

Vignette #4

## *The TRANSCENDENT FUNCTION<sup>i</sup> Coming Forth From The Depth of the First Letter of the Torah: BETH*

*It is difficult to explain how to interpret the sacred scriptures seeing that the entire body of literature from Genesis to Revelation has to be funneled and interpreted through the lens of the first letter of the Torah: BETH in order to be placed in the proper perspective.*

*The first Hebrew letter of the Torah: BETH has an infinite depth<sup>ii</sup> and can be viewed and studied from many different perspectives (genres of thought) giving it voluminous interpretations. It is necessary for the reader to grasp the structure and dynamics of this first Hebrew letter of the Torah if they are to grasp the greater implications concerning the teachings of the Judeo Christian Scriptures.*

*First of all BETH<sup>iii</sup> by itself is to be conceptually understood as being without time<sup>iv</sup>. This is kind of paradoxical because it refers to no time<sup>v</sup>, and yet, time or existence without any human progress or change whatsoever is a literal hell as Saint Augustine implies in his Confessions<sup>vi</sup>. A symbol can have many interpretations even opposing points of view.*

*BETH is structured with three Hebrew letters; Beth, Yud and Tav: Beth [2] represents 'house'<sup>vii</sup>, Yud [10] represents 'Yahweh (Sun or sky-god)' and Tav [400] represents 'waters' from a lower common denominator [40]. Here is a picture of a house on a lake-front or the ocean shore or the conscious mind (id or ego) existing on the shores of the unconscious mind: i.e. Collective Unconscious and the Shadow combined. This latter interpretation would place Yud as representing 'the higher self' and BETH would represent 'conscious mind (id or ego)'. However, the psyche/soul would be indistinguishable from this basic structure of the mind. The psyche/soul has literally drowned or succumbed to this totalitarian restrictive existence (spiritual death): the ego has gain the whole world but lost it psyche/soul. The ego literally has no free will of its own though it may live and believe contrary to that reality.*

*From this first letter of the Torah the structure of the human mind is laid out uniformly and shown to be structured and comprehensible. However, if this description of the totality of the human mind was to be depicted graphically it would appear that the Shadow is separated from the Collective Unconscious. They are so intricately woven together that the Torah depicts them as inseparable: 'waters': The Unconscious Mind.*

*Think of it this way: the waters represent YUD and the creatures in the waters represent Elohyim. Just as the Sun (Yahweh) gives light to the Moon (Elohyim) so does the water give life to the creatures of the deep. When a child comes into the world he or she basically has a blank mind: the collective unconscious (unconscious mind)<sup>viii</sup> is compensatory towards the conscious mind's individuation process, whereas, during the experiencing of life many memories are repressed into the personal Shadow (unconscious mind) in order for the ego to develop. These repressed memories are likened to the creatures of the deep that someday may be fished out and brought back to the surface of consciousness. Though the conscious mind and the unconscious mind are diametrically opposite to one another it is the latter that compliments and supports the former. The Unconscious mind is compensatory to the conscious mind only when the ego is suffering otherwise the status quo is recognized as paradise sought and found. Here is where Christ's mandate is felt the most:*

***"What thou loose in heaven is loose on earth and what thou binds on earth is bound in heaven".***

*Until the psyche/soul is in some kind of mental distress the unconscious mind has no idea that there is a problem: in fact the conscious mind knows nothing of the unconscious mind.*

