *John* xii. 36 (R.V.).

disciplinary limitations which bind him to the spindle of the three daughters of Necessity.¹ This is at length succeeded by the Blessing, when full-grown Divine man, comprehending the real values in the world-order, is unloosed from the bondage of personal Fate,² and ultimately emerges during earth-life into the freedom of true or Cosmic Fate.

(b) "*Cursed be thou from among all cattle, and from among every beast of the field.*" The "cattle" and "every beast of the field" relate to the various animal and lower-mind powers of the soul's nature. These will come under the restrictions of the soul's Fate. But it is the serpent in "man," his creative life-breath, which is peculiarly and particularly under the ban. One of the aspects of this creative breath is the power of generation,³ and this is brought under the curse, the bondage, of Fate, even as by Regeneration man is Divinely blessed and rises into the freedom of Cosmic Fate.

(c) "*Upon thy belly shalt thou go.*" The Divine Breath is cast down to the very ground, the root-substance, the personal basis, of man's nature, which becomes permeated by the Divine Life. Though this acts as a limitation for the Breath, it operates as an uplifting force for man.⁴

(d) "*And dust shalt thou eat all the days of thy life.*" The Divine Breath, thus cast down to the ground, will influence the soul's root-substance during the agelong

¹ "The Spirit is freedom, and in order to be so not in the abstract, but in the concrete, it must also be necessity." (Benedetto Croce's *Philosophy of the Practical*, 1913, p. 182.)

² As the colt was loosed which had been tied (*Mark xi. 2, 7*), also Lazarus who had been bound hand and foot (*John xi. 44*).

³ This is, primarily, the power impelling the individualised soul to come periodically into earth-life, until the soul enters the regenerate condition, and comes under a higher law.

⁴ Cp. this with the story of Abel's "blood," the life as of Cain's Higher Self, calling "from the ground," the substance, of Cain's nature.

period of soul evolution. The serpent remains under the curse throughout the life of normal humanity, "eating dust," returning to disciplinary earth-life during the "necessary" incarnations of each individualised soul, until this attains the next great stage in Becoming that is set before it in the present æon or dispensation, the state linked with the Second Adam, becoming in the actuality of the world-order that which it is essentially, a Son of God. This is the state alluded to in the last chapter of the *Revelation*, which declares: "And there shall be no curse any more." ¹

The story is being told of the Coming Forth of "the man," the 'ādām, the soul of humanity, whose consciousness is primarily of the 'timeless' and universal order, into manifestation in its other order, based on limitation and process. Under the guidance of the Supreme Mother, the soul decides to manifest itself in the material, time-space order, and is necessarily brought under the fundamental principle of Law, of Fate.

Fate is not a fixed, unalterable power against which it is vain for man to struggle. It is not a game played against a human soul by cosmic powers whose purpose is to beat him. It is dependent, we may say, on the living, self-imprinted records on each soul of its inclinations and tendencies, accentuated or altered, as may be, by its later activities in the world of actuality. For we ourselves beget our Fate. True happening in the world-order is projected by the Universal Power in Whom we have our being. But this general ordering of events

¹ xxii. 3. From the story of the cursing of the barren fig-tree it would appear that such human souls as do not bring forth the fruit of æonian life during the opportunities offered in the present dispensation, will remain in the "outer darkness" until a later æon or world-period. This is suggested in the *Pistis Sophia* and some other Gnostic works.

has been travestied by mankind whose character has become distorted through self-love. And since character goes hand in hand with Fate, this suffers, and humanity groans under the "curse" of Fate. But at every moment of a human being's earth-life, until his sun goes down, it is possible for him to revise and re-shape his Fate.

It is not what happens to us in life that really matters. What is of vital consequence is the nature of the reaction in ourselves towards the happenings. It is character that matters. By the nature of a man's conduct in the varied circumstances of life, ever bringing into concrete actuality the magical spontaneity of his essential nature which is one with the nature of the Whole, the All, or else acting otherwise, he moulds his own character and at the same time forms afresh and re-moulds Fate. Through his living activities man is always re-casting his destiny. He and his Fate are one. As Heraclitus has put it: "Man's character is his Fate." ¹

It is well to have the strength to love, and love fully, our Fate, with its joys and sorrows, its rises and falls, its problems and perplexities. By growing with and into our surroundings, seeking to comprehend the inner meanings of our experiences, we strike deeper root in our own consciousness and bring forth choicer and more abundant fruit.

Just as two trees are pictured in the midst of the garden, the substance-nature of the soul, so has man two Fates, the personal and the cosmic. Whatever the personal Fate may be, it always offers a means to discriminate and choose between the true and the false. If we do not act in accord with our true Fate, we tend to grow apart from it; persistently uniting with the false, it is possible to bring about the destruction of the

¹ And Voltaire: "Temperament is Fate."

soul by dissolving its unity. Repeated right action, adventurously performed, by changing our relation to the cosmos, re-arranges our Fate in such a way that opportunity for real, self-conscious activity is ever brought to birth.¹ Till, at length, we are released from the Curse and re-born into Cosmic Fate, with power over the two worlds of the nature.

Gen. iii. 15: (a) "And I will put enmity between thee and the woman, (b) and (as) between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

(a) The first statement in this verse pictures a struggle between two opposed powers, namely, the serpent of "the Fall," which we are considering, the serpent of 'necessary' Fate, on the one hand, and on the other, the woman of "the Fall." The latter represents the evolving soul during its earlier stages in the regions of duality and form, when experience and enlightenment are gained under constant encounter with Fate which seems at first to stand over against the soul as an enemy who must be conquered, lest he conquer and destroy. The soul's *'īsh*, its positive, personal element in the form regions, struggles with Fate, taking on self-centred, independent characteristics which appear to drive it in all respects far from its Origin. This is the Forthgoing period of the soul's manifestation. It may be called, relatively, the Eve state of the soul.

But "in the latter days" of the forthgoing period of the soul's history, the condition arises when the soul knows from experience that the highest good cannot

¹ "The real activity of the subject . . . is conscious, self-conscious activity—a doing-thinking, let us say: a doing which is a thinking, a thinking which is a doing." And again, "The unity of the subject is preserved only in so far as the acts which tend to disintegrate it are in some way abolished, dropped, surpassed."—*Know Thyself*, pp. 111, 112, 113.

be attained by continual enmity and strife between the polar opposites of good and evil. It recognises that evil does not endure, for it contains the positive germ of good, which gradually overcomes the negative force of evil; that evil is, in fact, a stepping-stone to good. So it learns unweariedly to amend evil, raising, step by step, in actual life, the two contrasting powers towards a higher Unity, of Goodness, which comprises both, and which has no living opposite, though it may itself be expressed by two opposites. The soul is thus led to look from the good and evil sides of its experiences to the God within and without. It realises that the extremes of internal distinctions are elements in the fullness of the Spirit which is in all, and constitutes all, and transcends all, and which holds the opposing ideas in a concrete identity, in a state of vital Poise, as the Root-power of the Divine Personality.

The soul no longer desires to flow forth, as hitherto, to multiplicity, but seeks to "return" to Unity, transferring its devotion from the personal self to the Self of the Great Person of the Cosmos, and this new goal of its Becoming is linked with its true Fate-sphere. The fruitage period of the soul's Incoming may be called, relatively, the Virgin Mary state of the soul.¹

(b) "*And (as) between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.*" This further declaration appears to emphasise and prolong the struggle, even between the seed of the serpent and the seed of the woman. Unfortunately the verb used is obscure.

The translation given in both the A.V. and the R.V. of the closing part of the verse is: "It," that is, the

¹ The Forthgoing period is mainly concerned with time and the world of Becoming, and is psychical; the Incoming period is concerned, in addition, with the 'timeless' or spiritual order, and the world of Being. In the New Testament the former is described as the present æon, the latter as the coming æon of heaven upon earth.

seed of the woman, "shall bruise thy head," that is, the head of the seed of the serpent; "and thou," that is, thy seed, "shall bruise his heel," the heel of the seed of the woman. The difficulty is connected with the verb twice translated "bruise." This word is rare, being found in only two other places in the O.T.¹ With regard to the present passage, Knobel, Ewald, and Dillmann, among others, reject the translation "bruise," and hold that the meaning is: to pant after, long for, eagerly desire. The translation they suggest is: He (that is, the seed of the woman) shall long for thy head, and thou (that is, the seed of the serpent) shalt long for his heel; and they think the words are used to express hostility between them.

And yet, whatever the exact rendering of the verb may be, it is in keeping with the counsel of perfection, "Love your enemies," that the later phases in the interpretation of this verse should relate to the activities not of hate but of Love. "It is the high function of Love to welcome all limitations and to transcend them."

In this view, the "seed of the woman" becomes associated with the outcome of the earlier period of the soul's history, when, at length, the soul, hitherto "lost," finds itself and "returns" to its Origin. Such a soul may then at any time come into vital harmony with itself and the All, becoming wholly Virgin, and to it is born, "from Above," the Seed of the Woman, the Third or "Christ" Spark.

This Divine Birth within the fashioned human soul, this Incarnation of "the Son," follows a continuous alteration of the standards of the earlier order, ending with their entire reversal. The soul learns that it

¹ In *Job* ix. 17 and *Ps.* cxxxix. 11. In both these cases it seems to mean: to surround, cover, veil, rather than: to break or overwhelm, as translated.

must change from the law of possession to the law of renunciation, that it must give up many things which before were most to be desired and yet preserve its balance, losing itself ere it can find itself. And thus it gains the key to free-will. It is no longer related to any form of personal desire for this or that, a picking and choosing, or snatching, from the enemy Fate, it is rather a definite and a conscious flowing forth to embrace joyfully whatsoever lot may be assigned to the soul by Fate, transforming it by the adventurous dynamic of an activity which understands and has practical ends.

The human soul with the Third Spark about to be born in him will "pant after, long for, eagerly desire" "the Seed of the Serpent": the Fate that will be offered; he will be as the pulsing, vitalising Heart of the Fate-sphere that encompasses him. He will not drift hither and thither as the tool of Fate, it will be marriage on an equality. It is by wedding and loving Fate that we bring the hidden Divinity within us to birth.

When this takes place, the serpent no longer stands over against the soul as its necessary, personal Fate; for the Seed of the Woman, the indwelling Spirit in man which now is consciously realised in the world of actuality, links the individualised soul, at length Regenerate, with the Seed of the Serpent, who, unveiled, is found to represent Great or Cosmic Fate, the high, impersonal Fate which concerns itself with the welfare of the whole creation.

A human being is the expression, under the soul's limitations, of the Eternal and Universal. At the Great Happening, the individualised soul, this focus-point of the Universal Spirit, is re-born of the Spirit, and enters a "new" order upon earth through the unique personality. Such a human being is then,

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indeed, 'actual' as well as 'real,' for—as lord over the two worlds of his vast nature, its “earth” and its “heaven”—he makes the universal truly explicit by his individual existence, expressing his concrete living activities in terms of service for others, recognising equally in them as in himself the Divine “Serpent” of Wisdom, the Originating Source of All-Life: the Manifestor, in the material order and in the modes of time and space, of the Triune Divinity.

CHAPTER XX

Gen. iii., verses 16-20

Gen. iii. 16: (a) "Unto (lit., And to) the woman ('ish-shāh) ¹ he (Jahveh 'Elōhīm) said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; (b) and thy desire shall be to thy husband, and he shall rule over thee."

(a) The "curse" pronounced on the serpent in verse 14, devolves on the soul of humanity and the individualised souls comprised therein. The "woman" thus comes under the curse, and is addressed as the woman of "the Fall." In the forthgoing period of the soul's long history, each individualised soul is "wandering" in "the wilderness," and undergoes the training of personal Fate during its necessary, recurrent earth-lives. These successive earth-lives are the soul's "children," and they are brought forth under "sorrow," the soul being under "the law," the law of ground and consequence, and the necessary discipline and rigour of the Fate-spheres. The sorrow is in antithesis to the Joy that will follow when the agelong night-time of the soul gives place to the dawn of the Day when the soul, while a denizen of earth, is "born" into its heritage of the cosmos, being enriched by the gift "from Above" of the Third Spark.

(b) "*And thy desire shall be to thy husband ('ish), and he shall rule over thee.*" This passage is first applicable to the soul during its forthgoing or unre-

¹ See footnote on p. 173.

generate stage in the regions of form, when its attention is focused on its subjective element in the "earth" order, the *'īsh*. It is self-centred, hence takes its own course in a direction separating it more and more from the true Will. Its "desire,"¹ or will, is thus not "free," indeed is actually in the state of bondage, the state which may drag the soul to outer darkness and destruction. Until the arrestation of self-will, and until the soul bends towards the way of its Return, the state in which the Third Spark will be able to descend upon it, the soul's *'ish-shāh* element, namely, the evolving content, or character, of the temporal self, is involuntarily and automatically under the subjection and domination of its *'īsh* element, this determinate or limited self, originally symbolised as the "rib," and not on terms based on universality and true freedom as was the Purpose of Jahveh 'Elōhīm at the creation of the typical *'ish-shāh* of the 'formless' realm.

While the soul is under the "lesser mysteries" and lives for its little or personal self, the *'īsh* element of the soul tends to control the evolving *'ish-shāh* element and compel it to its service. Only as the soul's positive "earth" element, the formal temporal 'I,' evolves, and—rightly interpreting the complex nature and powers of the soul—frees his inseparable partner from subjection to himself, will the 'formless' *'ish-shāh* element of his soul, in its state of ideal perfection, be able to exercise her true function as the agent of regeneration of the phenomenal self.

The empirical self of everyday life is not the real Self, though for an agelong period it appears as its counterfeit presentment in the time order. The real Self is the transcendental Subject, the higher, spiritual

¹ The Hebrew word translated "desire" in this verse is rare, occurring only three times in the O.T. : its precise meaning does not appear to be known.

Self, the organising, “ heaven ” principle of the soul in the “ earth ” order, which it animates and in due course uses.¹ In the meanwhile, it awaits what has been loosely translated “ the end of the world,” meaning the end of the earlier stage or æon of the soul, the stage of the personal self and the lesser mysteries of the tree of the knowledge of good and evil. This æon begins to pass away when the soul’s “ earth ” nature faces the “ heaven ” light, and the soul receives “ from Above ” the gift of the Third Spark. After further happenings and tests have proved this ‘ enlightened ’ human soul to be ripe in wisdom and experience and fashioned pure in the world-order, it receives the Third Spiritual Breath, and enters, “ highly favoured,” the “ new ” æon or world-age, the æon of the Greater Mysteries of the tree of life.

