

C H A P T E R III

A Mystic Viewpoint on Creation

The Bible and most other Sacred Scriptures begin with a vivid account of the Creation. Details and descriptions differ somewhat, but in essence the accounts are much alike. The unity of accord on the central ideas is amazing in such an endless scope and field, when in daily life few persons can agree even on small matters and undertakings. In the Bible, St. John, like a true mystic, also starts his gospel with a very brief statement of the Creation, and mentions the Word or the Logos as the Primal Energy out of which it proceeded. In some writings it is referred to as the Spermatic Word. According to Sant Mat or Radha Swami teachings, it is called the Holy Shabd or the Sound Current, the Primal Essence or the Word.

The aim is to start with beginnings in the field of Primal Energy, before there was matter of any sort or kind. From a standpoint of reason, this is good logic. But the Mystics have something better and finer in mind for their followers, by constantly keeping before the mind the principle of the First Cause as the beginning and origin to which all things must return.

God creates all-gives all! That is the Essence and the Keynote of all Sacred Texts. He is the Giver and the Gift, which Mystics never forget for one moment,

and so they keep the mind humble and appreciative; hence, they have a greater sense of awareness of the deeper values and essence in life. Their mind-soul and heart-is always open to God the Giver of all. In this manner they fulfil the law and the Prophets. They never forget the Lord God, the Supreme Father, and they do not create false images and gods (including their own ego) before their mind. The clever mind and intellect are great artificers in spinning webs of illusions created by material evidence, with the individual ego as the doer. This is the real idolatry, and binds the soul and mind to the things craved and produced, or with which the mind identifies itself.

So each person becomes a keeper of his own creation, and not only forgets the Real, but wanders into further mental bondage of what appears to be real to the senses at the time. Things which the mind grasps in order to own and possess, in turn possess the mind and soul, like the fowler's glue does the bird which has become stuck in it. The Saints also compare this illusion to a net, because the more we struggle to free ourselves, the more we become entangled. Until we have come under the guidance and protection of a true, living Master, the soul struggles and tries to free itself from this trap of illusion, but the mind and the senses are so totally ensnared and caught in the sensation and the pleasure of this illusion, that they cannot let go. And to indulge in grief or self-pity is just as great a sin, if not greater than indulging in pleasures. The reason is quite obvious.

The senses cry like babes when they are pried loose from one of their ruinous indulgences. And the mind

has more affinity downward, toward the senses, than upward toward the soul, because the mind itself is the finest essence of matter as an Energy Ray. It is the neutron or neuter pole of all material in Creation. That is why it is so powerful in producing illusion and in determining the patterns and events in matter. The will is the positive pole, and the senses and their particles of dancing Tan Matras are the electrons of this atom of mind substance, as the negative pole. All miracles and phenomena in matter are possible by the proper control of this mental atom as the energy unit in this field of Creation, because it controls the patterns and designs which give shape and limits to all individual units.

It took years of research and planning by many thousands of the best brains in this world to find ways and means to crack the material atom and use its latent energy. Billions upon billions of dollars were expended on this one venture in America alone, before it could be utilized as a mere destructive agent in explosives. If that much effort, thought and research were expended upon the research of this mental unit and its constructive possibility, much could be accomplished.

But as this is a problem for each individual to solve to conquer and understand his own mind and sense activity as energy distributions for health and disease, it lags behind all external achievement because it involves the control of personal desires, as well as the sublimation of indulgences of the mind and senses. Hence, this entire field of research is left to Mystics and students of the process of life, who really wish to understand the reason for Creation, and its mystery in their own life and being.

Only by the Supreme Father's Grace can this Light be bestowed on sincere seekers who have exhausted or surmounted some of their ties to pleasure, by bitter experience in the life in matter. A wise man soon finds the limitations in matter and seeks to ascend to control this energy field by understanding of its process, and by devotion to the Almighty Source.

The Mystic is a true alchemist who turns the lower values in life, symbolized by lead and iron, into the pure gold of understanding the energy potential within them and the motive power behind these crystallized essences. This is the permanent method, whereas mere suppression is only like placing ashes on the fire, for it continues to smoulder underneath only to flare up again at the slightest breeze of temptation or forgetfulness. Therefore, the Mystic and His devoted followers always keep in mind their Source, whence they came and whither they go, and follow that path of energy travel to learn of the Ways and Mystery of the Essence Itself.