*As life happens to the ego while it is achieving success in the conscious mind, which symbolically represents the outer world: i.e. some addiction or other unbearable circumstances will come to dominate the ego because of the restrictions place on it by the surface status quo: i.e. totalitarianism and when it gets beyond endurance the conscious mind (ego) seeks an avenue of*

escape. The conscious mind in seeking a solution to an insoluble problem contemplates the inconceivable: doing that which it does not want to do: end an addictive behavioral pattern. How does the conscious mind achieve that goal? It, because there is no other avenue opened to it, communes **consciously** with the unconscious mind, which is diametrically opposite to its nature. In the dynamics of that dialogue a new and innovative solution will eventually, if the sufferer is sincere, be achieved. This is called the Transcendent Function or that which mediates the opposites and brings them together: similar to the rainbow and how yellow will mediate red and blue bringing about the myriad variations of orange and green, whereas, left to their own devices red and blue will be in eternal warfare bringing about the mule or dead color of purple. Yellow, in the rainbow, epitomizes the role of the Transcendent Function or Christ idea, whereas, purple represent the **antichrist**: conscious mind; Adam working in the world without the aid of the divine: hence the two opposing triangles in the Star of David.

The Torah depicts the Transcendent Function as BETH (conscious mind) reaching into itself because it now has become an unbearable totalitarian system. In reaching into itself for a solution it takes a seed within itself and brings it to the surface and impregnates itself with that seed. This seed is called RESH (200), which has the same lowest common denominator as BETH (2): hence the seed within itself.

RESH is spelt: RESH, ALEPH and SHIN, which has the numerical value of 501: the transposition of 510: the numerical equivalent of SARAI: Abraham's wife. From the letter TAV in the spelling of the word BETH comes the seed within itself: RESH. It does not come from the letter BETH in the spelling of BETH. RESH comes through the letter TAV because the old Adam: BETH; conscious mind is dead. The letter TAV: the unconscious mind via the Transcendent Function creates the new mindset: hence the new status quo.

The waters of creation are Yahweh and Elohim combined. This is because Elohim has the numerical value of 86 (5) and Yahweh has the numerical value of 26 (8), which totals to 112 (4). The #4 is the lowest common denominator of 40: MEM symbolically waters. Also the lowest common denominators of Elohim #5 and Yahweh #8 combined infer one of the sets of the Fibonacci sequences, which points to the **Golden Mean/Golden Ratio**, which is the mathematical formula for all organic life on earth: hence the waters of creation. All the sets of the **Fibonacci sequence** can be reduced to  $2/3^{ix}$ ; as Christ says in the New Testament,

**“When two or three are gathered together in my name there am I in the midst of them.”**

Hence Yahweh and Elohim represent the 2/3 factor. Thus the #2 would create RESH (200) and #3 would produce SHIN (300) and Elohim (ALEPH)<sup>x</sup> would temporarily supplant Yahweh (YUD) until the status quo comes back into play.

The word RESH is a representation of a new heaven (Resh) and a new earth (Shin), which is ruled by a new despot: Elohim. This RESH coming from the depths of BETH is the results of the Transcendent Function that C.G. Jung had discovered. RESH is a totally new concept of how to live life more abundantly. BETH then opens itself to be impregnated by RESH: BE-resh-ITH creating the first word of the Torah: **“in the beginning”**. Being the earth is brand new it is now **“without form and void (representing the restored psyche/soul without ego)”**. Meaning that a new fertile ground needs to be tilled, this is not within the realm of the status quo: the psyche is freed of its addiction, which has destroyed the status quo and now has a great deal of free time on its hands: this is a tumultuous period of time in the life of a freed addict because it is in new territory and the psyche/soul has no idea what to do: **“darkness on the face of the deep”**. In the course of time the psyche/soul will find other activities to fill its time with. Eventually a new status quo (lost of psyche/soul) will develop and new challenges in life will manifest to deal with. The individual would benefit greatly if it maintained its dialogue with the unconscious mind thereby retaining the continuing benefits of new experiences of the Transcendent Function. However, this Transcendent Function may be a rare occurrence in the life of the individual.