During the soul’s pilgrimage through time, space, and materiality, it should eagerly desire to express in actuality its Spiritual Complement, its great overshadowing Reality, the transcendental Ego, whose native home is in the “ heaven ” regions of the eternal or unconditioned order. The secondary mode of consciousness, the mode of process in space and time, has to come into vital union with, and be governed by, its primary mode which is independent of time, even as substance or matter is to become immediately responsive to the promptings of the Spirit.

When the individual soul begins to “ Return,” it becomes conscious of the true Will, and its “ desire ” belongs to the Divine and universal order. The words of this passage : “ Thy desire shall be to thy Husband, and He shall rule over thee,” then acquire a new and exalted significance. The Higher Will is recognised

¹ See F. H. Bradley’s *Appearance and Reality*, pp. 320, 321 : “ Most assuredly, the self is determinate. It is always qualified by a content. The Ego is . . . Ideal.”

as of the soul's true Husband, its own complementary, Positive nature, of the universal and 'timeless' order, and the cry of the "earth" mode of the soul, through its perfected "woman" element is: "My desire, the intense longing of my being, is to Thee, and Thou shalt rule over me." It is after this manner that the Immaculate Conception and the Virgin Birth occur in the evolution of each soul.¹

The symbolism of the Spiritual Self, the Self of all selves, being the "Husband" of the soul, is employed by Hosea, the latest of the Northern prophets, in a remarkable passage, the original of which is generally held to have been written between 738 and 735 B.C. In these dramatic verses Hosea introduces himself as the phenomenal self, the temporal 'I,' of the present life; he pictures his own evolving soul—not a mortal woman, though represented as his wife—as still unregenerate and grievously astray, and Jahveh as his soul's Supreme Self and true Husband, though as yet imperfectly recognised as such by the soul. The thread running through the passage appears to be as follows:—"And Jahveh said . . . Plead with (her), plead, for (now) she is not My wife, and I am not her Husband. . . . Behold, I will hedge up thy way" [Hosea's] "with thorns . . . that she" [Hosea's] "wife," the evolving 'ish-shāh element of his soul] "shall not find her paths. . . . Then shall she say, I will arise and return to my first Husband."² . . .

¹ The doctrine of the Virgin-Mother, and of the Christ, her Divine Son, being eternally true, has been expressed in many forms in the agelong history of mankind.

² Cp. this with the "I will arise and go to my Father" of *Luke* xv. 18, also with the statement in *John* iv. 17, 18: "Thou hast had five husbands, and he whom thou now hast is not thy husband." (It would seem that the "woman of Samaria" signifies the human soul which has passed beyond the stage of devotion to the five senses, and now relies on the normal intellect; but this is not the soul's true "husband"). See also *Isai.* liv. 5: "For thy Maker is thy Husband."

Therefore behold, I will allure her, and cause her to go into the wilderness,¹ and will speak to her heart. . . . And I will give her the valley of Tribulation for a door of Hope²: and she shall sing there as in the days of her youth.³ . . . And it shall be at that day, saith Jahveh, that thou shalt call Me my Husband, and shalt call Me no more my Master. . . . And I will betroth thee unto Me for ever, . . . and thou shalt truly know (LXX., ἐπιγνώσης) Jahveh. . . . And in that day, saith Jahveh, I will answer the heavens, and they shall answer the earth, and I will sow her unto Me in the earth.”⁴

Gen. iii. 17: (a) “And unto the man (the ’ādām) he said: (b) “Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.”

(a) Jahveh ’Elōhīm addresses “the man” as representative of the soul of humanity, as ’ādām; not as ’īsh, the personal centre of each individualised soul’s temporal experience, but as “man” in his Great Name, the Impersonal Ego, the soul’s subjective consciousness which is active in the “heaven” order.

(b) To *this* “man” it is said: Because thou hast

¹ Alluding to the discipline of personal Fate: see comment on part (a) of the present verse.

² Cp. Rev. vii. 14: “These are they which come out of the great tribulation,” that is, the age or æon of the lesser mysteries. The “door of Hope” will lead to the æon of the Greater Mysteries, the state or condition of Regeneration, in which the soul is united with her true “Husband.”

³ Alluding to the “golden age” of the soul, and its perfection as the ’īsh-shāh of the ideal realm.

⁴ That is, in the “new” or transformed earth with its “new” or transmuted heaven, when the old order, the æon of the lesser mysteries with its two modes in disharmony with each other, will have passed away from the individualised soul. The above passage is from Hosea ii., verses 2, 6, 7, 14, 15, 16, 19, 23.

obeyed the "voice" of the manifesting principle, and art proceeding into the regions of duality concerning which I warned thee, "cursed is the ground" on account of this thy decision; "in sorrow shalt thou eat of it all the days of thy life."

The "curse" upon the Serpent in verse 14 involves the woman and the man for reasons already given, and hence, though it is not stated that a curse is uttered upon them, a declaration of Fate is made on each in turn, corresponding to the "curse." In the case of the "woman," it is the soul's outgoing period, the æon of its "lesser mysteries," which comes under the bondage of Fate. In the case of "the man," during the same period of the soul's history, the "earth" itself—the *'adāmāh* or the material substance in which man functions and of which his body is made—comes under the bondage of Fate, so that the ground of the soul's nature will yield its treasures of experience and of knowledge, only under "sorrow."

Gen. iii. 18: "Thorns also and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field;"

Gen. iii. 19: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

The spontaneous expressions of the ground of the nature will, moreover, appear as "thorns and thistles." These represent false growths in human nature, due to the limitations in man setting themselves over and against the 'wholeness' in him, and the possibility of such growths must be removed. So the man, the Impersonal Ego—not the phenomenal ego of a particular life—has to "return unto the ground" and plough over the whole substance of his nature, turning over and breaking the clods of prejudice and self even to atoms—"unto *dust* shalt thou return"—until

it can be made to yield true results. He has to be the tiller of the soil of his own vast soul-substance, its husbandman, its *γηωργός* or “ earth-worker ” : his obligation to fulfil this duty is at the heart of the story of the life-and-death struggle between the “ St. George ” (*γηωργός*) of the higher nature and the “ dragon ” of his own wayward substance-nature.

The interpretation of the “ return to dust ” would seem to be that as the *'ādām* has chosen to enter the revolving spheres of Fate, he will necessarily return again and again to earth life.¹ During this process his personal toil will cause “ herbs,” the results of his activities, to spring up from the soil of his root-substance. The herbs, both bitter and sweet, will be “ eaten ” by him, that is, they will be taken into, and become the foundation of, his inner experiences. At length he will come to make and eat “ bread,” here symbolised as the sustenance of true life.

“ Thou shalt eat bread,” verse 19, introduces the mystic symbol “ bread ” for the first time. The Hebrew word is *lechem*, and it is rooted into the name *Beth-lechem*, “ the house of bread,” signifying the high qualities of the soul’s “ earth ” or substance-nature when organically purified and rendered virgin, in which condition alone can the Third or “ Christ ” Spark be born in the soul. This transubstantiation of the substance of the soul is, indeed, the true object of the prayer : “ Give us this day our super-substantial bread.”

Using the dual powers of his soul, intuition and reason, “ the man ” has to break up the hard crust of self-love in which he has encased himself, and go down into the depths, “ the ground,” of his own nature, laying it bare before the vitalising activities of the Spirit. Reacting to the stimulus of events and the lessons of

¹ See comment on verse 14 (d), pp. 205, 206 ; also Appendix II.

life's experience, and ceaselessly interpreting himself to himself by a conscious interior converse, he transforms himself by casting off old, worn-out limits, shattering his idols whether in form or 'formless.' He thereby atomises the hard substance of his nature, reducing it to dust, to root-substance. But he is renewed and refreshed, being in conscious possession of the true ground of his experienced nature, for the residue is of fundamental value and endures. This comes under the vitalising power of the Water of regenerate life, and is "raised" by its eternal rhythm, as also by the many powers of the Breath, so that it receives more and fuller life; the Fiery Breath then plays upon it, baking it into the true "bread." This bread is now available in the world-order for the Vital sustenance of others.

The real "bread" is made from perfectly fashioned soul-substance, and prepared only under the living activities in the world-order of the lesser, lower self ("earth"); it represents the service which the limited self is freely offering on behalf of the greater or cosmic Self ("heaven"). This voluntary self-giving (or betrothal) of the "earth" mode of the soul, this self—"sacrifice"—literally, making the soul, or self, holy—brings down "from Above," in response, the gift of the Third Spark from the Heavenly Flame. This is the Seed of "the Woman," the Son of "(the) Man," the "inner" Light which, descending "from Above," through the "heaven" order, is born within the soul.¹ It illumines the whole nature, imparting to it inward wisdom with power of outward expression. This, indeed, is the "wine" of the spiritual consciousness, bestowed on the Soul by the Triune Divinity through the higher, "heaven" Self, in recompense for the

¹ Cp. *John* iii. 13 (in the original): "No man hath ascended into heaven, but he that descended out of heaven, the Son of (the) Man."

continuous forthgiving to others of the “ bread ” of the higher “ earth ”-life.

But the higher and lower selves, “ heaven ” and “ earth,” or the wine and the bread, are two things which are One in their root, for we know nothing of life and consciousness apart from substance, or substance apart from life. These symbols, though separate, represent one thing, Living Substance, Consciousness active and harmonious in its two modes. The wine and the bread are symbols of the Marriage of Spirit and of Soul.

A period of intensive trial intervenes between the Betrothal of the Soul to the Spirit and the Marriage. The interval may extend over many earth-lives, for the heart has to be pure and holy (*sanctus*) before it can become an abiding-place, a Sanctuary, for the Spirit. This is the period described in detail in the drama of the Book of *Job*. It is known by many names : as the way of purgation, the valley of the shadow of death, the dark night of the soul. The Marriage, too, is known by many names : as the Baptism of Fire, or of the Holy Ghost; the Second Advent, or *Parousia*, or the Return with Power and Glory of the eternal, indwelling “ Christ.” It was of this Spiritual Return, or “ Second Coming,” that was uttered the constant prayer by members of the early Church : “ Come Lord Jesus, come quickly.” At the Return “ with glory,” the Third Spark is fanned into flame by the Breath of the Paraclete, the Holy Spirit, the flame filling the cosmos, the exalted Spiritual Consciousness being as the “ good wine ” which appears at the last, at the Soul’s Marriage Feast. At this supreme happening, the “ old ” earth and the “ old ” heaven pass away and there is found no place for them.¹ Personal fate is swallowed up in Great Fate, for the personal and the

¹ *Rev.* xx. 11; xxi. 1, 2.

universal are consciously realised as constituting one indissoluble organism. At the same time, the personality is valued for its true power, in that it can be used as a unique living instrument in the service of the Divinity. There follows a condition of understanding in both the eternal and the time orders, an understanding which has true vision, seeing and knowing beyond normal reason. The whole life becomes an expression of this inner sight and knowledge, an affirmation of Reality.

The soul has first to do its part in bringing about this great happening, becoming as "bread," able to foster true Life in others. The "curse" of verse 14 then proves to be the stepping-stone to the blessing of verse 15, the blessing which is also foreshadowed in verse 19.

Returning to the subject of normal man's soul-substance: Substance or matter, the negative mode of Divine Breath in which the human being is functioning, is as a net, and within this net man by his personal desires has for an agelong period been knotting himself, so to speak, till he is without true free-will. These knots of matter are the false growths of the personal nature, the "thorns and thistles" of verse 18: they become the sources of the sufferings of the soul during its unperfected bodily life. This is pointed out by Paul the Apostle, who describes his own "thorn in the flesh," that is, in the temporal content of his nature, as (literally) "Satan's angel dealing blow after blow."¹ These are blows of testing and trial, the suffering being designed to recall to the inner Memory of the soul its high origin and destiny. For the man has to learn to triumph over his "thorns." When the will of the personal self is in unison with the Will of the Self of the

¹ See 2 *Cor.* xii. 7. Also 1 *Tim.* i. 20, where Hymenæus and Alexander are "handed over to Satan" (Saturn, lord of the time order and the Fate-spheres), that they may be taught further in the training school of the world-order.

eternal order, the "thorns" become transformed, being resolved into pure root-substance, with attributes common to both the negative and the positive principles of the soul's dualistic nature. Then as the Divine Breath contacts the soul, which is thereby "hallowed" and "healed," its root-matter becomes "raised" as a living "whole" and transubstantiated into a "new" condition, forming the true ground and foundation of the fashioned nature, sensitive equally to human and cosmic life-currents.¹ The soul will manifest the Divine Breath in both modes, one moment forth to Multiplicity, the next inward to Unity. It is now as a sphere of pulsing life, with the root of personality within, and this the personality Regenerate.

Gen. iii. 20 : " And the man called his wife's name Havvah (or Chavvah), that is, Eve, Living; because she was the mother of all living."

The man, the soul in the heaven order, "names" the 'ish-shāh as the mother of the All-living. He does so because he learns from what Jahveh 'Elōhīm has said that the typal 'ish-shāh is the agent of Regeneration in the soul, who will call into manifestation, during earth-life in the form-regions, the coming race of the All-living, the Divine-born, the Twice-born. As has been seen, the soul's manifestation in time commences with the Outgoing stage, the period of the tree of knowledge, and this is not a straight line activity but cyclic. The words of Jahveh 'Elōhīm in verse 15b transform the curse into a blessing, proclaiming that the earlier period of duality will turn round upon itself and be swallowed up in the glory that will follow. The process will be fulfilled and completed "in the

¹ As symbol of his triumph over his lower nature, the man regenerate may be said to wear his thorns plaited into a crown of glory encircling the head.

latter days" of the soul's experience in the form-regions, when its "earth," its substance, has become pure and perfectly fashioned after the pattern of the ideally perfect *'ish-shāh*, by the "coming down" "from Above" into incarnation within the "earth" element of the soul, of the "Seed of the Woman," the Son of (the) "Man," the Word, or Self-revelation of God.¹

The view of the *'ādām* is thus directed beyond the earlier mode of life-and-death to the stage when the soul's pilgrimage will be set on the Way, the Path, of true Life. He is himself in the 'formless' soul-realm where what he "sees" he interprets and "names," by so doing enabling the essential idea within the name ultimately to manifest itself in the regions of form.² He therefore names the woman, the manifestor, in terms of what he "sees" to be the consummation of the earlier stage of the time-process, that is, that she will lead to the coming into manifestation, in the "earth" region of the soul, of "the first begotten of the dead,"³ the "firstborn of every creature"⁴: the "Seed of the Woman." She is named *chavvah*, Life, Livingness, the root-word meaning to live, to breathe, for she is not only the link in manifestation with the

¹ The definite title "Son of Man," literally, of "the" Man, that is, Son of the heavenly Man—is not actually employed in *Gen.* iii. 19. It is found for the first time in Jewish literature in the Book of *Enoch* during the first century B.C., and takes a prominent place from chapters 37 to 70 of that work, chapters—known as the similitudes—which are held to have been written between 94 and 64 B.C.; this is historically the source of the New Testament designation. All the writers of the New Testament were familiar with the Book of *Enoch*, and were more or less influenced by it in thought and diction. (*The Book of Enoch*, by Canon R. H. Charles, D.D., Oxford, 1893, pp. 51, 106 ff. and 1.)