Atomic research has definitely proven that all matter is but a mass of energy particles and fields in motion, which become fixed in a definite rate of vibratory balance. The pattern design of each object is in the mind field of the cosmos and of the unit. The substance is the attractive power of a sensory or desire action which holds energy particles which it attracts out of the cosmic reservoir. Desire and motive precede all expression of motor activity, mentally and physically-whether conscious or sub-conscious. Even in criminology there is a slogan, "There is no crime without a motive".

Energy itself has intelligence which must have a direction of flow or a way to go, or it defeats itself in useless expenditure and destruction. Every energy block in mind, emotion and in matter is an obstacle which often necessitates eruptions of a volcanic type in Nature, and as disease in man and beast or in vegetation. In such conditions the norm of the mental pattern of energy flow in form and use has been interrupted and must right itself. The wise man and physician looks for the **cause** and assists Nature in balancing this directional energy circuit back to its norm-physically, mentally and emotionally.

The Mystic goes deeper than that and seeks out the causes and blocks or obstacles of his soul currents, and uses all his strength of will and soul qualities to right this central axis of his very being in relationship to the design and purpose of the Supreme Father. The mind of the Mystic is ever in devotion and contemplation of the Source and Origin of all energy and beings. He does his work with his hands and feet, but his soul, heart and mind are in devotion to the Beloved God who is his All. He thus follows the North Star of all currents of directional energy, flowing inward and upward, back to the Source whence they came as centrifugal energy of creativeness.

The Mystic longs to go Home and directs all his energy to that alchemical task of the great work of OVERCOMING AND SUBLIMATING THE EGO and all its outward-bound currents which create further bondage in matter. Externally it is a cleansing and reforming of the direction of the person's mind, emotions and energies in action. Internally it is a hidden process,

called alchemy in the Middle Ages, which raises the baser tendencies up to the standard of Gold in their Vibration and values. This is His work, which was referred to by Jesus as *the Father's business* when He said to those who found Him in the temple, on being told that they had feared Him to be lost:

"Wist ye not that I must be about my Father's business?" (LUKE 2:49)

The Father calls His humble and devoted souls Home because He loves them as the first fruits of His creative process. These have overcome the ego and proved their true love and longing by crossing over the outward currents leading into matter, and choosing the inward Path of Love and Devotion by which to ride Home on the return Current, the Holy Spirit or Holy Shabd. Such have either worn out or sublimated their fervour of material life and its excitement and attachments, and in all humility they can be absorbed into the Essence of LOVE, BLISS and REALITY. The soul is itself made of this same material and is a particle of this WHOLE. In other words, it is as a drop returning to the Ocean of the Spiritual Essence.

The Mystic or true seeker is the lonely and weary wanderer on earth. Jesus stated this plainly when He said:

"The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay His head." (MAT. 8:20).

Lao-tzu, the great Chinese Mystic and Philosopher, said practically the same thing when he expressed his dire loneliness in the valedictory part of the 20th sonnet:

'Common people are joyful; they celebrate a feast day; they flock to a pavilion in spring time. I alone am calm, as one who has as yet received no omen; I am as a babe who has not learned to smile. I am forlorn, like a homeless wanderer! Common people have plenty; I alone am in want. I am a foolish man at heart! I am ignorant. Common people are vivacious and smart, I alone am dull and confused. "Knowledge of the Tao, how vast I am like a sailor far beyond a place of anchorage, adrift on a boundless Ocean. Common people are useful; I am awkward. I stand in contrast to them-but oh, the prize I seek is food from our **Mother Tao!**" (from translation by Dwight Goddard, published by Brentano's Publishers, N.Y. 1919)

The Great Tao which is everywhere eludes the soul when it seeks to embrace it in its entirety. After having lived it and taught its way of non-resistance and the simple life, it seems to forsake the consciousness of the devotee in the lonely hour of need. This is also illustrated by the words of Jesus on the Cross, at the final moment of crossing over into the Father's Bosom:

"And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lama sabachthani? that is (to say) My God, My God, why hast Thou forsaken me ?"

(MAT. 27 : 46)

The Great Spiritual Teachers from the Highest Inner Regions also have an answer to this mystery of

consciousness. Sant Sat Gurus or Saints of the Highest order and True Spiritual Teachers always instruct their disciples to stand still in the Inner Essence by means of conscious devotion, and thus blend with the One Essence. The student is cautioned not to go outside of this Inner Core of Being during the process of concentration. This is *conscious devotion*.