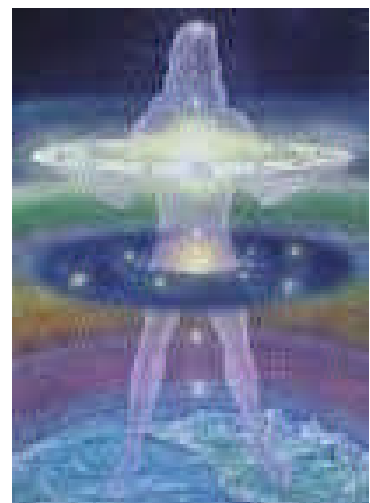
*It is amazing how much of the outer life mimics and mirrors the dynamics of the psyche but that is because the race as a whole knows little or nothing of the inner life. For example life happens to a child coming into the protective world of its parents. As the child goes through different stages of adolescence he or she is learning and experiencing a great deal via the status quo of the outer world; its parent's authority (symbolically the old Adam: man and woman<sup>xi</sup>), bodily changes and the public educational system in a continuous world of pain as it develops its ego and prepares to live in a world beyond its parent's totalitarianism. The parents (symbolically the unconscious mind) are constantly guiding and compensating for the child's (psyche's) inadequacies as it struggles to reach maturity.*

*Now compare the above to the child<sup>xii</sup> representing the newly formed conscious mind. The Mother (Moon) forgets her child's misdeeds as does the Shadow<sup>xiii</sup> (unconscious mind) repress memories. Each stage of the child's life is an upheaval or tumultuous storm (Armageddon) so to speak in enduring its parent's authority, experiencing bodily changes and experiencing its educational development. However, the outer world happens to the individual and is only analogous to the inner world. Whereas, the inner dialogue between the conscious mind and the unconscious mind is a deliberate act on the part of the individual no matter how unpleasant and distasteful it is: the individual has consciously decided to achieve some kind of dramatic change and does not want the status quo in his life any longer. He does not know what he will achieve<sup>xiv</sup> for that is for the Transcendent Function's to develop: 'into thy hands I commend my spirit' kind of principle. The individual has given up control for his way does not work anymore and has left his fate in the hands of the divine. The conscious mind's dialogue with the unconscious mind is literally a prayer to the divine: symbolically bringing both hands together in prayer. Thus a third alternative can be developed by the Transcendent Function: mediator<sup>xv</sup> between the opposites, that neither the conscious mind or the unconscious mind will be fully satisfied with, however, a compromise can be achieved that both can exist comfortably with, which will free the psyche/soul of its restrictive bonds: totalitarianism; however this will effectively destroy the existing ego<sup>xvi</sup> (status quo) and a new persona (ego) will by necessity begin to develop almost instantaneously in order for the individual to live in the outer world.*

When the first letter of the Torah: BETH is studied as a symbolical representation of Adam: the conscious mind: the organic (human) being that is set permanently in his ways entertaining his personality traits: i.e. the status quo<sup>xvii</sup> the two creation accounts of the birth of Adam and Eve found in the sixth and seventh days of creation can be envisaged.

First the letter BETH must be understood as a symbolic representation of the totality of the psyche. The letter BETH by itself (outside of its spelling) symbolically represents conscious mind; the id or ego: Adam. The ego knows nothing of the unconscious mind. Whereas, when spelling out the word BETH: Beth, Yud and Tav we obtain a better understanding of the Psyche. The letter YUD (symbolizes the higher self: spirit ruled by Yahweh) represents Yahweh. The letter TAV represents the waters of creation or the Unconscious Mind<sup>xviii</sup>: Yahweh and Elohim combined<sup>xix</sup>. Yahweh represents the Collective Unconscious: from this aspect of the Unconscious Mind come the archetypes.<sup>xx</sup> In this context Elohim represents the 'Shadow<sup>xxi</sup>': all that is repressed and all that is not consciously taken in by the Conscious Mind from the outer world. Thus the spelling of the Hebrew letter BETH has been shown to represent graphically the totality of the materialistic<sup>xxii</sup> Psyche: ADAM.

From this comes the concept of Adam Kadman being the singularity, which recreates the entire materialistic universe each time there is a galactic core explosion. The earth's immediate solar system epitomizes the materialistic universe as a whole, with Adam Kadman as the core of the galactic center. What is epitomized in the psyche of man and written mythologically into the sacred scriptures of the



world esoterically is symbolically played out on a galactic scale with all the stars constellations, planets and moons and other stellar phenomenon in their courses.