² See comment on *Gen.* ii. 19, pp. 159, 160.

³ *Rev.* i. 5. The soul is said to be "dead" while it is in the æon of the lesser mysteries of the world-order, and has not yet been "raised" to the essential Life which enables it to attain to the order or æon of the "new" earth and the "new" heaven.

⁴ *Col.* i. 15.

Breath, the Life, of the Cosmic Mother, but when perfected in the world-order is herself to be the mother, the Virgin Mother, through whom will be obtained for humanity Life in its wholeness and immediacy, which will be manifested in perfection and truth in the form-regions of time and space.

In the *Phædrus* allegory Plato pictures the winged soul descending into matter, breaking both wings and trailing them in the mire of this world. Yet, he adds, it will regain the power of its wings by knowledge, self-discipline and aspiration. The winged disc of the sun in ancient Egypt was probably a representation of the active sun-moon powers of the soul in their glorified state. It would seem that the cry of the Hebrew Psalmist: "Oh that I had wings like a dove,"¹ expresses the yearning of the soul to recover its pristine powers. We find the same symbolism, and the idea of a restitution with added glory, in the words: "Though ye have lien among the pots, yet shall ye have the wings of a dove, covered with silver" (the glories of the Moon or time-mode of consciousness) "and her feathers of gold" (the glories of the Sun or 'timeless' mode).²

Certain *logia*, or great Sayings, ascribed to Jesus, have been preserved to us by Clement of Rome, the Gospel of the Egyptians and the Oxyrhynchus papyrus. We read that when Jesus was asked when His Kingdom would come, and when He would manifest Himself to His disciples, the answer was: "When the two shall be one, the outside as the inside, the male with the female neither male nor female; when ye trample upon the garment of shame; when ye shall be stripped and not ashamed." The reference is to the goal of the present æon of the world-process, when—the "lesser mysteries" having been transcended, and the two modes of con-

¹ Ps. lv. 6, R.V.

² Ps. lxxviii. 13, Prayer Book Version.

sciousness of each individualised soul, 'timeless' and time, harmonised through the mystery of Regeneration — "the Kingdom" will be manifested on earth through perfectly fashioned human souls.

Each fashioned human soul on earth is represented, in the creation story, by the re-named "woman" of the present verse. The "man" now calls the woman's name "Living," because, as representative of the temporal mode of the soul's consciousness, she is to be "the mother" whose "Offspring," incarnate of the Spirit, will possess "in one body" the powers of both worlds, heaven and earth, hence, will be All-living. By thus "naming" the woman, the *'ādām* gives into her charge the Promise declared in the 'formless' realm by Jahveh 'Elōhīm, with the power to fulfil her part in it when in the form-regions.

CHAPTER XXI

Gen. iii., verses 21, 22

Gen. iii. 21: "And Jahveh 'Elōhīm made for man ('ādām) and his wife ('ish-shāh) coats of skins and clothed them."

It is again not the 'īsh that is spoken of but the 'ādām, "Man" in his Great Name, "and his wife": the soul of humanity in the "heaven" mode, as well as its power of self-manifestation in the "earth" regions; or, if we apply this to our individualised selves: the true Word of which our successive personalities will supply the letters, together with the power of rightly putting forth these letters: the enduring, impersonal, monadic Ego, as also its means of expression in human form, that is, through the processional ego or centre of experience with its evolving characteristics.

The 'ādām and the 'ish-shāh are still in the formless regions of the soul realms. How is the soul to be manifested in the regions of form? Over the chasm a bridge is provided, the dualistic soul being "clothed" by Jahveh 'Elōhīm with "coats of skins."

The Hebrew word for "coats" is *cathnōth* (*kotnōth*) from *kathan* (*kotan*) to cover.¹ The word for "skin" is 'or, from 'ūr, to be naked; it is used in this verse in antithesis to the word *or*, light, just as in *Gen. iii. 1* 'arūm is used in antithesis to the word 'arom. The soul is being provided with means for self-manifesta-

¹ Hence χιτὼν, a tunic; Sanskrit, *katam*; English, cotton.

tion in the world-order,¹ by being covered with "skins" or veils: these are of the textures of the spheres within which the soul is to manifest itself. And as there are many stages between what may be termed the formless soul-regions and those of dense matter as we know it, the soul is covered over with many "skins" or veils or coverings, each denser than the last.

In Dr. Ginsburg's *Introduction to the Massoretico-critical Edition of the Hebrew Bible*, he points out that one of the MSS. does not give the reading "coats of skins" but "luminous coats." Its writer was probably aware that the gradual descent of the Divine Spark through successive veils was implied.

In the *Pistis Sophia* the Word, becoming flesh, "descends," in so doing, withdrawing from each intermediate region passed through the light it has imprisoned and weaving this into an external garment for use in that region. In this way the Light, the mode of consciousness of the "highest" region, becomes the most deeply enfolded and hidden, while ultimately the matter of the physical region is the most externalised.

Similarly, in the present story, it would appear that the soul receives from Jahveh 'Elōhīm the power to give off, or shed, "coats" consisting of the textures of the successive soul-regions which it must cross in its passage from the 'formless' realm to the formal. The innermost "coat" is of the finest texture, the outermost "coat," the physical body, of the densest, being akin to the texture of the physical regions.

Yet all these regions are one great Sphere, just as all men's bodies are one great Body.²

¹ It is a Kabalistic maxim that "No spiritual being descending here below can operate without a garment" (No. 35 of the *Conclusiones Kabalisticæ*, drawn by Picus de Mirandula from Zoharic books).

² Paul's insistence on the latter of these two statements is clear and emphatic: "The human body is one, and yet hath many members, and all its members, many as they are, constitute but one body."

It is said that the living human being represents the earliest unity, or monad of consciousness, on this created world, which is capable of reflecting cosmic consciousness. This is so as regards the human being *as a whole*, and not only of the heart or brain or body of man. Therefore is it necessary for each element of man's nature to be capable of receiving and transmitting its due and proper share of power.

Before the creation of "woman," the 'ādām, the two-in-one soul of humanity, was covered with a garment of living "light" (*Heb., or*): this garment, representing the power to function in the 'timeless' realm of Spirit, is connected with Sight. After the creation of "woman," the soul is covered with garments of "skins" (*Heb., 'or*): these garments, representing the power to function in the form-regions, are connected primarily with Sound.

Joseph's "coat of many colours," ¹ which was given to him by his father, signifies the 'timeless' garment of "Light" with its seven powers or "colours"; it was removed from him just before he was cast into the pit, that is, brought under the process of the world-order.

In the parable of the Good Samaritan, "a certain man" going "down" from Jerusalem to Jericho, falls among thieves who "strip him of his raiment." Jerusalem is about 3300 feet above Jericho, which is fifteen miles away. Going to Jerusalem was always going "up." From the Tell-al-Amarna tablets it is known that in 1450 B.C. the name of Jerusalem in the language of Canaan (*Kinakhkhi*) was *Ūru-salim*, from *Ūru*, originally Sumero-Akkadian, light, hence also city, and *Shalem*, peace. Jericho was *Jērēhō*: ²

Further: "We, who are many, are one loaf, one body; we, all of us, share in that one loaf" (1 Cor. xii. 12; x. 17, from the original).

¹ The χιτῶνα ποικίλου of the LXX., *Gen.* xxxvii. 23.

² Now called by the Arabs *Eriha*.

meaning, according to Professor Sayce, City of the Moon-god, from *Jāhrēah*, the Moon. The parable pictures the soul as "a certain man" who leaves his eternal home of light and peace, the city as of the Sun, and goes "down" into the phenomenal and sublunary regions, the sphere of earth-life, where the surroundings are relatively as "a wilderness."¹ He "falls" under the many Powers of the world-order, and they "strip" him of his garment of the Unitary Light and consciousness.²

In the Gnostic *Hymn of the Soul*,³ as the human soul goes "down" to the "Egypt" of this world, or early experience in bodily form, his robe of glory and his purple mantle—the "Two Vestures" of the *Pistis Sophia*—are removed; in their place he is covered with the usual garments of the people of this world, that is, "coats of skins."

These coats of skins clothing the soul during its descent within the form regions, may be regarded as of three orders.

There is first an undermost garment. It is woven without seam, is of the finest texture throughout, and intimately connected with pure Sound. This is a great current of creative Life which sweeps round every man: as Quintessential "Element" it contacts him in a direct and immediate way, becoming his inner Voice. It has to be "heard" by his inmost senses; hence the constant refrain: "He that hath ears to hear let him hear." It has then to be expressed in the outer spheres of manifestation through the powers of the two outer vestments.

¹ "The wilderness that goeth up from Jericho" (*Josh. xvi. 1*). See also *Deut. xxxiv. 3*, where Jericho is "the city of palm trees" (p. 137). It was near Jericho that Jesus was baptised. The initiations of the soul, the steps in its advance, must, each and all, be taken in the actual world-order.

² *Luke x. 30-37*.

³ Written probably by the Syriac Gnostic Bardaisān about the middle of the second century A.D.

The man's Great Person, the soul's Impersonal Ego, the man's Great Name, has next over this a garment through which to look forth: this is the psychic and formal mind we normally wear, concerned with physical manifestation. And just as the four rivers proceed from the One River, so this garment of the "four"-order, responding to the outer world of happening and experience, is in immediate contact with the undermost garment, the seamless vesture, the inner, monadic consciousness.

Finally, there is the outdoor garment which is doubly lined, the physical body with the five senses, as also its subtler means of sensing, the sixth and seventh senses.

During the soul's descent, this threefold veil acts as a covering or screen around the holy of holies of the soul. But when the ascent is at hand, the veil of this temple is rent, implying that these threefold powers are given up as separated powers, being possessed by the soul in a higher and co-ordinated mode.

So we read of the *χιτών*, or the tunic "without seam, woven from the top throughout"—the innermost garment of the three magical vestures or "coats" of manifestation—being given up at the cross on the entry into Life, at the crossing back from the regions of dense matter to the spiritual realm. The garments of the formal mind—concerned with experience in the material order—are also given up; they are divided into four parts,¹ four being the typical number of manifestation in matter. The outer garment, the physical body in which the soul has functioned in the four order, is extended in four directions and also given up at the "death" on the cross. This body has proved itself to be the "manger" in which Christhood has lain at birth, the "cross" it has carried and on which

¹ *John* xix. 23, 24.

it has vindicated itself, and will prove to be the "tomb" ¹ from which it will rise triumphant into the glorious Resurrection-body.

This is the giving back with honour of the "coats of skins" that were made by Jahveh 'Elōhim as means for the soul's outgoing into matter and its "return" thence. They are given up at the return, being as scaffolding which is no longer required for its original purpose; for the soul obtains "all power in heaven and on earth" ² through its "new" organism, and will be able thereby truly to express heaven upon earth.

When the soul functions through its garments, its "coats of skins," in the period preceding their being given up, spoken of as "the latter days," it illumines them, conferring on them vital and magnetic powers. So that the "garments" ultimately removed at the crossing place at the end of the long journey are endowed with special power which can be handed on to those who follow.

This occurs in the case of every soul who finally accomplishes the Great Work. Hence were the "garments" of Aaron stripped from him before his death, and given to his son,³ and the "mantle" of Elijah was left behind when he no longer needed it, for his soul's Third Spark was now radiant through being enveloped in Spiritual Air. We are told that this mantle was used with great power and effect by his disciple who, by the Vital Energy communicated through it, was able to cause the down-flowing waters of the mystic river Jordan to turn back, allowing his own passage across, dryshod, to Regeneration or Re-birth.⁴

¹ Cp. Plato's *Kratylos*, p. 400: "Some say that the body (*sōma*) is the tomb (*sēma*) of the soul, which may be considered as buried in our present life."

² *Matt.* xxviii. 18.

³ *Numb.* xx. 28.

⁴ *2 Kings* ii. 13, 14.

So also was "the seamless coat," answering to the One Element, the Quintessential Element, reserved for the benefit of one whose selection was entrusted to Divine Providence. And the "garments" which had been worn over this, representing the means of contacting the phenomenal order with its four elements, were divided in four parts among "four soldiers" so as to help them, the expression "four soldiers" ¹ symbolising human souls who are gaining practical experience in the form-regions of the Four-order.

In the Slavonic *Enoch*, a Jewish work, written during the first fifty years of our era, the seer is carried up through the various heavens, until, in the seventh, he is set "before the face of the Lord." There his earthly robe is taken off by Michael, Archangel of the Sun, and he is clothed instead with a body composed of the Divine Glory.²

In 1910 Dr. Rendel Harris found and translated an original Syriac copy of the long-lost *Odes of Solomon*: these Odes were written, it is believed, at the close of the first century A.D. The final "return" of the regenerate or twice-born soul is alluded to in Ode 25, two of the lines being translated as follows:—

"I was clothed with the covering of Thy Spirit,
And Thou didst remove from me my raiment of skins."

The writer is speaking in the second line of the taking back from the soul, at the close of its long pilgrimage, of the separate powers, its "coats of skins" which were granted to it when coming forth into the regions of manifestation; and in the preceding line, of the soul wearing a body still, but now a Heavenly body, the glorious Resurrection-body, the covering of the Universal Spirit of Light and Life with powers over both 'timeless' and time orders. This is the "best robe" bestowed

¹ *John* xix. 23, 24.

