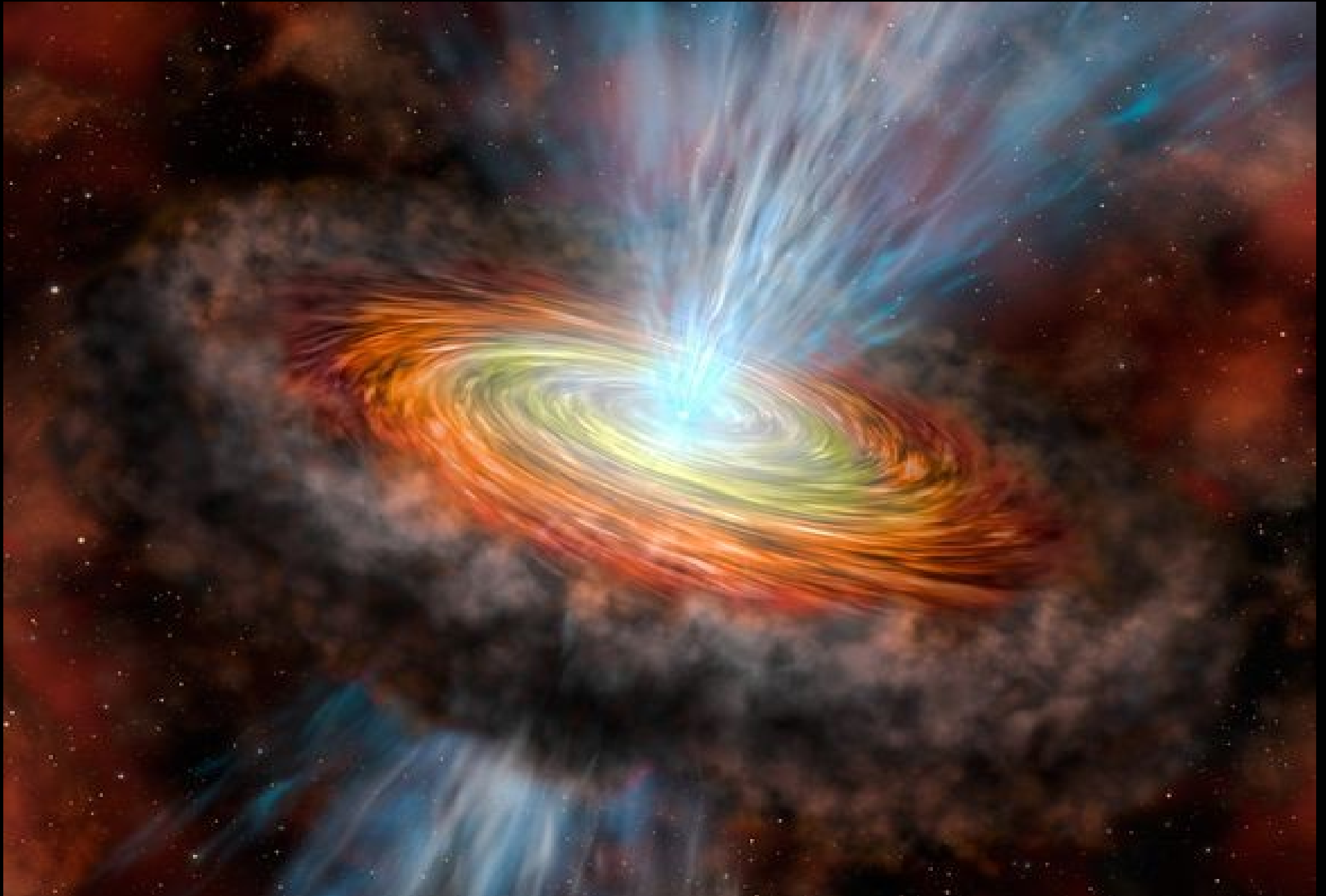


Cosmic Evolution in the Bible



Evolve: from Latin *evolvere* "to unroll; to unfold, produce, create, develop, open out, expand (as in *vulva*)."