Now when BETH opens up to receive RESH in the structuring of the word BE-resh-ITH<sup>xxiii</sup> as seen in the first word of the Torah it can be said to be the first example of the Atom Bomb exploding. The emotional upheaval that takes place in the Psyche when BETH splits into two parts can be said to be equal to the pangs that take place during a divorce, which is a symbolic example of the Armageddon: galactic core explosion. The old heaven and earth are passing away to make room for a new heaven and earth: new life experiences.

The first two verses of Torah aptly describe everything that is taking place within the word RESHITH<sup>xxiv</sup>: because it is a new beginning. Just as a couple having devided have to reacclimatize to the world:

*“In the beginning, Elohyim created (separated) the heavens and the earth.  
And the earth is without form and void and darkness was upon the face of the deep”,*

so does this word: BERESHITH demonstrate that the old Adam (Beth) is dead and the cleansed psyche, so-to-speak, has to have time to acclimate to its new psychic environment: new heaven and earth. Once the psyche has had time to reacclimatize itself to its new psychic environment: baked by the sun (Yahweh’s thou shalt not laws<sup>xxv</sup>) the psyche reverts back to BETH rather than remain in the bliss of the Bereshith matrix. Life forces this upon the individual. It is an inescapable matriculation towards the individuation<sup>xxvi</sup> process.

Prior to the Transcendent Function taking place the individual desires that the higher power: God, intervene. When Christ or Transcendent Function is discussed (Christ’s ministry) in the sacred scriptures He is personified as a human being arguing with the scribes (Elohyim) and the Pharisees (Yahweh): the two separate dynamic aspects of the unconscious mind.

*“Woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from men; For you do not enter in yourselves, nor do you allow those who are entering to go in.”<sup>xxvii</sup>*

## **THE BIRTH OF ADAM AND EVE** **[Is There More Than Two Creation Accounts?]**

*“And Elohyim said, let us make Adam in our image, after our likeness (Genesis 1:26; KJV).”*

*Here there is an apparent incongruity in the text between v26 and v27. One Elohyim wants to make Adam into our image and the other wants to create (separate) Adam into His image. Notice the pronouns ‘our and his’. Yahweh<sup>xxviii</sup> wants to combine and Elohyim wants to separate. Making Adam by putting him together is reverting back to the BETH matrix, whereas, separating Adam formulates the BE-resh-ITH matrix. This is an eternal everlasting flux in the soul/psyche. From Genesis 1:26; to the expulsion of Adam and Eve from the garden in the third chapter of Genesis there are seven accounts of making and/or creating Adam and Eve: can you find them all? Follow the flux pattern and you will have no problem locating each of them<sup>xxix</sup>.*

*“So Elohyim created (separated) Adam into His image, in the image of Elohyim created (separated) He him: male and female created (separated) He them (Genesis 1:27; KJV).”*

*This is the first account of the Transcendent Function literally speaking of Adam being separated into male and female as the letter RESH spelt out indicates. Once the definition of the word BARA (choose, select, separate and create) is understood then it becomes quite obvious that Adam existed prior to the telling of this separation of Adam in the sixth day of creation.*

*However, by placing Adam in the garden [BETH]: Ego within the psyche, he was told to eat of the fruit of all the trees except the tree in the center of the garden: of course that would be The Tree of the Knowledge of Good and Evil: (unconscious mind: Collective Unconscious and the*

*Shadow combined): Whereas, by Yahweh (Collective Unconscious) bringing all the animals to Adam to see how he would name (deal with them) them He was actually bringing Adam elements of the Shadow: repressed memories. Adam having no helpmate or anybody to aid him out of his predicament finally obliges Yahweh (Collective Unconscious) to cause the death of the old Adam (ego) to bring forth Eve [RESH] and her Man to have new experiences. However, by Adam: conscious mind, naming the animals (repressed memories: dealing with them) he was actually in dialogue with the unconscious mind, which is what, activates the Transcendent Function. Yahweh could never have brought forth Eve if that dialogue did not take place.*