² *xxi.* 5; *xxii.* 8.

on the prodigal son after his "return" from the "far country," the washed "robes" of *Rev.* xxii. 14. It is the "body of gold" in the *Pistis Sophia* which Jesus assumed, the "robe of glory" spoken of in Bardaisān's "Hymn," which the perfected soul "runs to meet and to receive."

Origen, commenting on Paul's "He will change this body of our humiliation until it resembles His own glorious body,"¹ reiterates—according to Jerome—"He will *change* it," and adds: "Here we see with eyes, act with hands, walk with feet; but in that spiritual body we shall be all sight, all hearing, all activity."²

Proclus the Neo-Platonist (450-485 A.D.) writes: "We (then) have no need of these divided organs which we have when descending into generation; but the radiant vehicle alone is sufficient, for it has all the senses united together in it."³ This "radiant vehicle" is the Quintessential Element: it is *δόξα*, into which the *σῶμα* becomes changed, from *σάρξ*.

Origen held further that "substantial identity is consistent with indefinite change; that the resurrection-body is material, but material endowed with new and nobler qualities; . . . flesh, of a spiritual, and ethereal and incorruptible nature."⁴

Gen. iii. 22 : (a) "And Jahveh 'Elōhīm said, Behold the man (*hā'ādām*) is become as one of us, to know good and evil; . . ."

The powers possessed by "the man" whereby he may "know" good and evil and choose his course of action of his own free-will, are complete; so that in the

¹ *Phil.* iii. 21.

² *Liber contra Joannem Jerusolymitanum*, para 26.

³ *Tim.*, p. 164.

⁴ *The Resurrection and Modern Thought*, by W. J. Sparrow Simpson, D.D., 1911, pp. 351-354.

realm of Ideas he is become “as one of Us,” lit., as one “out of” Us, from among “Us,” the 'Elōhīm. The saying of the Serpent in verse 5: “Ye shall be as 'Elōhīm, knowing good and evil,” is thus affirmed by Jahveh 'Elōhīm in practically identical terms. The human soul in the ‘formless’ soul realm is of the nature and powers of 'Elōhīm, hence is essentially of the Divine order.

Many prominent expositors of the Church, from Augustine, bishop of Hippo, downwards, seem to have struggled against the statement definitely recorded in the earlier part of this verse, Calvin even maintaining that Jahveh 'Elōhīm is ironical at the expense of man, and is by no means declaring that by “eating” of the dualistic tree “the man” has become of Divine knowledge in his essential nature. Such argue, moreover, that the Serpent was not speaking the truth in verse 5. It is the more surprising that there has been this uncertainty as to the meaning of the early part of this verse among men of light and leading in religion, when we remember that the words in *Ps. lxxxii. 6*, addressed to men, declaring: “Ye are 'Elōhīm,” are quoted by Jesus as recording a fact.¹

Many centuries before the Christian era, in the ancient Scripture of Egypt now commonly called the *Book of the Dead*, we read that the individualised soul, when perfectly fashioned in the world-order, is able to say: “I am Rā at his first appearing” (the rising Sun); “I am the great God who created himself; I am yesterday” (Osiris); “I know to-day, or Rā on the day when he shall establish as ruler his son Horus; I am that Great Phoenix which is in Heliopolis.”²

In the Coptic Gnostic document known as the *Pistis Sophia*, dating apparently from the end of the

¹ *John x. 34.*

² *Book of the Dead*, chap. xvii. 6, 9, 14-18, 26.

second century or beginning of the third, the following remarkable passage occurs : " The Saviour . . . said : Do ye still not know and are ye ignorant ? Know ye not, and do ye not understand, that ye are all angels, all archangels, gods and lords, all rulers, all the great invisibles, all those of the midst, those of every region of them that are on the right, all the great ones of the emanations of the light with all their glory ; that ye are all, of yourselves and in yourselves in turn, from one mass and one matter and one substance ; ye are all from the same mixture ? " ¹

" And by the commandment of the First Mystery, the mixture is constrained until all the great light emanations with all their glory are purified, until they are cleansed from the mixture, till they are purified, not of themselves, but of necessity, according to the regulation of the One and Only Ineffable." ²

It is clear from the present verse that " the man " is now not man *and* God, but " as one of Us," as 'Elōhīm; in other words, the ideal " man " who is manifested in the heaven-earth mode is the counterpart, in this mode, of 'Elōhīm who is above the heavens. So ultimately we are able to apprehend the Divine Father-Mother-Son here and now, in and through the perfectly fashioned human soul, as he manifests essential Being in the world of becoming.

The real Ego at the heart of humanity as a whole, as

¹ The Bœotian Pindar, the Pythagorean, wrote : " One is the race of Gods and men." So also has it been said : " There is but one Potter and one Lump."

² *Pistis Sophia* (tr. from the Latin by G. R. S. Mead, London, 1896, p. 247). About a century later, Plotinus wrote : " But we, what are we ? Before our birth to the world we were in the Divine, men of another rank than now, of the order of the Gods. . . . We were members of the Divine Mind not then under limit, not cast out but wholly of the All. . . . Even now we are not cast out ; but upon that Primal-Man which we were, another man has been intruded. . . . We are become a Double person . . . and our first and loftier nature lies torpid." (*Ennead* VI. 4, 14, tr. Stephen MacKenna, vol. i., p. 152.)

of its every monadic unit, is essentially one with the Originating Spirit. The presence of the Originating Spirit at the heart of the individual man is spoken of in the passage which introduces the Lord's Prayer, the prayer to "Our Father" who is in that "kingdom of heaven" which is "within us."¹ In this introductory passage we are instructed to concentrate ourselves, and "pray to the Father" which is "in the secret place," τῷ ἐν τῷ κρυπτῷ, in the very "crypt" of our nature. From that Centre, in touch with the petitioner's innermost consciousness, He will give out, or give back, the results of this inmost communion, for the verb ἀποδιδῶμι does not mean to "reward" but to give in return, to recompense; this brings about a harmony between the without and the within of the nature, between that which is manifesting in the time order and that which is ever in the eternal order. By this Divine act of grace and restitution the little or objective self is illumined, and the revelation consciously borne in upon it that "man" is "as one of Us."

Gen. iii. 22: (b) "And now, lest he put forth his hand, and take also of the tree of life and eat, and live for ever. . . ."

The tree of life "in the midst of" the garden of humanity represents the Divine Life implanted in the heart of each and every human soul. In the New Testament this Life is that of the "inward man,"² the "inner man,"³ the "hidden man of the heart."⁴ This Life is not to remain hidden in the ideal realm of man's soul, as only a potential power in him: it has to be fully manifested in the regions of form.

The soul of humanity has been created perfect in its powers so far as the ideal or 'formless' realm of the soul-order is concerned, but has yet to be fashioned into

¹ *Matt. vi. 6-8.* See also *Luke xvii. 21*, in the original.

² *2 Cor. iv. 16.*

³ *Eph. iii. 16.*

⁴ *1 Pet. iii. 4.*

an effective instrument for Divine use in the regions of materiality. In the storm and stress of the actual world-order, in these regions of duality, it has to cultivate the power of right decision and action, so as truly to manifest world-happenings in accord with the Divine Will. This, moreover, in the case of each of its individualised souls. The tree of life, of life eternal and everlasting, may only be "eaten," becoming an actual, not only a potential, possession of the soul, when, to the Powers in the invisible worlds, the soul in the material order is "seen" to be truly fashioned after the Divine Pattern, hence is ready to partake of it: this goal of high attainment is at every moment set before the adventurous soul. Human souls are, indeed, as cups that are being fashioned within the worlds of form, into which the Spirit of God will pour the wine of eternal Life as each cup is able to contain it and impart it to others.

When the soul's "earth" mode of consciousness undertakes the Divine quest with its two temporal elements, its *'īsh* and its *'ish-shāh*,¹ in mutual harmony and accord, the "earth" mode becomes perfected as a two-in-one organism, being represented in the individualised soul as the fashioned *'ish-shāh*, the soul's Virgin Mother. This Virgin Mother of the "earth"

¹ As *'īsh*, which belongs to the temporal "earth" order, Joseph is represented as the "reputed" father, the true Father of the soul regenerate being of the "heaven" order. The "new" tomb in which the body of Jesus is laid belongs also to a Joseph, the crucifixion, death and burial being of the phenomenal self, the *'īsh*. The site of the crucifixion is *Golgotha*: this name, meaning skull or cranium (*Matt. xxvii. 33*), also draws attention to the outworn 'I' (*'īsh*) of the earlier formal selves of the soul, and beyond, to the true Subjective Consciousness of the eternal order with which the soul's perfected, "sacrificed," Self-dedicated nature is now triumphantly united. From verses 45-53 of *ibid.*, it would further appear that such of the earlier formal selves of the soul as have contributed through their earth-lives to its fashioned state at the Great Happening, are the soul's "saints," and these, "on the third day," that is, after the soul's resurrection, form part of its living "holy city."

order, the Supreme "Father" of the eternal order, and the Son, whose home is in the natural as in the spiritual realm, and who is the active Expressor on earth of "heaven" through the self-same soul: these Three Powers are to be united in the case of each and every soul, and manifested as a Holy Family of the Three-in-One order under the reign of the Son, the Second Adam, here on earth in the actuality of the world-order, within the "temple" of the universe: "My Father's house."

CHAPTER XXII

Gen. iii., verses 23, 24

Gen. iii. 23 : "Therefore (lit., And) Jahveh 'Elōhīm sent him forth from the garden of Eden, to till the ground from whence he was taken."

Gen. iii. 24 : "So he drove out the man " (hā 'ādām).

The soul of humanity is accordingly plunged into earth-life in the material order. This is symbolised in a later chapter of *Genesis* as the going down into Egypt. For there is "corn" in Egypt. It is during physical existence that each soul, led by necessary Fate, grows and garners the corn of experience, with its ripe powers of choice and of initiative, from which the bread of true life is made. Through the practical wisdom thus acquired, the individualised soul is jealously fashioned into an organ of the Divine, becoming, indeed, the perfect counterpart of the Solar Logos, able with its fellow-souls to manifest "heaven" upon "earth."

In the Syriac "Hymn of the Soul"—also called "Hymn of the Pearl," and "Hymn of the Robe of Glory"—to which reference has already been made, this world-order into which the soul "descends" for the sake of experience is spoken of as "Egypt." The soul is equipped with heavenly powers, but on the borderland, before assuming the bodily vehicles, has to put aside its glorious Mantle, the Robe of the Universe, until it brings back from "Egypt" the Pearl of great price which is obtainable only there : its own fashioned and

organised Soul-substance. After securing the Pearl the soul resumes the Mantle : this is more " glorious " than before,¹ for the soul has acquired new powers of understanding and expressing the universal order. Of this glorious Mantle or Robe, spoken of in the Mithraic Ritual as the " Body of the Resurrection," the human body is the symbol, though for an agelong period it appears as our prison-house, the tomb of our " dead " selves.²

The ' sending forth ' from the Garden of Eden represents the " fall " into matter described by Orpheus in Greece as the descent into the sublunary circle. The ' driving out ' accentuates the fact that the world of Being appears to us to be divided, as by a gulf, from the world of ex-istence, the state or mode of unity from that of duality, im-mediacy from process. Yet both these modes are ever in activity here, though usually we are unconscious of the fact. We have Here and Now to realise and prove that we are not dyads only, but monads as well, belonging not only to the time order and the particular, but also to the ' timeless ' order and the universal.

The force that appears to separate the world of manifestation from the Centre of Being has to be met by our seeking to the uttermost to find this Centre, striving, with Divine aid, to overcome the resistance which at present seems to keep us apart. The Way of restoration leading to re-constitution has been stated

¹ See *The Doctrine of the Subtle Body in Western Tradition*, chaps. iii. iv., by G. R. S. Mead, London, J. M. Watkins, 1919.

² It was because of its inner meanings that Babylonian and Assyrian Kings robed themselves in the starry mantle of Deity which their god Marduk wore before them. The same cosmic garment adorned the Irānian sun-god Mithras, and the Phrygian-Hittite moon-god; indeed it appears again and again in the mythology of ancient people. It was the robe of state of the Roman emperors, and of rulers in the middle ages. In mediæval art the star-decked robe was transferred to the Madonna. See Dr Robert Eisler's *Weltenmantel und Himmelszelt*, 2 vols., 1910.

under many forms since man first appeared on the earth, and is of the nature of a leap. In the creation story before us the Way is pointed out by "the Seed of the Woman," the incarnate "Light."¹ This is the Third or "Christ" Spark which, descending "from Above," is to be "born" in each purified soul during the actual world-order, where also, in the soul's true manhood state, the spark will be fanned into flame by the Breath of the Great Mother.

To this end, the individualised souls which are, as it were, cells, or centres of experience, in the soul of humanity, have to exercise their powers of "earth" as also of "heaven" in the regions of duality. We have to "till" the ground, the *'adāmāh*, the substance, of our vast nature and break into powder the clods that have formed, removing prejudice and ignorance and shattering our idols, until the basic nature, freed from impurities, is immediately responsive to its "heaven" element. Only then can it truly receive, and be nourished by, the waters "from Above," and bring forth abundantly.² The "new" man, from being patterned after the Moon-body, will be patterned after the Solar body as well, breathing cosmically with the whole creation, not as a creature apart from the whole, as we breathe now.³

When Jacob desired to marry Rachel and served "seven" years to that end, he found that it was

¹ In *John* xii. 34-36 (R.V.), the crowd are uncertain whether to equate "the Christ" with "the Son of (the) Man," and enquire who is the latter. The reply of Jesus is given wholly in terms of "Light": they are told that the Light is "in" (*μετα* or *ἐν*) them, and urged during the present earth-life to become "sons of Light." Cp. *John* i. 9.

² This symbolism is commonly used by the Hebrew prophets, as, for example, *Hosea* x. 11-12: "Judah shall plough, Jacob shall break his clods. . . . Break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you."

³ Bergson's *Creative Evolution* aims at showing that life is an effort to overcome the necessity or determinism of physical forces, and so has for its mission the grafting of indeterminism on matter.

necessary to marry Leah, the elder sister, and serve a further period of "seven" years to gain Rachel. For Leah represents the new moon, or one's evolving, active, temporal nature, and this has first to hold the attention with due honour and regard, before Rachel—who represents the full moon, or the temporal nature when this is able to reflect completely the sun, or cosmic nature—can be possessed in marriage.¹ The Way to spiritual things is by the gate of the sensible things. We have to be truly human before we can rise to the rank of the Divine.

