

The Creation *Part 3*

THERE HAS been much learned discussion concerning the discrepancy between, and especially the authorship of, the creation story of the first chapter and that which starts at the fourth verse of the second chapter of Genesis. It is asserted that the two accounts were written by different men, because the Being or Beings, the name of Whom the translators have rendered as *God* in both the first and second chapters of the English version, are, in the Hebrew text, called *Elohim* in the first chapter, and *Jehovah* in the second chapter. It is argued that the same narrator would not have named God in two different ways.

Had he meant the same God in both cases, he probably would not, but he was not a monotheist. He knew better than to think of God as simply a superior Man, using the sky for a throne and the Earth for a footstool. When he wrote of Jehovah he meant the Leader Who had charge of the particular part of the work of creation which was then being described. Jehovah was and is one of the Elohim. He is the Leader of the Angels who were the humanity of the Moon Period, and He is Regent of our Moon.

As Regent of our Moon, He has charge of the evil degenerate beings there, and He also rules the Angels. With Him are some of the Archangels, who were the humanity of the Sun Period. They



From *Die Bibel in Bildern*, Julius Schnorr von Carolsfeld (1789-1853)

The Creation of Man

And God said, Let us make man in our image, after our likeness—Genesis 1:26.

are the *Race Spirits*.

It is the work of Jehovah to build concrete bodies or forms by means of the hardening, crystallizing Moon forces. Therefore, He is the giver of children and the Angels are His messengers in this work. It is well known to physiologists that the Moon is connected with gestation; at least, they have observed that it measures and governs the periods of intrauterine life and other physiological functions.

The Archangels, as Spirits and Leaders of a Race, are known to fight for or against a people, as the exigencies of the evolution of that race demand. In Daniel 10:20, an Archangel, speaking to Daniel, says, "And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come."

the creation of Form, the second chapter is devoted to the consideration of Life, while the fifth chapter deals with Consciousness. The key to the meaning, then, is that we must differentiate sharply between the physical Form and the Life that builds that Form for its own expression. Although the order of the creation of the other kingdoms is not as correctly given in the second chapter as in the first, it is true that if we consider man from the Life side he was created first; but if we consider him from the standpoint of Form, as is done in the first chapter, he was created last.

All through the course of evolution—through Periods, Globes, Revolutions and Races—those who do not improve by the formation of new characteristics are held back and immediately begin to degenerate. Only that which remains plastic and pliable and adaptable for molding into new Forms suitable for the expression of the expanding consciousness; only the Life which is capable of outgrowing the possibilities for improvement inhering in the forms it ensouls, can evolve with the pioneers of any life wave. All else must struggle on behind.

This is the kernel of the deeper teaching. Progress is not simply unfoldment; not simply involution and evolution. There is a third factor, making a triad—Involution, Evolution, and Epigenesis.

The first two words are familiar to all who have studied Life and Form. But while it is generally admitted that the involution of Spirit into matter takes place in order that Form may be built, it is not so commonly recognized that the Involution of Spirit runs side by side with the Evolution of Form.

From the very beginning of the Saturn Period up

to the time in the Atlantean Epoch when “man’s eyes were opened” by the Lucifer Spirits, and as a consequence the activities of man, or the Life-force which has become man, were chiefly directed inward, that very same force which he now sends out from himself to build railways, aircraft, computers, etc., was used internally in building a vehicle through which to manifest himself. This vehicle is threefold, like the Spirit which built it.

The same power by which man is now improving outside conditions was used during Involution for purposes of internal growth. The Form was built by Evolution; the Spirit built and entered it by Involution; but the means for devising improvements is Epigenesis.

There is a strong tendency to regard all that is as the result of something that has been, to attribute all improvements in previously existing forms, as preexisting in the form of latencies; to regard evolution as simply the unfolding of germinal improvements. Such a conception excludes Epigenesis from the scheme of things. It allows no possibility for the building of anything new, no scope for originality.

The occultist believes the purpose of evolution to be the development of man from a static to a dynamic God—a Creator. If the development he is at present undergoing is to be his education and if, during its progress, he is simply unfolding latent actualities, where does he learn to *create*?

If man’s development consists solely in learning to build better and better Forms, according to models already exist-ing in his Creator’s mind, he can become at best only a good imitator—never himself a creator. □

—Max Heindel



Sir Edward Burne-Jones (1833-1898). Watercolor, shell gold, gouache, and platinum paint. Fogg Art Museum.

The Sixth Day of Creation

Above, the artist shows the final and crowning work of creation, accomplished on the sixth day—the creation of man in the anthropomorphic image of the Elohim: “male and female made they them.”