

Creation is characterized by an infinity of images. The pantheists, such as Spinoza, spoke of every body within the universe as expressing a single, perfect, infinite substance. Orthodox theology does not find in the world a perfect or complete substance, but a vast assemblage of images and passions, which without the light of their Creator, are entirely empty.

It can also be a specific territory, or the soil itself. as opposed to heaven, or the world as those who inhabit it in a general sense. It can also be the world finds use not only as the earth or the world



and interferentiality. It is the world St. Isaac the Syrian speaks of - "The world" is the general name for all the passions. When we wish to call the passions by a common name, we call them the world. But when we wish to distinguish them by their special names, we call them passions. [...] Where these passions cease to be active, there the world is dead.... Someone has said of the Saints that while alive they were dead; for though living in the flesh, they did not live for the flesh. See for which of these passions you are alive. Then you will know how far you are alive to the world, and how far you are dead to it."



Thanks for reading.
thanks to the members of the studio,
for their help, advice, and support.
all artwork generated using pytti or
difussion programs.

When God makes himself known to the world, it will not not know Him (as in, it will not recognize His nature,) but it will know its own fire, which stands in opposition to the work of salvation and theosis, performed in them by God. These verses do not refer to the world, or the Lord's enemies. However, I feel these verses are also meaningful in a more metaphysical sense. It is not only individuals who make themselves enemies of God, but also the world as an overwhelming inferno of symbols

12 Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

11 Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.

works -- -- -- -- -- peace ordain Lord KJVS

וַיִּשְׁמַע יְהוָה בְּקוֹלֵךְ וַיִּשְׁלַח אֱלֹהֶיךָ וַיִּשְׁמַע יְהוָה בְּקוֹלֵךְ וַיִּשְׁלַח אֱלֹהֶיךָ

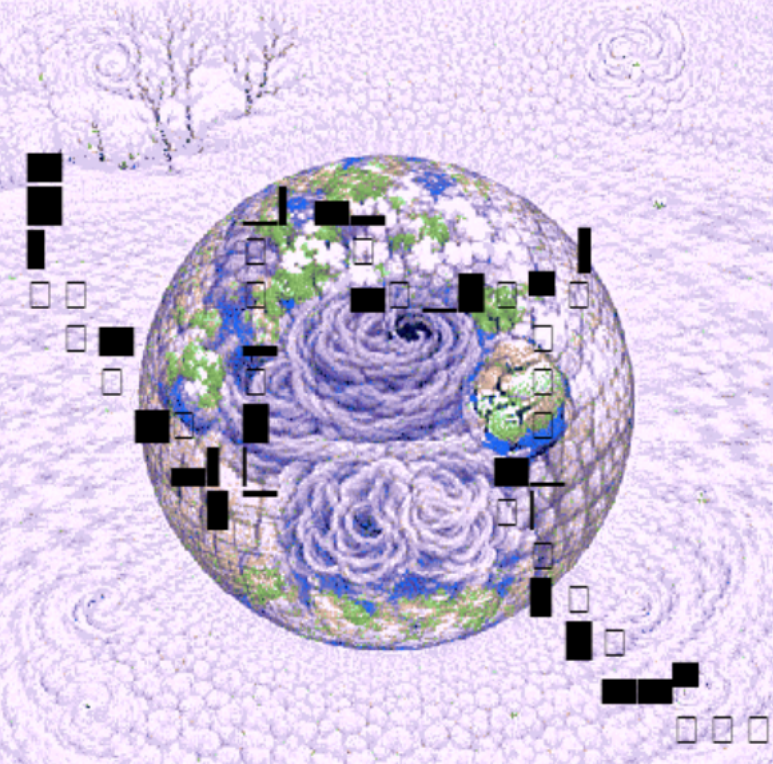
-- -- -- -- -- devour enemies fire -- -- people envy

וַיִּשְׁמַע יְהוָה בְּקוֹלֵךְ וַיִּשְׁלַח אֱלֹהֶיךָ וַיִּשְׁמַע יְהוָה בְּקוֹלֵךְ וַיִּשְׁלַח אֱלֹהֶיךָ

ashamed -- see see -- hand up Lord KJVS

וַיִּשְׁמַע יְהוָה בְּקוֹלֵךְ וַיִּשְׁלַח אֱלֹהֶיךָ וַיִּשְׁמַע יְהוָה בְּקוֹלֵךְ וַיִּשְׁלַח אֱלֹהֶיךָ

erets
issue 1



Isaiah 26:9-19

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.

11 Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.

12 Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

13 O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.

14 They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified: thou hast removed it far unto all the ends of the earth.

16 Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.

17 Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs, so have we been in thy sight, O Lord.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Isaiah 26:19
 has also been translated as
 give birth to

Isaiah 26:19
 shall the dead and the earth
 cast out the dead
 as the dew of herbs

Isaiah 26:19
 the for dust you who
 Awake And sing
 dew dwell in

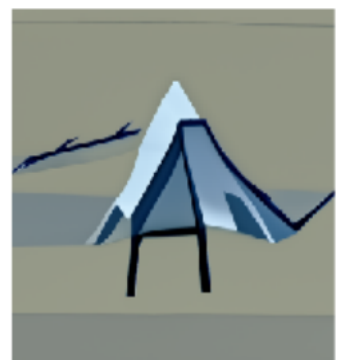
Isaiah 26:19
 they shall [together with] my dead body
 Your dead Shall live

Isaiah 26:19

All the natural movements of the soul are controlled by laws analogous to those of physical gravity. Grace is the only exception. Grace fills empty spaces, but it can only enter where there is a void to receive it, and it is grace itself which makes this void. The imagination is continually at work filling up all the fissures through which grace might pass."

Phil. 2:7
 but [Christ] emptied himself, taking the form of a servant, being born in the likeness of men. (ESV)

To Simone Weil, to be a creature, is to be unholy, for God created us through an act of self-withdrawal, by allowing the birth of something not of His perfection. To be saved is to empty ourselves of our passions, and the language of images we have submitted ourselves to, and to allow His grace to take their place.



Burial

I knew of a man who spoke of Jonah and redirection.
 I thought of him in fields and seas with their excess of direction
 And down hallways with their walls painted with greens
 For waiting places, and blues for lurching forward.
 When he spoke of those who lived like
 The dead in their burial gowns, I knew myself
 as apart from him.
 And when he called me his brother,
 it was not as siblings, but as sons of a father I do not know.



the departure of the spirit from earth ("and the earth shall cast out the dead," KJV) is unified with the birth of the earth's dead (will give birth to her dead. (NIV). Are the dead who live, who awake and sing, the same as the dead who the earth expels from her? The dead become the earth's to give birth to, and yet it is the Lord's dead who arise. Do the living belong to the earth, but the resurrected to the Lord?

— Simone Weil, Gravity and Grace