That the transformation of the human personality to a Divine condition, to the state of the Twice-born, does not come about of itself, but has to be preceded in each case by man's whole-souled endeavour to fit himself for this condition, is the substance of the argument of the Apostle Paul in 1 *Cor.* xv. and elsewhere. It is the key to statements such as: ". . . if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already perfectly fashioned: but I press on, if so be that I may lay hold on that for which also I was laid hold on. . . ." ² And again: "I buffet my body, and bring it into subjection (καὶ δουλαγωγῶ), lest by any means, after having been a herald to others I myself should be rejected." ³ The zealous co-operation of the individual with Deity, and the exercise of his higher will and understanding, so that "error" is continually replaced by the "truth" hitherto veiled within such error, are fundamental facts connected with the opportunity and purpose of earth-life, which have to be constantly realised by the soul.

¹ The sisters Leah and Rachel, as also the sisters Martha and Mary of the gospels, correspond in many respects to the sisters Nephthys and Isis of ancient Egypt. They answer, respectively, to the "evening" and the "morning" of the first creation story.

² *Phil.* iii. 11, 12.

³ 1 *Cor.* ix. 27.

The last words of Gautama the Buddha were to the same effect: "Work out your salvation with diligence."¹ Paul, too, uses the same expression, laying emphasis on the final issue, and enriching the saying by affirming that the essential Agent is the Divinity in man: "And so . . . with fear and trembling work out your own salvation to the end (σωτηρίαν κατεργάζεσθε); for the Worker in you, both as to willing and working for well-pleasing, is Deity."²

Attuning his will to the Divine Will, the individual has to act his part during the opportunities of daily life in perfecting his soul-substance as a responsive and effective instrument for the use of the Spirit, always maintaining a just relationship between himself and his environment; then offer himself as "sacrifice" at the altar during earth-life. This word "sacrifice" must be understood in its root-meaning; the soul has to be "consecrated," its powers being offered wholeheartedly for purposeful employment and service in the world-order under Great Fate. When this offering is accepted, an actual Birth takes place in the cosmos.

Gen. iii. 24 (continued): "And he (Jahveh 'Elōhīm) placed at the east of the garden of Eden the cherubim and the flame of a sword which turned every way, to keep the way of the tree of life."

Jahveh 'Elōhīm "placed," lit., caused to dwell, at the east of the garden of Eden, the cherubim and the flame of a sword which turned every way. What is meant (a) by these two symbols, (b) by their being established at the east of the garden of Eden, and (c) keeping "the Way" to the tree of life?

(a) We read again of the Cherubim in a notable passage in *Exodus*. When Moses was in a state of

¹ *Sacred Books of the East*, vol. xi., p. 113.

² *Phil.* ii. 12, 13.

spiritual exultation on mount Sinai, he was instructed to build a tabernacle, a dwelling—symbol of the perfectly fashioned soul, the tabernacle made without hands,¹—also to prepare “furniture” for it, the most important being the Ark. This was to occupy “the most holy place” in the dwelling and, moreover, be kept veiled from even “the holy place” of which it was to be the base.² Exactly covering the upper surface of the veiled ark was to be set the “mercy-seat,” an oblong table-top of gold, having on its two sides and of a piece with it “two cherubim,” one at each end, with their faces turned towards one another and the mercy-seat, their four wings being spread out on high covering the mercy-seat. “There (in this ‘holy place’) will I meet thee and will commune with thee, from above the mercy-seat, from between the two cherubim which are upon the ark.”³

This symbolism, though differing in terms, is essentially the same as that employed in the two creation stories ; the Cherubim, moreover, are two in number. The ark in the “most holy” place has the same significance as the unitary Light of the first creation story, and, like it, is kept veiled from the immediate sight of the soul lest the inexperienced soul in the form regions perish from excess of light. In the “holy” place, separated from the ark yet linked to it by the mercy-seat, “two cherubim” appear from opposite directions, looking towards one another and to the mercy-seat between in which they are unified : they signify the soul of the second creation story, with its harmonised powers of “heaven” and of “earth,” ‘timelessness’ and time, as represented by the *’ādām*

¹ Cp. *Rev.* xxi. 3 : “The tabernacle of God is with men.”

² *Exod.* xxvi. 33.

³ *Exod.* xxv. 22 ; *Num.* vii. 89. We read also of Jahveh dwelling in, inhabiting, the Cherubim. See margins of 2 *Kings* xix. 15 ; *Ps.* lxxx. 1, xcix. 1 ; *Isai.* xxxvii. 16.

and the 'ish-shāh when first brought face to face with each other in the Divine Presence, hence on "holy" ground.¹

It would appear that the cherubim of the present verse signify the dual powers of the soul of humanity when fully perfected in the phenomenal order. Within the mixing-bowl of the surrounding universe, each individualised soul has to become harmoniously fashioned in both elements of its "earth" nature, positive and negative; these, moreover, are to be unified with the "heaven" nature, the soul being, indeed, "born again" of the Spirit. The "new" dual powers—of "heaven" and of "earth"—will then be as the "two angels" at the tomb of the Risen Christ,² "the one at the head" ("heaven," unitary) and the other "at the feet" ("earth," dual), symbols of the manifesting powers of the perfectly fashioned soul of the Three-in-One order, which is able faithfully to represent and express the Universal Spirit in the regions of duality. Such powers are to be manifested in perfection by each of the many individualised souls who, in their respective communities, will comprise the ordered collectivity of the soul of humanity.

The process by which human souls are formed and fashioned—individually, in ordered groupings, and as a whole—into perfect organic instruments for the Divine use, is based on the eternal Purpose and Plan of the Supreme Creator. Such process is under the im-

¹ The "mercy seat" corresponds to the "River" between Eden and the garden, the Divine Mother. The four outstretched wings of the "cherubim of glory overshadowing the mercy seat" (*Heb.* ix. 5) correspond to the "four rivers" which encompass the "garden," "the holy place," this earth. They also compare, as has been seen, with the "four living creatures" of Ezekiel's vision, who are the "four beasts" of the *Revelation*: the four representative signs of the twelve signs of the zodiac. Indeed, these "four living creatures" are also spoken of as cherubim.

² *John* xx. 12.

mediate guidance and care of the Representative of "the Father," namely, the Great Person of the solar cosmos, whose cosmos is symbolised in this verse as "the garden of Eden."¹ That eternal Purpose is signified by the other of the Two symbols, the flaming sword.

"The flame of a sword (lit.) *turning itself* every way," pictures a self-revolving sword with its blade as a flame.² The sword is not brandished by the cherubim, but equally with them keeps the Way to the tree of life. It signifies the ever-Active Will and Purpose of the Universal Creator, and equally of the Great Cosmic Person who is the Son, the Word of God, the universal "Light" and, moreover, the essential Reality, the true Subjective Consciousness, the "Husband," of the soul. The Will expresses Itself eternally in immediacy, universality, and completeness, and will manifest Itself in action through prepared human souls, Its perfected instruments, in the great drama of the world-order.

The sword-flame expresses the Will of the One Reality in the Primary, eternal mode of the Spiritual order; the cherubim express this Primary mode in the Secondary mode of the Soul order, in terms, ultimately, of Great Fate, under process in time and space within the surrounding universe.

(b) The two symbols are placed "at the east of the garden of Eden." In relation to the garden of this world, the "garden in Eden," they are in the direction of the rising sun: which turns darkness into light, "death" or "sleep" into life, the life regenerate. Their eastward location implies, therefore, as was

¹ The "garden in Eden" of *Gen. ii. 8* is the garden of the 'ādām, and relates to our earth.

² The flaming sword in the garden has its counterpart in the sword of Marduk (Merodach) "with its fifty heads, whose light gleams forth as the day."

deduced from an earlier passage, that they direct the soul to live its earth-life on the basis of the Light-and-Life of the Spiritual Sun.¹ In other words, the symbols are eternally placed in the "heaven" order of the soul's consciousness, to serve as beacon-lights to the soul in the "earth" order.

(c) They are placed in the spiritual consciousness of each and every soul "to keep 'the Way' of the tree of life." They preserve in the eternal Remembrance of the soul on earth the knowledge that these two great powers are inherent in its very constitution, and, in their perfection, are its birthright: one being the eternal, Positive force, charged with the Divine Purpose, of Spirituality the Unchanging, the other, the evolving, Negative force of the Soul, Soul-substance, with its Form the Changing, of which the universe itself, in which the personal soul is functioning, is the outer representative.

Combining the ideas which lie behind the symbols of the cherubim and the flaming sword, they may be represented, respectively, by a Circle (or Sphere) and its Centre, such as in ancient times was a symbol of the Spiritual Sun in manifestation. In this view, they appear to correspond to the activities and essential nature of the Great Person of the solar cosmos, the Logos or Son of God or Jahveh, who is Soul as well as Spirit, and who expresses the ineffable nature of the All-Father in terms of the encompassing universe, of which His cosmos forms a Spiritual Centre.

The goal of the Creative Purpose is represented in the

¹ *Gen.* ii. 8 (a). Cp. *Enoch* lx. 8: "On the east of the garden, where the elect and righteous dwell." Many centuries before this was recorded, megalithic monuments, found all over the globe, were erected to the dead, with a circular opening, as if representing the sun's disc, cut in the central stone on the east to admit the morning sun. The Great Sphinx of Egypt (fourth dynasty) faced the rising sun.

closing words of the second creation story as "the tree of life." In the "garden" this tree has two aspects, "earth" and "heaven," the temporal and the eternal. The temporal aspect is ultimately brought into coordination with the eternal, as is also to be understood from the latest vision recorded in the *Revelation*,¹ where, when the immediate Purpose of the Creator is fulfilled, the tree of life is seen to be on *both* sides of "the River" ("on this side of the River and on that"), the tree spoken of in the second creation story as the tree of knowledge being transformed into a second tree of life. This twofold Tree of Life of the *Revelation*, whose origin and dwelling is by the sides of the "River . . . proceeding out of the throne of God and of the Lamb," represents in the 'timeless' and temporal orders the Activity of the Great Person of the solar cosmos in the drama of Great Fate, under the process of the living suns of the surrounding universe. Such activity is henceforth no longer "alone," but is also fitly displayed on "earth," in harmony with the "heaven" consciousness, by a vast multitude of fashioned human souls, souls that have been purified through suffering the 'passion' of the world-order and necessarily retain their perfected human personalities and characteristics.

True happening in the world-order is projected by the Divine "Light" of the first creation story. Human history is first bent to the creation and perfection of a realm of human souls, each monad of which, when trained and tempered for the Divine use and "married" to the Spirit, will truly reveal the nature of the Divinity. When this goal is reached, they will themselves, as "sons of Light," be the Divine glory, but will also be the foreshadowing of a far greater glory, the unfolding, in terms of exalted human life, through themselves—

¹ xxii. 2.

whether as individuals, as ordered organic communities, or as a united whole—of the Divine Heart : and in the removal of veil after veil from this mystery of mysteries hitherto hidden from the foundation of the world, they will consciously participate. Possessing the “ keys ” of both “ heaven ” and “ earth,” and representing the “ Kingdom of God ” upon earth, humanity in a triune order of completeness, comprising Goodness, Truth, and Beauty expressed in Purposeful Activity, will give glory to God in the Highest, the Originating Source of Light and Life and Love, joyously, harmoniously and with full understanding forth-telling in the actual world-drama of Life the innermost realities of the universe of Light.

END OF PART III.

APPENDIX I

ON THE CUBE AS SYMBOL OF MANIFESTATION, AS ALSO OF THE CREATIVE WEEK

THE most sacred of the shrines at Mecca, the central city of the Mahommedan faith, is named after its emblem the Ka'ba, the Cube. The Cube is the shape of "the holy city Jerusalem," for *Rev.* xxi. 10, 16 states that "the length and the breadth and the height thereof are equal." This cannot be a city such as we know, for it is twelve thousand ($10^3 \times 12$) furlongs high. In verse 17 the dimensions of this mystic city are said to be "according to the measure of a man, that is, of an angel," implying, apparently, that what is recorded is to be "measured," interpreted and applied in terms of living Reality, which is a synthesis of perfected substance (12) and a high order of consciousness (10^3).

Investigating the natural facts concerning a cube, it will be found that it is connected with important key or basic numbers, themselves symbols of methods of manifestation. Thus it has a Unity peculiar to itself among regular solids, for its Three dimensions, length, breadth, and thickness, being equal, it represents a Three-in-One power. Each of the three dimensions is bounded by Two equal faces or planes of opposite outlook, so that the number of faces is Six, corresponding to the six directions of space, these in their totality representing All-Space, or the Unity of Space. The edges of each face are Four-square, and

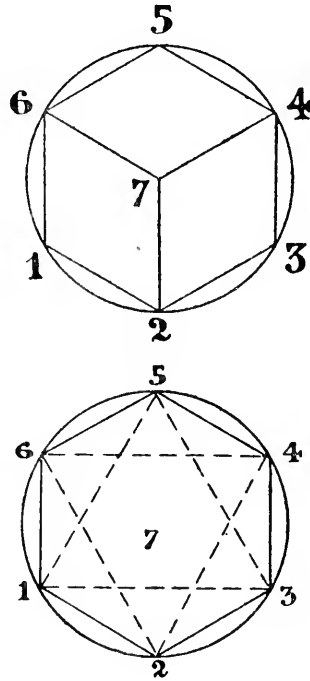
the number of edges is Twelve, the number of the "signs" of the zodiac; twelve, moreover, is the least common multiple of the preceding numbers 1, 2, 3, 4, and 6. The meeting-place of Three faces, three of the six directions of space, in a point, node, or knot forms a solid angle of the cube, so that each of these angles symbolises a Three-in-One power, as does the cube itself, and there are Eight of these angles. This number eight, again, is the cube of two, the number of manifestation.

Thus every cube is connected with the numbers One, Two, Three, Four, Six, Eight, and Twelve, also Ten, the sum of the first four: these are all key numbers which are connected with manifestation in the material order. A cube is, indeed, a symbol of Matter. Being also of the Three-in-One order, it is, moreover, a symbol of the Triune Creative Divinity, the Originating Source of all manifestation. Hence its unique importance and value among geometrical symbols. It is a natural symbol of the perfected human soul on earth, which is able, individually and collectively, to use the "earth" and the "heaven" of its nature in mutual harmony.