בראשית ברא אלהים
את השמים ואת
הארץ

Beresheet Bara refer to Kether (crown)
and Chokmah (wisdom)

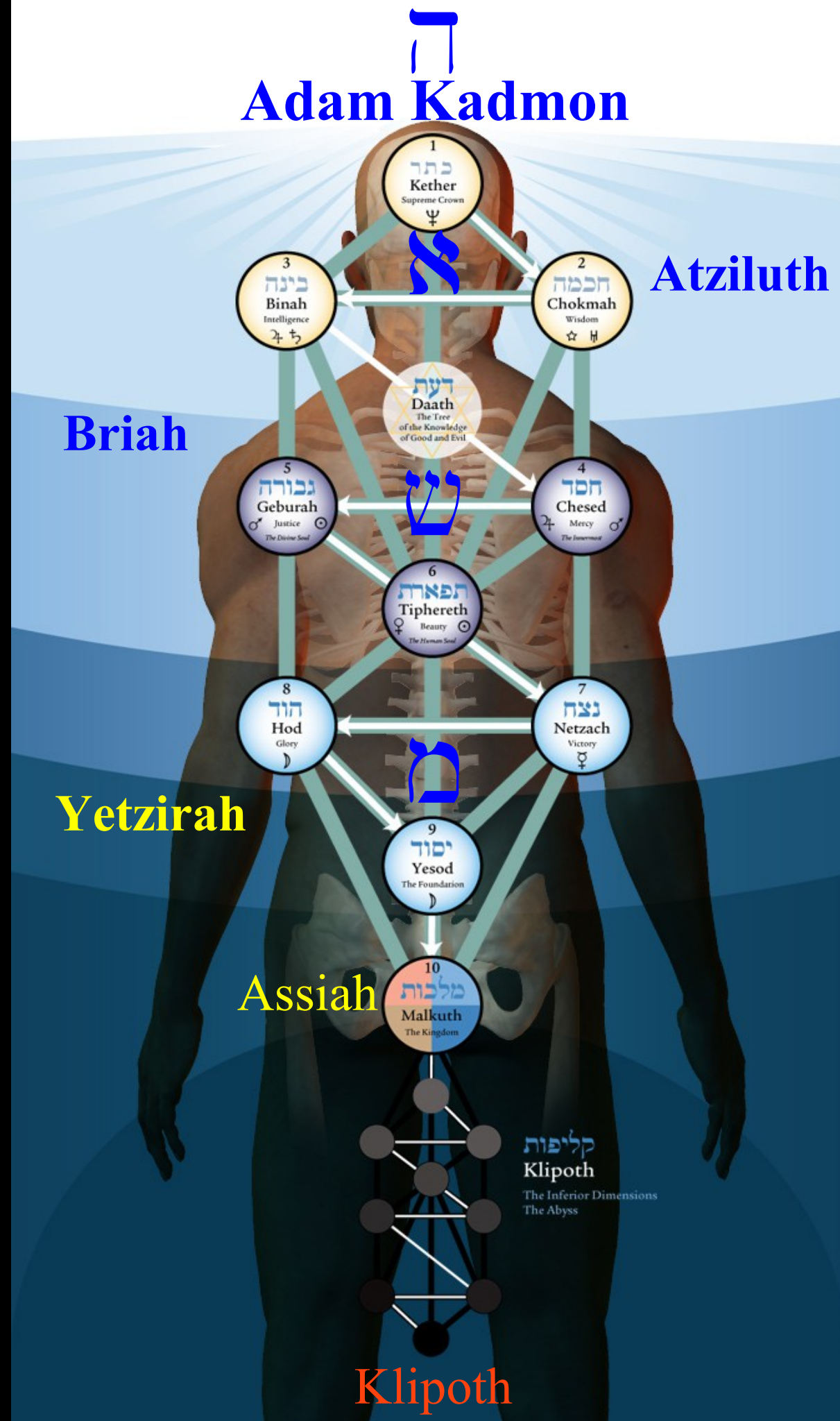
Elohim to Binah

Ath to Gedulah and Geburah

Hashamayim to Tiphereth

Ve-Ath to Netzach, Hod and Yesod

Ha-Aretz to Malkuth





The water proceeds from the air, the air from the fire and fire from the water.
Thus these elements, though apparently different, are radically the same. - Zohar

והארץ היתה תהו
ובהו וחשך על-פני
תהום ורוח אלהים
מרחפת על-פני
המים

And the earth was without
form, and void;
And darkness was upon the
face of the deep.
And the Ruach Elohim
moved upon the face of the
Waters.



The Ruach Elohim is the intelligence
that shapes the substance of fire, water
and earth.