*Notice that after Eve was tempted by the serpent she sew fig leaves for clothing, whereas, after Yahweh expels them from the garden he makes coats of skin for them: this is just further evidence of the flux pattern. This would infer the flux of history where humanity creates great civilizations [BE-resh-ITH] and then reverts to barbarism [BETH].*

*Depending upon who is the ruling despot: Yahweh or Elohim is the determining factor of who is the good or evil deity. Evil often destroys itself as seen with Yahweh bringing the animals to Adam to see what he would name them: how he would deal with them. Making one a prisoner of his own addiction is an evil and it is paradoxical that it is the psyche of the individual that is the only dynamic force that can unlock the door of that prison.*

*Continuing on to the third chapter of Genesis where Eve sees that the tree in the center of the garden could make her wise she takes the fruit from the serpent and sews fig leaves to make clothing for her and Adam: this is the first sign of science and agriculture as seen in their son Cain's set of skills. Animal husbandry is found in Abel's occupation. The point being made here is that after the Transcendent Function takes place Adam had to find himself a new set of skills. Thus Yahweh coming back on the scene after being away for a short while starts dictating "thou shalt not laws" again and He sends Adam and Eve into the desert: to bake their mind so-to-speak. Thus Adam leaves one garden of bliss to create from nothing a new garden.*

*For many years I could not see the mythology of the text of the sacred scriptures as anything more than a shroud to clothe the esoteric science. Though the esoteric science exudes from the empyrean, which the mathematical science make quite clear, the grammatical arts are used to augment mythologically the deficiencies of the mathematical sciences. By means of equating the works of Carl Jung to the primary teachings of the sacred scriptures I have come to realize that mythology can be seen as the mystical interpretation of the psychic content of the psyche.*

*Because of my own limitations there is a great deal more to cull from the Hebrew text and the mythology that clothe it. I have but barely scratched the surface: there is an infinite depth to each chapter of the Holy Writ.*

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## ENDNOTES

<sup>i</sup>The benefits received from the effects of the Transcendent Function may appear to others to be an act of free will because the individual for all intent and purpose appears on the surface to be of the same mind set. This, however, is an erroneous outlook seeing that the two: Free Will and the Transcendent Function are diametrically opposites of each other. Whereas, the Transcendent Function is a direct mediation of the divine will, whereas, Free Will is the product of the ego absence the divine will.

<sup>ii</sup>By extension this infers that the psyche has an infinite depth.

<sup>iii</sup>Into extreme old age the spirit/mind is willing but the body is not: a person feels his mind is as young and active as when he or she was a teenager. BETH symbolically represents the psyche: Adam and this is the reason that the mind is incapable of aging: because the psyche is outside of the time/space continuum and is not governed by the laws of the time/space continuum. As the New Testament say, the individual is in the world but is not of this world: the psyche is in the material world only to experience it not to become one with it.

<sup>iv</sup>This does not mean that the time/space continuum does not exist in real time: that would be foolish to entertain such an idea. However, for the sake of the Torah's text: BETH'S principle concept for the inauguration of a new heaven and a new earth is to be conceived as if it existed before the existence of the time/space continuum. The letter BETH represents the generic concept of what existed before the dawn of creation. Only when the Transcendent Function

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(Christ idea) is put into play by the psyche does the text of the Torah illustrate the birth of the time/space continuum: four dimensional reality: by introducing the six directions.

<sup>v</sup>This is in reference to existence before the time/space continuum. In my paper on Rosarium Philosophorum Alchemical Woodcut Carving demonstrates that the first word of Genesis actually introduces the time/space continuum.