If a cube is so placed that one of the Eight angle-points holds the middle of the field of vision, Six of the angles—six is the formative number—will appear to surround the central angle symmetrically, being, in fact, the points of a hexagon inscribed in a circle of which this central angle-point is the centre, also the angle-points of two intersecting equilateral triangles inscribed in the same circle. Three of the cube's angle-points may be regarded as belonging to its lower plane (negative), its base, and three to its upper plane (positive), its summit, as in the upper of the following sketches, and we may number them in order round the circle from 1 to 6, and the central angle as 7.

When the angle-points of a cube are thus placed and numbered, 1 is opposite to 4, 2 to 5, and 3 to 6, each of these pairs being linked by its own unseen diagonal which traverses the cube. If each pair is expressed in terms of its component faces, or directions of space, the sum, in each case, is equivalent to the six directions of space—in other words, to the unity of universal space. The angle-points numbered 1, 2, 3 at the base of the cube, are thus complementary to those numbered 4, 5, 6 at the summit, each to each, as also are their respective totals, their sum representing a universal unity of the three-in-one order.

From the first creation story like results were obtained after the “dividing” of the Unitary Light from darkness, for the works of the three “days” 1, 2, and 3 were found to be completed and fulfilled by the works of the three “days” 4, 5, and 6, respectively, the three earlier days being connected with Substance, and the three later with Consciousness. The two sets of “three days” compare, indeed, with the three angle-points at the base and the three at the summit of the cube, each with each. The three unseen diagonals through the cube, which link together these opposite points, hold in balance and harmony, in a three-in-one ordering, Substance and Consciousness, Negative and Positive, “earth” and “heaven,” the Outgoing and the Return, the temporal and the eternal. The outline of the first creation story in the first chapter of *Genesis* is thus found to be indicated by a Cube. That,



moreover, which was ideally projected in the 'noumenal' realms of the first creation story is seen in the visions of the *Revelation* as if actually in being on the earth itself, and the nature of this fulfilment is described in that book under the symbolism of : the Cube.

The central angle 7 may be regarded as the original point whence the Unitary Light of the first day appears, thence radiating forth throughout the universal circle until "divided" from the darkness. It is also as the focusing point (now an eighth point), connected with the "rest," or cessation, from creation on the seventh day, in preparation for the Re-birth of creation into a new expression in manifestation. In the figure, the unseen angle 8 is at the end of the fourth diagonal, behind the angle 7, on the line of direct vision of the observer when the six angle-points are symmetrically ranged round the centre. (The length of each diagonal is $\sqrt{3} \times$ the length of the edge of the cube.) If the angle 7, the Eighth Power referred to in the comment on the first creation story, is held to symbolise the Son, the Light, the Solar Logos, it would also signify the inner Light which "lightens" every human soul entering into incarnation. This Light (with its powers) ever directs each soul along the Fourth or Central diagonal, the "inner" Way or Path, of Faith, inward assurance, Divine Reason or Wisdom, to the Ineffable Father : who is symbolised by the unseen angle-point 8, and who is ever the Great Unknown to normal sight and sense.

This, indeed, is the general purport of the remarkable verse *John* i. 18, though this cannot be gathered from our versions, the latest (1881) being : "No man hath seen God at any time : the . . . Son which is in the bosom of the Father, He hath declared him." In the original, the Son is described as $\delta \omega \nu$, a technical term, meaning, not "which is," as translated, but "the Self-

existing one." And the statement in the original does not go on to imply, as might be inferred, that the Son is "in" the bosom of the Father, having once upon a time "declared" the Father. For the preposition *εις* implies direction towards, and the verb *ἐξηγήσατο*—which is linked by root with such words as hegemony (leadership), and exegete (a guide, counsellor)—is primarily connected with the idea of directing the Way, and this is emphasised here by the prefix used. This verb, moreover, is employed in the gnomic or universal aorist, a tense frequently used in this particular gospel: it puts the emphasis on the process as well as the present. (See p. 269 of *Mysticism and the Creed*, 1914, by W. F. Cobb, D.D.) So that the passage in question appears emphatically to declare that the eternal Self-existing Son, who is also the inner, living Light in every man who is in the world of becoming, has always been guiding every human monad, and is here and now leading and conducting each and all to the bosom of the Father.

APPENDIX II

ON REINCARNATION, AND THE IMMEDIATE REALISATION “ HERE AND NOW ” OF THE DIVINE-HUMAN STATUS

WITH regard to the doctrine of Reincarnation to which allusion has been made in the comments, if this is held alone, unaccompanied by the doctrine of Immediate Realisation here and now of the next state which is before humanity, it leads to difficulties as great as in the case of Vicarious Atonement without Reincarnation. These two basic truths—Reincarnation, and Immediate Realisation—are related to each other as “ earth ” is to “ heaven,” as the time mode of consciousness to the ‘ timeless,’ soul life partaking of both these modes of existence.

Reincarnation is an illustration of the abstract idea of the ever becoming. As a fundamental fact it appears in many forms in nature, such as the recurring seasons of the year, cycles of history and thought, the birth and re-birth of solar systems. The serpent is a symbol of this doctrine, for it appears to renew its youth by sloughing its outworn skin, and it is partly, no doubt, from these magical transformations that it was held sacred in certain religions. Similarly with the palm tree. These have been used as symbols to represent Reincarnation and also the Re-birth from Above. Another symbol of the same order is the mythical phoenix, the sun-bird, which appears on the coinage of the emperor Augustus with the legend : “ The happy restoration of the ages,” the Augustus at whose coming

Virgil wrote : " The mighty order of the ages is born anew."

In 1689, in his *Essay on the Human Understanding*, Locke maintained that personal identity consists in consciousness; it " does not depend on a mass of the same particles," and is not altered by " the variation of great parcels of matter. . . . There can from the nature of things be no absurdity at all to suppose that the same soul may, at different times, be united to different bodies, and with them make up, for that time, one soul."

In 1894 Huxley wrote : " Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality; and it may claim such support as the great argument from analogy is capable of supplying. . . . None but hasty thinkers will reject it on the ground of absurdity." (*Evolution and Ethics*, 1894, p. 61. The term " transmigration " is not strictly accurate, nor is metempsychosis; the Greek word metensōmatosis, used by Clement of Alexandria, is more precise.)

In 1902 Mr. F. H. Bradley remarked in *Appearance and Reality*, p. 308 : " We, I presume, are not sure that one soul might not have a succession of bodies." And in p. 315 : " You cannot assert that the continuous existence of the body is essentially necessary for the sameness and unity of the soul."

In the Egyptian *Book of the Dead* we read : " Hail ye who crush hearts and who make the heart of a man to go through its transformations according to his deeds. . . . Homage to you, O ye lords of eternity, ye possessors of everlastingness." (Chap. xxvii. according to the Papyrus of Mes-em-neter, Naville, *Todtenbuch*, book ii., p. 92, Dr. Budge.)

The weighing of the heart of Ani, the Egyptian Scribe, in the Judgment Hall after death—a facsimile of the original illustration of which, dated 1450 B.C., is exhibited in the British Museum and elsewhere—takes

place before the forty-two (7×6) gods of the Other World in presence of Osiris, who represents the Sun-god, and of Thoth the Moon-god. The deeds of the soul are recorded by Thoth on his palette, and so is the verdict. If the soul fails to pass the divine test, its heart is devoured by the hippopotamus-goddess Ta-urt, "Eater of the dead," who stands by, one of the seven representatives in the world-order of the goddess Hathor, daughter of Rā Himself.

The symbolic character of the "Eater of the dead" appears from the nature of the varying descriptions. In the Papyrus of Hu-nefer the fore-part is that of a crocodile, the middle of a lioness, and the hind-part of a hippopotamus. In Chapter xvii. of the *Book of the Dead* the face is that of a greyhound with the eyebrows of a man; yet he is said to be always unseen, and his name is "Devourer for millions of years."

It would seem that the "Eater of the dead" is the symbol of the Law of the world-order, which devours the "dead," the still unregenerate and unfashioned soul, not only once, but earth-life after earth-life, until the evolving soul works out its own salvation and attains to the Life Regenerate.

Ta-urt, the hippopotamus goddess, was also said to render aid at the "new Birth" of the "dead," when the soul becomes Twice-born. (See Hastings' *Dictionary of the Bible*, Supplementary Volume, p. 187.) This would suggest that the Re-birth, the Second Birth, is necessarily based on the antecedent system of births-and-deaths, the Greater Mysteries on the lesser.

The "dead" are they who are under the law of reincarnation, and have not yet attained to the Livingness that comes with the "Birth" "from Above," a symbolism which is constantly to be found in the New Testament also. As for example, in the story of

the "dead" Lazarus, who is "raised" from this condition, and "loosed" from his bonds.

When the soul, once "dead" or "lost," finds itself, and is at length perfectly fashioned in the world-order as instrument or organ of the Divine, it "lives" in the true sense of the word; it balances, in the Egyptian symbolism, against the Feather of Truth, and is no longer devoured by the ruler of our lower worlds. It is probable that Satan (Saturn)—lord of the time regions, and, moreover, one of the "sons of God" (*Job* i. 6)—is referred to in his function of "eater of the dead" when described in *1 Pet.* v. 8 as the "devouring lion," also in the gospels as the Adversary with whom we are to agree whilst we are in the Way with him, that is, here and now, during earth life. When we do "agree," he proves to be one with "the Lion of the tribe of Juda" of *Rev.* v. 5, who is born as the Christ-in-us. (Cp. Edward Carpenter's *The Secret of Time and Satan*.) Saturn, too, known as *Chronos* in the Greek myth, was the "devourer" of his children, until Jupiter (*Zeus*), his son, escaping this fate, overcame him and reigned in his stead.

The doctrine of Reincarnation was held in some form or other for some centuries before the Christian era, in Egypt, Chaldea, and Persia (*Herod.* ii. 123, etc.); in India, even in the oldest of the Upanishads; also among the Orphics, Pythagoreans and Stoics. The followers of Orpheus speak of the "wheel," of Pythagoras of the "wheel of life." Simplicius says, "Ixion was bound by God to the wheel of fate and of generation." (*De Cælo*, ii. 91c.) Pherecydes, Pindar, and Plato all taught reincarnation. It is in the Mysteries of many of the Gnostic systems, and in the *Pistis Sophia*. Some of the Neo-Platonic thinkers of Alexandria accepted the doctrine, including Philo, Plotinus, and Proclus. Proclus speaks of the cycle of generation,

κύκλος τῆς γενέσεως. It is in the religious philosophy of the Talmud and the Kabala. The inner schools of the cults taught that the necessity for re-embodiment, under the law of personal fate, ceases at a definite stage after the Second Birth or Regeneration, the full-grown soul, freed from the law of necessary births-and-deaths, then entering a new and higher order.

The book of *Wisdom* was known to most of the New Testament writers; its author believed in the pre-existence of souls, if not in reincarnation, as is clear from the well-known passage :—

“ Now I was a child of parts
And a good soul fell to my lot,
To be precise, (μᾶλλον δέ), being good, I entered into a body
undefiled ” (viii. 19, 20).

The doctrine of reincarnation does not seem to have found favour with the Church Fathers, though some of them, notably Origen, held the doctrine of pre-existence. Nor indeed does it appear in China to have been held by the philosophers of the Tao, or the Way of the Spirit, such as Lao Tzŭ or Chuang Tzŭ, who had indeed a doctrine of metamorphosis, but apparently not of reincarnation. Their goal was to be Re-born. “ He who is re-born is near to Tao.” “ They proceed to be people of God.” (*Chuang Tzŭ, Mystic, Moralist, and Social Reformer*, translated from the Chinese by Herbert A. Giles; Quaritch, 1889, pp. 230, 309.) Their whole being was centred on the mystery of Immediate Realisation, to be accomplished here and now.

In *Mysticism and the Creed*, p. 239, Dr. Cobb writes : “ Nor can it be admitted that this doctrine of many lives in the body is unknown to Holy Scripture, for the contrary proposition may be fairly maintained, viz., that the doctrine of reincarnation (or re-embodiment) lies at the ground of the whole view of salvation as set

out in the Bible, as the necessary truth which gives coherence to the whole."

It seems probable that there are references to reincarnation in the Hebrew Scriptures which are mistranslated or overlooked through this doctrine not having been generally accepted in the West. Some of the obscure passages may depend on this very principle. For example, *Gen.* vi. 3 reads: "And the Lord said, My spirit shall not strive with man for ever for that he is flesh." But the Hebrew may be translated: "And Jahveh said, My spirit shall not tabernacle in the man for an age (or æon) in that he is flesh," and the LXX. supports this rendering. The Vulgate also, which reads: "My Spirit shall not abide (*non permanebit*) in man, etc." The meaning would appear to be that during the age or æon of the lesser mysteries, when the "flesh," the substance-nature of the soul, is not yet fashioned, the Spirit cannot take up its enduring abode in the soul, being unable to find there a suitable resting-place. *Gen.* iv. 16 states that when Cain "went out from the presence of Jahveh" he "dwelt in the land of Nod." Dillmann in *Genesis*, 1897, p. 196, writes: "Nod is not, any more than Eden, a geographically definite country. It is, on the contrary, a significant name, meaning land of unsettled and fugitive life (of misery)." Nod means "wandering." Applying the idea of reincarnation, it is probable that the story is picturing a succession of evolving earth-lives in human form, as being the necessary lot of the soul while coming under the disciplinary process of "the law." The "sign" "appointed for" Cain, the "mark" set on him, would then be the physical body, the undying soul appearing at intervals in successive human forms, or "masks," made up of the matter of the planet, therein to work out its salvation. The "wandering" of the children of Israel "in the wilderness" would have the

same essential meaning as the "wandering" of Cain.

The setting up of the "gilgal," or circle of twelve memorial stones, after crossing the mystic river Jordan, is recorded in *Josh.* iv. 3, 9, 20. (The word "gilgal" means rolling, also a circle.) The soul has left its "Egypt" where it first awoke to a sense of its fetters and its darkness, has crossed its Jordan and is within the Promised Land, so has attained a definite state or condition; it appears to be aware that it is subject to the law of the revolving Fate-spheres, under which it has to acquire the twelvefold zodiacal characteristics of the phenomenal universe, thereby freeing itself from bondage to them; for it is specially indicated that the first act after the crossing, even before partaking of the passover, is the setting up of this "gilgal" of the twelve-order. It would appear, indeed, to be a symbol of τὸν τροχὸν τῆς γενέσεως of *James* iii. 6, "the wheel of genesis," the evolving process of reincarnation under the revolving spheres of Fate. This is, however, but a means to an end. The necessity for this disciplinary process has to be transcended by Immediate Realisation, the soul attaining its Second Birth, the conscious birth into the Divine order, then proceeding to live out on earth this higher order of soul life, expressing happenings with full understanding in terms of the realities of the universe.