“When Aelohim wished to create, threw over its radiance a veil and in its pleats it cast its shadow. From this shadow there arose giants who said: "We are Malachim," but they were nothing more than phantoms. They appeared because Aelohim had hidden itself by creating darkness within chaos; they disappeared when there was brought forth in the east that luminous head, that glowing head that humanity gives itself by proclaiming the existence of Aelohim, the sun [Solar Absolute, the Ain Soph Aur], governor of our aspirations and our thoughts. The Elohim are mirages made of shadow, and Aelohim is the synthesis of splendors [Zohar]. Usurpers fall away when the king [sexually] mounts his throne [wife], and when [the light of] Aelohim appears, the Elohim are banished.” - **Zohar**

“Thus, when Aelohim had permitted the darkness to exist, in order that the stars [the Elohim] might appear, he turned towards the shadow he had made and considered it, to give it a face.

“Aelohim formed an image on the veil with which it had covered its glory, and this image smiled at Aelohim, thus, Aelohim regarded this image as its own, so that he might create Adam in accordance with it.

“In a manner of speaking, Aelohim tried out this prison reserved for created spirits. He looked at this face that was to become one day the face of Adam, and his heart was moved, for already he seemed to hear the lamentations of his creation.

“You who wish to subject me to the law, it seemed to say, give me proof that this law is just, by subjecting yourself to it as well.

“And so [one ray of] Aelohim became Adam in order that he might be loved and understood by Adam. Now, of Aelohim we know only this image, formed on the veil which hides his splendor. This image is our own, and he wishes that we recognize it to be also his.

“Thus we know him without knowing him; Aelohim shows us a form yet Aelohim possesses no form. We have given Aelohim the image of Atik Yomin, he who has no age.

“He is seated on a throne [the Ain Soph Aur] from which escape eternally sparks of light by the millions, and he commands them to become worlds. His hair radiates and stirs the stars.

“Universes revolve around his head, and suns bathe themselves in his light.” - **Zohar**



Thine oh Iod-Havah, is Gedulah, and Geburah, and Tiphereth, and Netzach, and Hod: for all that is in the heaven and in the earth is thine; thine oh Iod-Havah is Malkah [the Queen], and the one who [in Yesod] is rising his Self above all as head [Adam Kadmon].

- 1 Chronicles 29: 11





“The divine image is a double one. There are the heads of light and of shadow, the white ideal and the black ideal, the upper head and the lower. One is the dream of the Adam-Elohim, the other is the invention of the Elohim-Adam. One represents the Elohim of the wise, and the other, the idol of the lowly.

“All light, in truth, implies shadow and possesses its brilliance only in opposition to that shadow. - **Zohar**

“The luminous head [of Aelohim] pours out upon the dark one a constant dew of splendor. "Let me in, my beloved," says Aelohim to Binah [intelligence], "for my head is filled with dew, and among the curls of my [central nervous system] hair wander the tears of night."

“This dew is the manna [Ens Seminis] by which the souls of the just are nourished. The elect are hungry for it and gather it abundantly in [Yesod] the fields of heaven.

“These drops are round pearls, brilliant as diamonds and clear as crystal. They are white and glow with all colors, for there is one simple truth alone: the splendor of all things.” - Zohar



It is written:

יהוה - Iod-Havah, the Logos, is above the [Akashic] waters, The [אל El] God of glory hath thundered, יהוה - Iod-Havah is above many [Akashic] waters. – Psalm 29: 3

These words allude to the heavenly river whose life-giving waters circulate and flow throughout the universe and give life and strength to every creature that breathes and moves upon the face of [any] earth. 'The God of glory thundered' signifies the Sephirah Geburah (power) as expressed in the words:

Lo, these [אלה Eleh] are parts of his way: but how little of his Logos is heard? but the thunder of his power [Geburah] who can understand? – Job 26: 14

This awful power [גבורה Geburah] is what proceeds from the left side of the Sephirothic tree, by and through [אל El] the God of glory that is [Gedulah] on the right side. “יהוה - Iod-Havah is above mighty waters” alludes to the Sephirah Chokmah (heavenly wisdom) described as God upon mighty waters, that is upon the secret place from which they flow forth, as it is written:

In the [Akashic] sea is thy way, and thy path is in mighty [Akashic] waters, and thy footsteps have not been known. - Psalm 77: 19

- Zohar

There exist three aspects of cosmic evolution that are found mixed and entwined everywhere upon our Earth.