It is the mind which rules in the world of phenomena time and space. When we become anxious, or attached to objects of sound or light, we are leaving the Inner Center of the Essence where the Reality exists and are allowing the mind to go out after created things. The mind becomes self-conscious rather than absorbed in the Inner Essence of Oneness.

The All seems as nothing to the outer consciousness in this world. Is it any wonder then, when the Mystic writers state that the universe was created out of nothing? For the Essence is not a thing. It is a nothing or a Reality which is a Oneness of substance and being, and no foreign particles can exist in that which endures for ever. When the Mystic's consciousness is still on earth, he feels and senses this vast inward whirl of Purity to which his soul is attracted, as a Nothingness, an inverted vortex. He does not fit on earth nor in the heavens, for he is a conscious part of that Reality even while he walks the earth. This nostalgia of the Mystic is his real home sickness and causes him to shed midnight tears of longing for the Beloved God.

To such souls, physical things are of no consequence, for these are not in their consciousness. Both Lao-tzu and Jesus had all their physical needs supplied. Jesus

was welcomed and longed for in many of His disciples' homes. His disciples kept a purse for their common needs. Laotzu was a librarian for many years and lived a frugal life, and had more than he needed physically. The cry of the Mystic is ever for the Beloved, but never for the things of the mortal mind and consciousness. The true mystic seeker is a chrysalis in the process of becoming a beautiful butterfly in soul stature. He is in the process of becoming a Diamond Soul by the pressure of the earthy mind elements upon it, and these are its symptoms of growth, of transcendence and ascension toward its Source.

The process and pressure, plus the heat which is necessary in order to form diamonds, emeralds and other jewels in the depths of mother earth is similar to the process which souls go through in time and space of creation, to consciously bring forth the inner brilliance of the soul's radiance as the Diamond Soul. This very process is the theme of all dramas.

Jewels and souls are all gems of creation. The process which is necessary to create a living consciousness in form is similar to the cutting of facets on the diamonds and to polishing them so they can radiate the inner light. The mounting of the diamond or jewel is symbolic of the creation of a body, a form, a garden of Paradise, a place to set the jewel into the lotus flower or the lily, of life. Truly,

"even Solomon in all his glory was not arrayed like one of these." (MAT. 6: 29;

LUKE 12:27) The Buddhist mystic has this in mind when he repeats his *mantram*:

"Om Mani Padimi Hum."

(Oh, the Jewel in the Lotus.)

Love is the soft and yielding principle in Nature. It is the neuter essence of all things. It is the Word Essence. It supports all things, endures all things and is above all law because it is the Oneness which is unconditioned. It is in all creation, because all proceed from this Essence as a spark of the One Reality. Therefore it is the brilliance in the diamond, the light in the sun and moon, the roar of the lion and the life in all there is, was or will be. All creation and manifestation is but Love's revealing itself in form, as geometric proportions of Love.

In mathematics it is the zero which mysteriously multiplies by ten. It either adds or takes away tenfold, depending on whether it is placed in front of or after the figure. So it also illustrates the parable of Jesus *"To them that have, shall be given, and those who have not, from them shall be taken away what they have."* A purely mathematical formula, by the placing of the jewel of attention and the consciousness of the soul on either the physical or the spiritual journey. Where is the heart's desire? There will the attention operate as the carpenter or builder of the temple of the soul or in the region of the mind in matter and physical things.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men."

(1st. Cor. 3 : 17-21)

Love is the gentle and preserving principle in Nature. Without love we become hard shells, void of the inner spark of life and its radiance and die for want of this very substance. It is the Eternal Essence which brings forth life, beauty, art and the true proportions of things created. This is the effort and the struggle of all true art and artists everywhere. When one sees the magnificent structures of old, such as the art of ancient Greece, and the remains of some of them, as well as the smaller objects of art and sculpture, then one can truly see where their heart and attention was. That is why these nations were great, when the inner life radiated through their efforts, their work and in their daily lives. Life flowed freely. Petty ideas were swept aside and surmounted. Were it not for the motor energy of the centrifugal force which resulted in war and destruction, more of their early glory of thought and vision would still remain for us to admire.

But only love can survive as the immutable solvent of all true art and proportions. Love is the soft center, as the heart of all. Form and force are but empty shells which sometimes hold the life. Love is the cup of life, as the heart of things material and spiritual. The Cup of the Holy Grail in the drama of

Wagner's *Parsifal* is a mystic symbol of that life within, in its upward struggle.