The above suggestions would give new meanings to passages such as *Hosea* ix. 9, 3: "They have deeply corrupted themselves. . . . They shall not dwell in the Lord's land: but . . . shall return to 'Egypt.'"

It seems probable that the passing of the "wheel" of 'necessary' births-and-deaths is symbolised in the rolling away referred to in the passage ending with *Josh.* v. 9; in the taking away of the stone from the "cave" in which the "dead" Lazarus lay bound,

prior to his Re-birth (*John* xi. 38, 39), and in the rolling away of the great stone at the resurrection scene, as recorded in *Matt.* xxviii. 2, 3, on the early morning of the Eighth day.

These ideas may also explain the complex passage in *Luke* xx. 34-36, where the original appears to say: "The men of the world-order marry and the women are given in marriage. But of these they who shall have become worthy to find a place in the order of the Re-birth, the Second Birth, such do not marry and are not given in marriage and cannot die again: for they are . . . Sons of God, being sons of the Re-birth." Marrying and giving in marriage appear to be introduced here as symbolic of the lesser mysteries, when of necessity the soul comes back again and again under the law of personal Fate. But during this period the soul may at any time during earth-life enter the higher order, the order of the Second Birth, being born "from Above" into the Greater Mysteries. This is the doctrine of Immediate Realisation here and now by Divine Grace, the necessary complement of the doctrine of Reincarnation. The soul is at once freed from the bonds of personal necessity, and, while still in the phenomenal order, comes under "the law" of true liberty.

The passage from the one state to the other is described as from death into life (1 *John* iii. 14; *John* v. 24), from darkness to light (*Acts* xxvi. 18). The whole creation itself is to pass from bondage to liberty (*Rom.* viii. 21), servants of sin becoming servants of righteousness (*Rom.* vi. 17, 18), and slaves becoming sons (*Gal.* iv. 5, 7).

Regeneration or the "New Birth" is, indeed, the key to the New Testament, and is there spoken of and implied on many occasions. Foremost of these is the remarkable conversation (*John* iii. 1-15) with

Nicodemus "at night," that is, before the Sunrise of the soul's Second Birth, when Jesus says, in effect, that to attain the heaven state one must first be born from heaven, so that the immediate goal before the soul is declared to be the being born "from Above" (*ἄνωθεν*, verse 3. This verse may be compared with verse 31, where the same word *ἄνωθεν* is used; the whole of this conversation should be studied in the original). The word *παλιγγενεσία*, or Re-birth, is used in *Matt.* xix. 28, and again in *Tit.* iii. 5. And in 1 *Pet.* i. 3, and again in verse 23, we read of God "begetting us anew," the verb being *ἀνα-γεννάω*, to beget "above," that is, into the higher order, the birth taking place in, and transforming, the individualised soul, on this earth itself during the present world-order.

The Four Noble Truths of Guatama the Buddha (*cir.* 600 B.C.) were not new to India. The first three, corresponding to the general teachings of the Old Testament, relate to the entanglement of the soul in matter; the fourth, corresponding to the teachings of the New Testament, tells of the possibility of Deliverance to be achieved here and now, by man's individual effort guided by the Divine within him. What was new in this to India was that the Buddha removed the stress from the ideas of Law, and Fate, and Re-births, and accentuated the Fourth Noble Truth, that of Immediate Deliverance now, and not in a distant future, and to all without distinction of birth or race, by the Eightfold Path. It cannot be doubted that herein lay the secret of the success of his teachings. (See *Studies in the Religions of the East*, by A. S. Geden, D.D., London, 1913, p. 514.)

In a letter dated December 1904, C. C. Massey wrote: "Reincarnation is only a doctrine of unregenerate Nature, and by no means a doctrine of spiritual immortality. . . . Regeneration—new-naturing—alone

exempts from Re-incarnation. . . . This idea is not less explicit in Christianity than in Buddhism.” (*Thoughts of a Modern Mystic*, pp. 56, 54.)

In an article in the *Times* of 13th May 1915, George Russell (A.E.) writes : “ The world’s great ages return not once but many times. . . . Life is a wheel, and the revolutions bring again and again the same circumstances. Humanity is the squirrel in the wheel. Our ambitions make it to move. Will we ever get tired or rest, meditating on the Way Out ? ”

The next step set as a beacon-light before humanity, is for it to attain, by Immediate Realisation here and now, during actual human life, to the state beyond that of normal human beings, the consciously Divine state. The world will then become “ a garden ” in actuality, whose human history will be based on a true understanding of essential realities, and new possibilities will open up in this “ new ” æon with its “ new ” earth and “ new ” heaven.

APPENDIX III

THE 'ISH-SHĀH, AS VIRGIN MOTHER OF THE SOUL RE- GENERATE, AND THE SACRED MARRIAGE OF SPIRIT AND SOUL

IN the second creation story, the "rib"—a derivative in the "earth" or temporal order from the '*ādām*, the Self of all humanity, who is of the "heaven" or 'timeless' order—represents the earlier, self-enwrapped state of the formal self, the '*ish*, of each human soul's necessary earth-lives.

When in actual earth-life the '*ish*, this empirical 'I,' with its evolving '*ish-shāh*, or character, attains the state in which, of its own free-will, it identifies its interests with those of the '*ādām*, humanity as a whole, so that its activities in the "earth" order truly "answer to" the universal ideals of the '*ādām* of the "heaven" order, it is then that the two-in-one individualised soul in the actual world of form may be said to be of the perfection of the typical '*ish-shāh* of the 'formless' soul realm, as described in the last few verses of *Gen. ii*.

In the New Testament, the perfected soul's regenerate '*ish* is represented by Joseph the husband of Mary, the Virgin Mary representing in the actual world-order the fashioned and pure '*ish-shāh*, as typically foreshadowed in the 'formless' realm of the soul-order. The harmonised state of this dualistic human soul is Divinely acknowledged by the Third Spark being born "from Above" in the "earth" regions of the self-same soul's consciousness, as her "Son," the Son

of "the Man," of the universal, heavenly "Man" of the first creation story. In due course the Son will manifest on earth His perfected Three-in-One powers, expressing the "Second Adam" state of the Soul Regenerate when "married" to the Spirit.

In *John* ii. 1-11, the Son is required to take steps to exhibit His mastery over both the "earth" and the "heaven" orders of His vast nature, the *'ish-shāh* and *'ādām* powers of the soul, by dedicating Himself, with these powers, to the service of the Divine Being, offering all in spiritual "marriage." To this end, Jesus is "called" "on the third day" with His twelve disciples, his twelve acquired zodiacal powers in the world-order, to the first of a series of magical tests, or symbolic signs or rites (*ἀρχὴν τῶν σημείων*), which He must carry out to prove His harmonious control over the "earth" and also the "heaven" elements, the "two worlds," of His nature.

In the second creation story, under the inspiration of the Great Mother of all Manifestation, the *'ish-shāh* takes and eats of the fruit of the tree of knowledge, and then, as communicator of the soul's temporal Fate, for character is linked with Fate, becomes the initiator of the *'īsh*, the "personal" element of the self-same soul. Hence she hands the fruit to the *'īsh*, and he eats it. In the scene in the fourth gospel, the experienced and purified *'ish-shāh*, now as Virgin Mother of the soul, and communicator of the impulsion of the soul's Great or Cosmic Fate, inspires her "Son," the Active, Heaven-born Representative in the "earth" order of the self-same soul, to take the definite step in the soul's magic transubstantiation, such as will call down the Heavenly Breath of the Great Mother to fan the soul's Third Spark into a spiritual flame filling the universe. She points out to Him the immediate need for the "new" wine of the Spirit. The answer, *τὸ*

ἐμοὶ καὶ σοί, cannot mean, "What have I to do with thee?" It may mean, What is that to me and to thee? or, more probably, That is of concern to me and to thee. In any case, the statement which follows, "Mine hour is not yet come," expresses the sense of deficiency, and the Son's recognition that Power to act is required "from Above." The Divine response to this acknowledged need for help from Above, to enable the soul to enter upon its Greater Mysteries, is awaited with faith by the Virgin Mother of the self-same soul, who proceeds to prepare the Attendants for the supreme Word and Act of whole-hearted Self-dedication by the soul to "the Governor of the Feast." The Attendants (lit., deacons) appear to symbolise the Seven "angels" or "shepherds" or "spirits" of the Solar Logos, the "watchers" of *Enoch* xx. 1, so called because they sleep not. The Governor of the Feast is, apparently, the Logos of the Solar Cosmos, Representative of the 'Noumenon' of the first creation story, Jahveh, the eternal Word or Self-revelation of God, who ever expresses Himself in the world-order through seven manifesting powers of the temporal order. Voluntary self-dedication of the "whole" nature for service in the "earth" order is the essential step the soul must take before the Great Happening can become actual.

By Power-and-Grace granted "from Above," the Son, as Agent of the soul, is enabled to act upon the prompting, the urge, of the Virgin Mother element of the self-same soul, unreservedly to "offer" all its powers in the service of the Supreme. The "six days" of the soul's creation-process have been merged in the soul's seventh-day harmony and "rest" in the Divine; the soul, moreover, is free from purely personal aims, and conscious of being one in Purpose with the Divinity. Of His own free-will, the Son requests the Attendants to express this, first by filling "six" waterpots with

water, and they fill them, *ἕως ἄνω*, to their uppermost. The water signifies the pure substance of the experienced soul which has been washed and made clean in "living waters." The Son then proceeds to offer to the uttermost this pure and fashioned soul-substance for use under Great Fate, as distinct from personal fate, by the further words which He addresses to the Attendants: "Take . . . to the Governor of the Feast." In response to this "word of power," this act of "sacrifice," of "making sacred" the purified substance of the soul by dedicating its activities in the world-order to the service of the Highest, in the very act of pouring out the contents of the six waterpots in offering to the Governor of the Feast, the water is turned, re-created, born anew, "into wine." This magic happening declares that the "sacrifice" is accepted, and the fashioned soul acknowledged as united with the Divinity, by the mystic abiding of the Spirit within the soul's perfected substance. The state of the soul is at the same time openly declared to be "good," by the Breath and Voice of the Great Person of the Solar Cosmos: who ever transcends His creation even while immanent in it, being actively represented there by His seven temporal powers until the day of days, the eighth day, when the regenerate Soul is "married" to the Spirit.

By the Divine acceptance, the Soul attains its *δόξα*, its "glory," see verse 11, in that it truly expresses the Spirit which abides therein. The Soul's two "reconciled" modes of consciousness, of "heaven" and of "earth," theoretical and practical, vitalised and unified and made ever-young by the Spirit, will henceforth be manifested on earth by the Son—the Son of the 'Noumenal,' universal "Man," the Representative of the Second Person of the Divinity—"as one man" "in one body," in what is in effect a "new" æon or world-order.

The distinction between "heaven" and "earth," Spirit and Soul, the wine and the container, as also their essential unity, are clearly brought out by two Eastern mystics, among others. In the *Masnavi i Ma'navi* of Jalāla-'d-Dīn Rūmī (1207-1273), the Sūfī poet interprets the Koran allegorically. In the translation by E. H. Whinfield we read (*Mahmud and Ayāz*) :—

" The wine is from *that* world, the vessels from *this* ;
The vessels are seen, but the wine is hidden—
Hidden indeed from the sight of the carnal,
But open and manifest to the spiritual."

Sir Rabindranath Tagore in *Gītānjali*, No. 73, 1913, writes : " Thou ever pourest for me the fresh draught of Thy wine of various colours and fragrance, filling this earthen vessel to the brim."

APPENDIX IV

THE LOGOS ACTS THROUGH SEVEN LIVING POWERS ON THE UNFORMED SUBSTANCE OF THE HUMAN SOUL, ESTABLISHING VITAL CENTRES WITHIN IT AND RENDERING IT A LIVING ORGANISM

IN various traditions and religious philosophies, seven great powers, expressing severally and together a Transcending, Unitary Power, are represented as acting on the human soul, causing it to realise its essential nature and manifest this in the happenings of the world-order. The *Book of the Dead* of ancient Egypt (see *e.g.*, chapters xvii., lxxi., and lxxxii.) speaks of seven spirits, seven Uræi, who are connected with the Eye of the Moon-goddess Hathor or Me-hurt, lady of Amentet, goddess of Night and the temporal order; in another aspect, she is the Eye of the supreme deity, Rā. This Moon-goddess, Hathor, receives the Unitary Light through Horus, and sheds it upon the world by seven methods or powers—described as Spirits or Uræi. Hence the symbolic prayer in chapter liii. : “ Let me eat the seven loaves of bread under the sycamore tree of my lady, the goddess Hathor.” Osiris, again, takes seven rays with him into the solar boat. The Chinese Yao sails with seven others to re-vitalise and re-people the earth. In the same way, in India, Vaivasvata Manu and his seven rishis of the Matsya or Fish allegory, are “ saved ” in an ark from a deluge and bring new life to the earth.

Similar ideas are found in other early religious

systems, of Deity coming into relation with man through seven intermediary powers, awakening in man a like sevenfold power. The name for the Babylonian Pantheon was "the Seven Gods," and this sevenfold deity inhered in the essence of the religion. Mithraïsm had its divine realm figured as a staircase with seven portals or heavens, the abode of the six great emanations and of Mithra; the soul learns to ascend this stairway, attaining ultimately to an eighth heaven, where it rests in the presence of Ormuzd. In the *Poemandres*, one of the Hermetic, pre-Christian tractates of Alexandria, it is stated: "Seven rulers enclose the manifested cosmos; men call their ruling Fate." Such Fate is overcome when the human soul possesses, through Gnosis (or Regeneration), the keys to the powers of "the seven," the soul being then exalted in the Eighth sphere.