<sup>vi</sup>Meaning that when humans find something they like similar to totalitarianism they will endure intolerable abuses and for the most part they will not seek change on their own initiative. Humans will endure great suffering rather than seek change: addiction to alcohol, drugs, gambling, bad marriages, poor health, and even restrictive government: i.e. police states: each of these in their own right is a totalitarian system that will abuse any person that indulges its vices too much or attempt to escape its clutches.

<sup>vii</sup>Container

<sup>viii</sup>I can see calling this part of the dynamics of the psyche the Collective Unconscious; however, this is as far as I am willing to go seeing the mind is blank at birth. The archetypes of the Collective Unconscious are as C.G. Jung points out not born of the repressed memories: Shadow: both the Collective Unconscious and the Shadow are combined as the unconscious mind. Yes, repress memories are personal to the individual but words, ideas and concepts have infinite meaning beyond the conscious understanding of their immediate usage as has been shown with the first letter of the Torah: BETH and the first numerical number. Why would the collective unconscious be structured any differently than the model that has already proved itself over time immemorial? I understand C.G. Jung concept of the archetypes of the collective unconscious where he believes that the archetypes are preexisting. This apparently is cause by the soul/higher-self place into a gestating human body that would harbor those instincts. However, the instincts would not activate unless motivated by a repressed memory trying to surface or by a troubling conditions manifesting in the conscious mind. What is reassuring in the structure of the Hebrew letter BETH is that the higher-self (Yud) is giving its light equally to all aspect of the psyche: conscious, unconscious and collective unconscious.

<sup>ix</sup>As in 2/3, 3/5, 5/8, 8/13, 13/21, 21/34 etc., etc. {0112358132134}

<sup>x</sup>This is because the first word of Genesis in creating the Genesis Formula demonstrates that all aspects of the Trinity can be called by any of the names of the Trinity.

<sup>xi</sup>This is why it is said that a married couple dies when they have children because now there life is in raring the new generation to come.

<sup>xii</sup>Actually the virgin birth can be compared to the Transcendent Function because this new and third concept coming from the two is not physically organic though C.G. Jung did refer to it as organic. But this third alternative is can actually be compared to the birth of a child and the stages it goes through to reach maturity. This is not intended to be an innocuous example; nonetheless, it is a biblical analogy of the Transcendent Function. Is the Transcendent Function symbolically and for all intent and purpose CHRIST? There can be no doubt that it is because it fulfill all the Christ's life right down to the crucifixion, burial and resurrection.

<sup>xiii</sup>Woman is often the shadow of her man. Many cultures have the woman walking behind the man as if she was the shadow of him.

<sup>xiv</sup>Whereas, FREE WILL presupposes that it is capable of achieving desired results, however, often fails in its endeavors. On the other hand, putting oneself in the hands of God will bring about a renaissance in the life of the individual. The individual will be born again. Example of the differences between FREE WILL and divine intervention can be seen in the Alcoholics Anonymous Program: here a person wants to stop drinking and does not want to follow the suggestions of those that have gone before him. He decides his WILL is as strong as anyone's and he can stop drinking alcohol on his own because he is not willing to give up his old habits of visiting bars and taverns and hanging out with his old drinking buddies. The odds of his accomplishing what he desire most life: to stop drinking are nil. Whereas, the divine way is for the individual to begin life anew by stop frequenting previous drinking haunts and stop associating with people that drink alcoholic beverages. The two systems are so diametrically opposite to one another that they are like night and day. However, initially the divine way will be extremely painful eventually the recovered alcoholic will learn to live life without his old haunts and drinking buddies.

<sup>xv</sup>This is why Christ was called mediator between God and Man. Historically, C.G. Jung communicated with William Wilson the cofounder of Alcoholic Anonymous about the development of the program.

<sup>xvi</sup>Not only will Christ die on the cross created by the conscious and unconscious mind but both thieves (conscious and unconscious mind) will also die on the cross. This is why Christ said that the good thief will be with him in heaven that day, because a new heaven and a new earth were being developed.

