

Chapter XIX: BREEZING THROUGH THE HEXATEUCH

Part 2. Cain and Abel

In the light of the preceding chapter on Good and Evil, this will be somewhat easier to follow and may make sense, even though it is the reverse of all the accepted theories of this story. In this narrative, a few very pertinent questions arise:

1. Why did Cain slay Abel, over so small a cause?
2. Why did Jehovah God protect Cain after the slaying, with a mark on his forehead?
3. Where did Cain go, from the presence of Jehovah?
4. Where was the Land of Nod, where Cain took a wife, and who was she, when only a few souls existed on earth?

"And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord (with the help of Jehovah.)" (Genesis. 4: 1)

All the dramas are usually symbolic of corrective measures for balance. No matter how unjust they may seem to our sense consciousness, there is a deeper purpose behind it than we can comprehend. The need for correction arises from a deeper cause, in the depth of

the soul itself. The administrative power in each region must attend to justice and equilibrium.

1. Cain was the eldest son, "gotten with the help of Jehovah." He is a symbol of the true mind in the Causal realm of Trikuti. Abel was the younger son and symbolizes the mind substance which deals with the flocks of the animal world-desires and sensations. He tended the flocks, and represents the lower mind and the craving for fulfillment of desires of the senses. Flocks symbolize the thoughts and desires of the lower mind.

In ancient times, and even to-day in some foreign countries, the elder son rules the younger.

The burnt offering which was brought by each before Jehovah is symbolic of their activity.

"and unto thee shall be his desire; and thou shalt rule over him." (Gen. 4: 7)

Thus spoke Jehovah to Cain.

The god of this world accepts and approves of sense action, symbolized by the sacrifice of animals; but not of the hard toil of concentration and attention within, represented by the fruits of the earth as offered by Cain. Nevertheless, the above quotation is a partial admittance of Cain's position and desire to slay his lower mind and 'rule over it', which he did.

2. Jehovah protects Cain with a sign or a mark on his forehead, at the seat of consciousness, as a stamp of approval and for protection from the lower forces.

This symbolizes an internal sign in Tisra Til, the center between the eyes, where the consciousness dwells when one is in the state of wakefulness. It is spoken of in Rev. 7: 2-9 as

"the seal of the living God, 'we have sealed the servants of our God in their foreheads".

In Psalm 37: 37 is mentioned:

"Mark the perfect man, and behold the upright: for the end of that man is peace."

When people come to a Saint for Initiation on the Path to God-Realization, He merely looks at the condition and trend of their consciousness, the accumulation of past actions and reactions in thought, word and deed (KARMA), including the present attitude and degree of sincerity and devotion. There is a sign on the forehead of those who are ready to tread the Spiritual Path, and this the Master can see in an instant, whether the applicant is in His physical presence or far away. Those who have it, are accepted; not others. They are told to come back some other time.

"And they shall see His face; and His NAME shall be in their foreheads." (Rev. 22: 4)

In the drama of *'Romeo and Juliet'* a similar situation arises under an entirely different setting. The bantering, playful Mercutio, the friend of Romeo, was slain. Romeo, however, was not yet ready to give up his bantering mind and its enjoyment, so Tibalt slew Mercutio with the help of Romeo, by his intervention in the fight.

Mercutio exclaimed: "I was hurt under your arm", when Romeo deflected Mercutio's weapon.

Romeo, as a seeker of the pure Love beyond the senses as symbolized by his ideal, Juliet, presents a picture from the European Continent which is similar to the Oriental story of Majnun and Laila-the soul and its play. Love is an absorbing interest. The idea is the same, but all settings differ. However, from a spiritual standpoint, these incidents do not refer to personal, physical experiences. It must always be remembered that they are all Mystic stories of the **soul** and its quest to overcome the mind and senses, and find absorption in the true Love of the Essence. These are all inner conditions and experiences of the individual soul and mind, incarnated in the same body.

The moment we lose the Mystic viewpoint of Inner Accomplishment and soul progress, we miss the real purpose of the Sacred Text, the song, the poem, the myth or the story. As Shakespeare truly said, life is but a dream, and all the world's a stage. When we accept the personae of a story as real, then we have but a drama or a play for enjoyment or weeping. Such entertainment was never the object of Mystics in reducing these things to writing. Only the edification of the soul and the higher mind was of consequence to the Mystics, as the One Objective in Life. All else was but dross and "vanity of vanities", said Solomon.

In all dramas the personae is but a mask of a character portrayed by the actor and is not really accepted as a person, even in ordinary plays. Then why should myths, parables and stories in Sacred Texts be taken as real, separate persons in history?

Cain had to dispose of Abel, even as all souls must eventually give up the desires and their pampering of the animal passions, before the soul can make any progress

on the pathway of the Inner Life. That is the Mystic implication of Cain and Abel, as characters portraying the mind and the soul in the human body.

Jehovah God approved of the actions of both, Cain and Abel. Even as God does not interfere with our choice of doing right or wrong, but nevertheless punishes or rewards us accordingly, without favoritism. The higher mind must go on in its function, if the soul is to survive in a higher consciousness. Jehovah God had to protect it, for man's own sake. The mark on Cain's forehead denotes confirmation in a higher consciousness, after having liberated his mind from sensory dross. In Rev. 4: 1; 14:9; 21 : 7, the writing in the center of the forehead, and the new NAME given there, have an uplifting meaning and effect, as a reward of accomplishment.

3. When Cain left the presence of Jehovah, he had to go either up or down in consciousness on the Tree of Life, even as Jonah did when he fled before Jehovah.

4. "Cain went out from the presence of the Lord (Jehovah) and dwelt in the Land of Nod, on the east of Eden." (GEN. 4: 16)

This quotation verifies the correctness of this Mystic interpretation, because Cain went upward on his Tree of Life, back into the Garden of Eden, and eastward of it, in the fine sensory perception of the Sound Current out of which Eden and the Garden of Paradise were precipitated. The Land of Nod is the Sound Current of this region, and it is called '*Nada*' in the Vedas. Cain blended with this Current as his Leela, the heart center of this Nod, symbolized by the wife he took unto himself. And his further meditation bore fruit in the spiritual accomplishments, because of the mention of a son born unto him out of this union. This means that he went higher than before in his inner progress of consciousness.

That makes sense in Mystic parlance, and the text corroborates it. Other dramas and stories reveal similar results, which perpetuate the Mystic quest of the soul like the quest of the Holy Grail. When dramas and stories became mere shows of entertainment, their Mystic value for soul education, called the higher education at one time, was lost sight of entirely.