In the Hebrew Scriptures, the active influence of seven energies, or powers, of the Supreme Power upon the human soul, whose nature learns to respond, is described in various ways. *Josh.* vi. 1-27 tells the story of Rahab the harlot—who symbolises one's own soul while held in thrall to the lower nature—being rescued from the fortress of Jericho (lit., city of the Moon-god), representing the "city" of the human soul during earth-life in pre-regenerate days, with its self-centred limitations and restrictions. (In *Ps.* lxxxix. 10 Rahab is synonymous with "Egypt," signifying the soul in bondage to materiality.) The "walls" of this city of the unregenerate soul are encompassed by "men of war" once daily for six days, and seven times on the seventh day. These "men of war," in twelve sections (cp. *Num.* x. 14-28), signify the activities of the twelve signs of the zodiac upon the soul. The six days correspond to the six working days of creation. The story is of the soul, whose subjective life is always

continuous, being moulded through the experiences of earth-lives under the influences of the twelve zodiacal signs, and developed under the fashioning powers of the revolving fate-spheres, the seven temporal powers of the Logos. At the dawn of the seventh day, the soul is encompassed seven times by the encircling hosts, whereby its consciousness in both modes "quickens" into a "new" order. The hosts are followed by "seven priests" blowing "seven trumpets of rams' horns," and the priests by the "ark of the covenant," the ark symbolising the Supreme Light, the Logos, the Archetypal Pattern in the 'noumenal' realm, in whose Image the soul is being fashioned in the time order by the seven powers. When the soul has been encircled on this day for the seventh time, a Shout from the surrounding hosts expresses by the magic of Breath and Voice, the equivalent of the utterance: "It is finished," in reference to the preliminary fashioning of the soul in the time order, the Shout following the command of Joshua, who utters the Divine Will. This is the signal for the 'timeless' descent of the Third Spark. The walls of the city now fall in their place, the soul by its acquirements having grown beyond the need to gain personal experience and wisdom under the discipline of the seven fate-spheres.

An earlier phase of the story records that Rahab—whose birth into the Higher Freedom is being recorded in symbol—had exhibited enlightened powers by giving refuge in her "house," her awakened soul-substance, to the "two" messengers or seers or spies, the two modes, positive-negative, of "heaven"—"earth" consciousness: they stand forth as the "two witnesses" of her own fashioned powers, her own actively conscious and enlightened Sun and Moon natures. She is forthwith saved by them from the city of the old order, and, as recorded in verse 24, it is purified as by fire. This is

an early result of the descent of the Third Spark. (As ancient India would have expressed it, the body or substance of the soul is brought under the power of Shiva, one of the Three Persons of their Trinity, the "Lord of the burning-ground," the Regenerator.)

In verses 24 and 25, the narrative concerning Rahab is careful to record that the choice actions of the soul's lives, in each of the Four orders of manifestation, are preserved in everlasting memory in the treasure-house of Jahveh. They represent the jewels which in due course will adorn the soul's cosmic Robe of Glory. (*Matt.* i. 5, 6 records that Rahab, great-grandmother of David, is an ancestress of Joseph, the husband of the Virgin Mary.)

The fashioned soul is now of the order of the Second Birth, having been baptised with "Fire," that is, born "from Above" as a Son of God, with ever-increasing power over the "heaven" and the "earth" of its nature: its harmonised powers of 'timeless' consciousness and temporal awareness, intuition and reason. These dual powers of the soul have to be consecrated during the world order to Great Fate. The soul is ultimately clothed with a "new" Body, the Resurrection-Body, the Universal Body.

Rahab is the prototype of Mary Magdalene, from whom seven devils were cast out (*Mark* xvi. 9; *Luke* viii. 2). She, too, is a symbol of the soul-history of each individualised soul, and in her turn is the exemplar of the repentant-Sophia, or the soul purified and turned to the Light, as elaborated in the *Pistis Sophia*.

One of the most important of the Jewish festivals was the Feast of Tabernacles, known also as the Feast of the Ingathering. It was celebrated annually about the autumnal equinox, and was primarily connected with the Moon, hence with the number seven. It was related to this number in a special and peculiar manner.

It took place in the middle of the seventh month, that is, when (geocentrically) the sun was in the seventh sign of the zodiac; it lasted seven days, and the numbers of its various characteristic sacrifices were multiples of the number seven. (See *Deut.* xvi. 13-17; *Num.* xxix. 12; and references). In addition, there was attached to it, as to no other Jewish festival, an Eighth day, not a feast day but a closing festival, a "solemn assembly," suggesting the One being rejoined with the seven of manifestation and expressed in a higher Octave. This seven-day feast is spoken of (*John* vii. 2) as the σκηνοπηγία (lit., the pitching of the tents), alluding, apparently, to the preliminary discipline of soul-life in the world order under the seven powers of the One, and the many "tents" (or bodies) occupied by the soul. Then follows the "solemn assembly" of the Eighth day, when the powers of "the seven," having been acquired by the soul, are dedicated to the service of the Highest. In the time of the second temple, at this closing festival, *Ps.* 29 was sung by "sons of God," see margin of verse 1 (R.V.), for this eighth day heralds the soul's conscious birth "from Above" into the Divine Order.

Easter Sunday follows what is known as Holy Week, the week which begins on Palm Sunday, the day of the conquering soul's triumphal entry into the Jerusalem that is Above. Easter Day is thus an eighth-day festival. Its date is dependent on the positions of the Sun and the Moon in relation to our own planet on the one hand, and the twelve signs of the zodiac on the other, and thus varies year by year. It occurs on the first Sun-day that follows the Full Moon, after the Sun has entered the first of the twelve signs, the moon at the full having passed into (or possibly, just beyond) the seventh sign of the zodiac. "One" is the positive number of the sun, and "seven" the negative number

of the moon, these being the same two numbers (1×7) that outline the creative week. (The general result is the same if the two luminaries are considered heliocentrically.) The Creative Week represents the Coming Down of Being into manifestation, and Holy Week, with its Eighth Day, Easter Day, the spiritualisation of creation, whereby Spirit and Soul, Consciousness and Substance, Sun and Moon, the One and the Seven, having become harmonised possessions of the human soul, can henceforth be fully expressed in the terms of the world-order by the soul's true Ruler, its Eighth or "Christ" Power.

Rev. iv. 5 tells of the "seven lamps of fire" burning before the Throne, representing, as is recorded, the seven spirits of God, the seven angels who stand before God. (*Rev.* viii. 2; see also *Tobit* xii. 15.) They are the "Watchmen" or "Shepherds" over the souls of men during their 'first' birth, or the disciplinary process under generation, and lead the individualised soul, when their seven powers are fully fashioned in it, to the 'timeless' Second Birth, or Regeneration in the Logos, who is the Source of the seven, their Key-note and its Octave, their One and now their Eighth. In Him, as Eighth, is the ἀποκατάστασις of *Acts* iii. 21, the "restitution"—or rather, the re-constitution—"of all things."

In another apocalyptic vision the "risen" and "glorified" "Son of Man," as Eighth, "holds seven stars in His right hand," and these are the angels of the seven churches" (*Rev.* i. 13, 20). In the personal aspect, these "seven churches" are connected with seven powers which are to be possessed in their perfection by each soul. The book of *Revelation* appears to speak of the fashioning of these seven organic energies or powers of the human soul, as also of the collective soul of humanity, in its various

references to "seven seals," "seven trumpets," "plagues," "vials," and the rest, in the stages preceding and accompanying the coming of "the Son of (the) Man" upon the "earth"-regions of the soul, that is, upon the soul's perfectly organised substance with its sevenfold powers. When He appears, their Eighth, the true Self of the soul, then is the fashioned soul—the book with its seven seals now at last unsealed—given the power to use the two perfected modes of consciousness, the "two keys," the 'timeless' and the temporal, as of the mystic "Sun" and the mystic "Moon."

(Not only is "seven" the predominating number in the *Revelation*, the book which describes in vision the actual fulfilment on earth of the Divine Purpose declared in the two creation stories in *Genesis*, but the occurrences of many of its key-words are found to be multiples of seven. For example, there are seven "blessings," in i. 3, xiv. 13, xvi. 15, xix. 9, xx. 6, xxii. 7, 14. See *Number in Scripture*, by E. W. Bullinger, D.D., pp. 32-34).

In the last chapter of the fourth gospel, the "Light" of *John* i. 9, incarnate in human form, the One, is now represented as the Perfection of the Seven Powers of the Light, their organic Eighth. He is about to "ascend" into the "heaven" order as the Risen Christ, the Great Cosmic Person, leaving these seven disciples in the "earth" order as His representative Manifestors. They have been described passing through the "waters" of tribulation, while facing and striving to reach their Living Goal, and after personal endeavour attaining the further shore of Regeneration, then partaking of the sacramental rite of self-dedication to Great or Cosmic Fate. After searching enquiry, addressed to Peter, they are appointed to carry out on earth the work that has been accomplished in them-

selves, by "feeding" such as are on the Way towards the Life which they have attained.

(Hence, too, it becomes clear why baptismal fonts, since they relate ultimately to the mystery of Regeneration, which is attained through the ministration of the Seven Powers of the One Light, are usually made Octagonal).

The seven disciples in this scene may be regarded as the seven representative "Moon," or temporal, powers of each human soul, of which Peter among the seven stands for the type, as being the active principle of formation in root-substance as also its power of stability. This, moreover, is indicated by the name Peter, which means a rock. (Cp. *Matt.* xvi. 18, which may be paraphrased: "Thou art Petros, rock. Upon a foundation as stable as thy name implies—that is, upon perfectly fashioned root-substance, in human form—will I build My Church.") Hence, too, was the threefold testing in the spiritual order addressed to Peter in particular. Peter's other name, Simon (*Shimūn*), links him also with the "Sun" principle, declaring it to be possible for him to attain the "two keys" of his nature, those of "earth" and "heaven," moon and sun, reason and intuition, Matter and Spirit.

(So again, in the Pauline epistles, we read of the Son of Man (lit., of "the" Man) under the triumphant dual Name of Jesus Christ or Christ Jesus, the Name appearing about sixty times in each of these two forms. It seems probable in this case also, that the two names are employed to represent the two modes of the Divine nature, temporal and eternal, as fashioned and coordinated for perfect expression "here and now" in one soul. In such case, "Jesus" would represent the nature of the soul which is human and personal, and which, under the sublunary process, "suffering" the

“ passion ” of the world order, has become a perfected organic whole ; and “ Christ,” its Divine, Personal nature, which is solar and universal. These powers are able, throughout the two worlds of the consciousness, namely, its “ earth ” and its “ heaven,” harmoniously to express in the phenomenal order the transcendent, ineffable, Super-Personal “ Father ” of the Universe.)

But to continue : Gnostic thinkers spoke of seven vowels, seven strings of the lyre, seven notes in the scale, seven spheres, seven heavens, seven colours, seven days of the week and of creation, seven planets and planetary angels, seven virgins of light. They called these seven regions or conditions the Hebdomad, or the world of process and formation, regarding them as under the Moon or Mother power. Hence, too, was normal human life on earth said to be under the control of the seven spheres of Fate within the womb of the time-order. Beyond these seven regions they posited an Eighth region or sphere, a region no longer subject to the condition of genesis (or becoming) under the law of necessity, being of the universal order, hence independent of control by the temporal order. Possessing the powers of these seven conditions of the time order, its Moon powers, its essential personal characteristics, the soul retains them, as also their co-ordinating Sun power, when it is born into the Eighth or cosmic order as a Son of Light (*John* xii. 36, R.V.) This eighth region, or “ eighth day,” is spoken of by some Gnostic writers as the Ogdoad, a term probably taken from Egypt, for one of the Magic Papyri speaks of “ the Authentic Name, the Name Ogdoad.”

That the Seven—who express in the time order the One, and through the One the universal and ineffable Father—are able to lead the soul to higher and still higher manifestation, is emphasised in the institution

of the year of "jubile," the year which follows seven raised to its second power (that is, seven times seven), this fiftieth year being, moreover, "hallowed" (*Lev.* xxv. 8-10: "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and these shall be unto thee the days of seven sabbaths of years, even forty-nine years. . . . And ye shall hallow the fiftieth year: it shall be a jubile unto you." The raising of a number to its second or third or higher power is occasionally used to exalt the symbolism to a higher level of meaning, this being also a Pythagorean idea. Seven symbolising the Mother, the idea of the Great Mother, the Holy Spirit, is being emphasised). The fiftieth "year" is also symbolically represented in the "day" of Pentecost, the day which follows seven times seven days from the Resurrection (*Acts* ii. 1-4), the day of the Advent of the Holy Spirit, the day when (see *Acts* ii. 6-13) "devout men heard" and understood the activities of the Spirit, for their individual natures were enlightened and vivified, and in tune with the universal harmony. Accordingly "every man heard in his own language," that is, in terms of the experiences of his own soul, whether "Parthians, Medes, Elamites, dwellers in Mesopotamia, etc." The whole passage is in antithesis to the story of the "confusion of tongues" in *Gen.* xi. 1-9: the catastrophe which results when souls are bent on the exclusive satisfaction of the personal self. The day of Pentecost corresponds to our White Moon day, or Whit-Monday, the day of the year dedicated to the Moon, the day which follows seven times seven days from Easter Sunday, the day of the year dedicated to the Sun. Whit-Monday foreshadows the ultimate Assumption, or Exaltation in glory, of the regenerate, virginal soul, at the "Second Coming" of the Divinity, when the soul's Third Spark is fanned into a universal flame

by the Third Breath of the Holy Spirit, the Supreme Mother-principle of the Triune Divinity. The soul's Personality, the fruit of countless cycles of human history, then recognises itself as a sacred trust, to be used in co-operation with other souls in the service of the world, as an Agent of the Divine Purpose in the Great Adventure of Life.

In verse 11 of the last chapter of the fourth gospel, it is recorded that "great fishes," to the number of "one hundred and fifty-three," were netted and drawn through the water to "the other shore" by the Seven who were approaching their One, now their Eighth. Augustine, bishop of Hippo, held that this number represents mystically the perfection of those who attain to the heavenly state. He points out that it is based on three times fifty, where fifty symbolises the perfection of the sevenfold working of the Holy Spirit brought to a unity, and to this is added three, the number of the Trinity.

This number 153 is, moreover, the sum of the first seventeen numbers, that is, of the Ten digits and the following Seven numbers. Stated in this form, it symbolises the eternal Will and Purpose (10) of the Supreme Triune Creator, expressed during the world-order by perfectly fashioned and organised human souls, who are emanations of the Divinity through the Manifesting Power (7) of the Supreme Mother, and who comprise the Kingdom of God on earth.

THE END

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