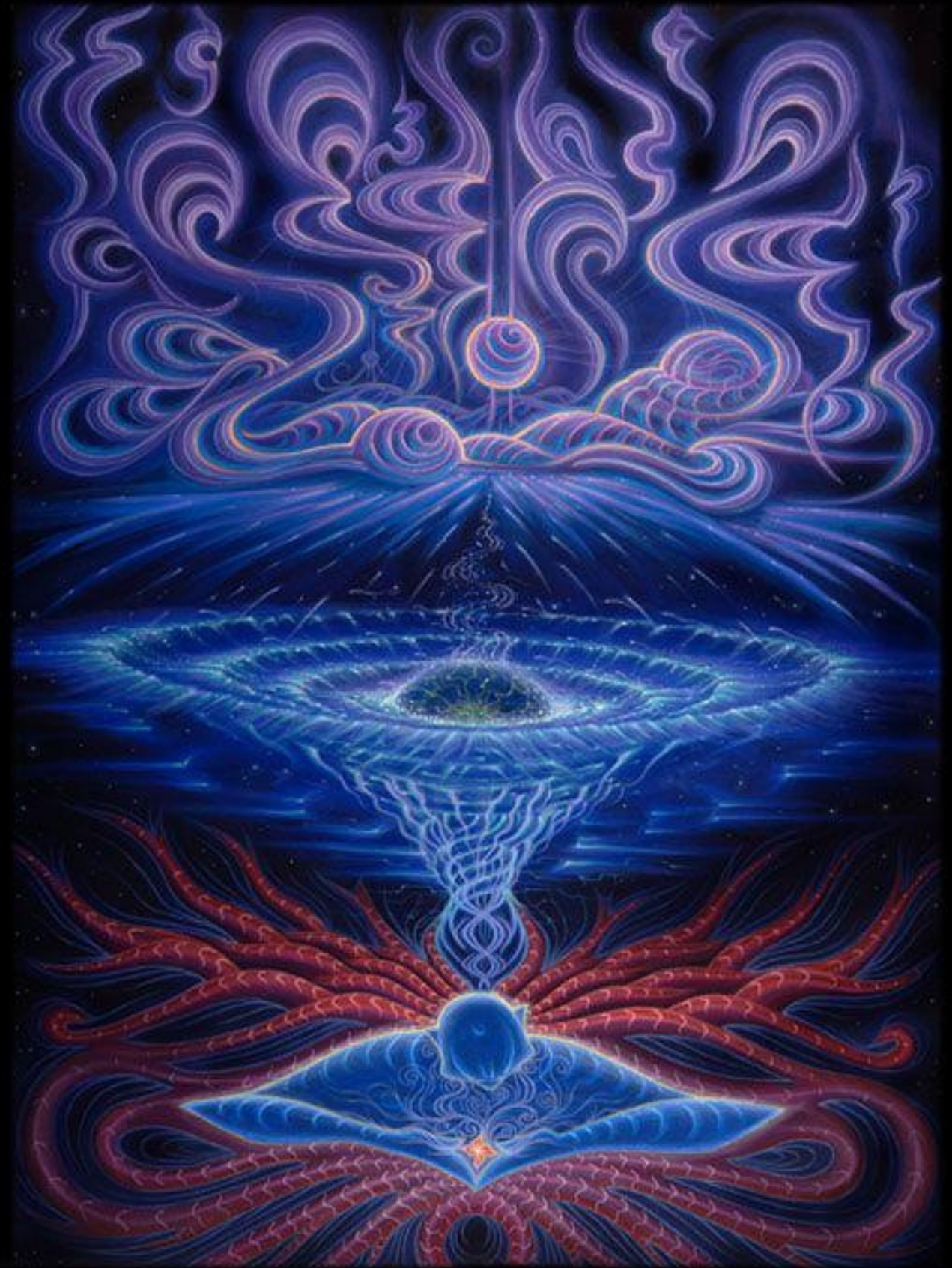
These three aspects are Monadic evolution, mental evolution and physical evolution.

However, the Monadic Essences are the fundamental base of the mental and physical development in the processes of evolution.

As long as the Monadic Essences are evolving, all of great Nature is transforming.

Each one of these three evolving currents is directed and governed by various groups of Logoi.

These groups of divine beings are found represented in our entire human constitution. - **Samael Aun Weor**



That which is called
“human being”
is constituted by the
Monadical current
in union with the
evolving wave of the
mind and with the
evolution of the
physical body.

- Samael Aun Weor