<sup>xvii</sup>The status quo represents all that makes up the psychic content of the conscious mind: all that a person is presently experiencing in his or her environment: the individual's outer life: family, employment, education, political and religious beliefs, entertainment and sexual preferences, any illegal activities, morality, ethics, biases, prejudices, preconceived notions and all other peculiarities that the individual (not the collective) is prone to live out his or her life in. These

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traits that make up the character of the individual would be akin to being baked in the sun (Yahweh and his laws) where any malleability in any of these area is nigh unto an impossibility (thou shalt not) to change outside of divine aid.

<sup>xviii</sup>It must be understood that the Unconscious Mind is a combination of the Collective Unconscious and the Shadow. The Shadow pales to insignificance before the Collective Unconscious.

<sup>xix</sup>At this stage Yahweh is in control.

<sup>xx</sup>This is why the human race as a whole has the same experiences in relating to the outer world of the senses: what C.G. Jung calls “the spirit of the times”.

<sup>xxi</sup>The Shadow cannot be absorbed by the Collective Unconscious or a complete psychotic break would take place. Normally the Shadow throughout the life experiences of the Psyche is attracted to the Ego: Conscious Mind: symbolically the moon (Shadow) falling eternally towards the Earth (Ego).

<sup>xxii</sup>Of course this does not represent the spiritual aspect of the Psyche. The spiritual aspect of the Psyche (depending upon the individual) is either temporarily or permanently supplanted.

<sup>xxiii</sup>C.G. Jung would call this the Transcendent Function or Christianity would call it the Eucharist: Christ raised from the dead. This is where Christ says, “I have come that they may have life, and that they may have it more abundantly (John 10:10; NKJV).”

<sup>xxiv</sup>The BETH in the word BERESHITH is not included in the word RESHITH because the old Adam is dead and a new Adam is about to come forth.

<sup>xxv</sup>Since Yahweh represents the collective unconscious and aids the conscious mind in a compensatory manner toward individuation His (collective unconscious) aid is basically a mandate not to be trifled with.

<sup>xxvi</sup>This individuation process has been blown out of proportion its true role in guiding the psyche growth. Here I assert that the individuation process only aids the individual to be all that he or she can be within the status quo of his or her life experiences. If the individuation process was meant to make all initiates mystics in the highest spiritual sense our world would literally be inundated with such individuals. However, the normal individuation process does not take into account the Transcendent Function, which if activated in the psyche of the individual would literally annul parts of the old individuation process and renew a revised program that would take into account the nature of the Transcendent Function experienced: this would come about because of the interference of the divine. Everybody that experiences the Transcendent Function experiences it differently: some even end many in insane asylums. Others ignore the inner urging of the psyche or go off on tangents and become religious fanatics or other pursuits that have nothing to do with esotericism.

<sup>xxvii</sup>Matthew 23:13;“

<sup>xxviii</sup>As mentioned elsewhere all aspects of the Trinity can take on the same name as all the other aspects of the Trinity. This is because any part of the Trinity infers all three aspect of the Trinity.

<sup>xxix</sup> Following the flux of the Beth and Bereshith matrices we find:

- 1) Genesis 1:26; Elohyim makes Adam into our image, after our likeness
- 2) Genesis 1:27; Elohyim creates Adam into his image; male and female created He them.
- 3) Genesis 2:7,8; Yahweh formed Adam and placed him in the garden: Adam is alone
- 4) Genesis 2:21,22; Yahweh takes a rib from Adam creating Eve
- 5) Genesis 2:24,25; Adam and Eve become one flesh.
- 6) Genesis 3:1-7: Adam and Eve is tempted by the serpent: they had become separated again.
- 7) Genesis 3:10-24; the expulsion of Adam and Eve from the garden: Eve becomes subservient to Adam.

It must be remembered here that I am merely dealing with the Adam and Eve text of their being made and created. However, the entire first chapter of Genesis alludes to numerous other accounts of BERESHITH creating the Transcendent Function and the regression back to BETH.