Life must flow, or it leaves the form or body and the shell is dead when the life is not in it. Love is the gateway of life. "Be ye lifted up ye everlasting gates" cries out the writer of the Psalms. Where there is love, there is life. Love is not a duty; it is life itself. When the personal emotions crowd out the true Love energy and essence of Life, then there are created blocks of interference which cause great suffering- physically, mentally and emotionally. Such a one punishes himself by mental and emotional fixation and selfish determination. The soul starves for lack of the water of Love, of Forgiveness, of the real vision and purpose of life.

Many physical pains, rheumatic and arthritic fixations in joints are due to a stoppage of this Life Energy flow because of mental or emotional dams in the conscious or subconscious field of mind energy. That is why hatred, jealousy, pride and even entertaining grief are considered sins against the Holy Ghost, the Spirit of Life within us. All these blocks, self-created and maintained as fixations, "are not forgiven, said Jesus briefly.

Only the floodgates of a greater Love can be the answer to these personal grievances and fixations. Forgiveness is a natural process in a life full of Love. It is natural to the Saints, to the Sages, the Mystics and little children. No wonder Jesus said that we must become as little children in order to enter into the kingdom of heaven. Heaven is where love flows freely and impersonally. It is the Oneness of life and it is the One Real Essence.

Creation has an outward purpose for the body and an inward purpose for the soul. Whichever road the consciousness travels on, is the way. The centrifugal path outward, toward the mind and senses, is the path of involution. The centripetal path inward, beyond mind and sense attraction, into the pure realm of Soul and Spirit itself, is the way Homeward. We all come to this crossing of the way sometime in the soul's journey. It is like the question of Peter, when he left Rome and saw the vision of Jesus walking toward Rome : "Quo vadis Domini?, Whither goest Thou, oh Lord?"

Life's paths are many and confusing. But in Nature and in life there is only an in-breathing and an out-breathing. Life is that simple; like the hand which only opens and shuts, and yet is capable of all skill. The mind creates multiplicity everywhere to cover the simplicity in Nature. All natural things are simple and pure, when not mis-used or abused. All Nature's patterns are fixed according to definite lines of a simple direction and directness.

"For naught so vile that on the earth doth live But to the earth some special good doth give; Nor aught so good but, strained from that fair use, Revolts from true birth, stumbling on abuse: Virtue itself turns vice, being misapplied; And vice sometimes by action dignified." (words spoken by Friar Lawrence in Shakespeare's ROMEO AND JULIET)

Man, as a soul, is a child of the Supreme Father, and is of His Essence. He imitates his Father in creativeness and learns the hard way by many mistakes in mind and matter, and through suffering in his outward efforts. When he has satisfied all his external cravings, like the Prodigal Son, then he is ready to go Home to the Father's House of Reality. Such is the life of the mystic soul as a wanderer on earth; who finds no resting place, no security, no satisfaction in things of pleasure and possession. His soul cries out in homesickness. He is aware of the snare of the mind and senses, and these can no longer hold him bound. He is ever asking, seeking and knocking on the door of Life and of Knowledge and of Truth, to show him the way out.

It is by such a sincere seeker that a Master is found, to show him the Way. Then his inward journey begins in Reality, and by definite, regular effort at Concentration, to raise the consciousness and currents of awareness into the higher Realms of Soul and Spirit. Finally, the mystic devotee will be able to gather all his sensory energy currents at the center of consciousness between the eyes. This center is called the Tisra Til by Saints, and was referred to by Jesus as the *narrow gate*.

"Because strait is the gate, and narrow is the way, which leadeth unto life and few there be that find it." (MAT. 7: 14)

Here, at the entrance to the conscious Spiritual Life, renunciation must take place. All desires and cravings are to be sublimated because no such coarseness can enter this gate. The mind itself must become

small and humble before it can find this door. This is also illustrated by the narrow passage up to the Queen's Chamber in the Great Pyramid of Gizeh. The body itself must bend low before it can ascend the narrow passage leading to this chamber. From there to the King's Chamber it is a steep climb, but spacious. In the King's Chamber we find the most perfect acoustics, a symbol of the Spiritual Sound Current which lies latent in this space and faculty in our brain.

The Great Pyramid was made a symbol of the body, the most perfect structure known to man. Truth is the same everywhere, whether it is symbolized by a temple or a pyramid, or is given in the desert by a great Teacher. The messages symbolized by all the temples and structures were hidden in the secret process and concealed passage or way to go within and meet the Deity within the temple of the human body and to consciously commune with Him in silence.

Thus man can leave this physical body **consciously** in a state of inner awareness called Transport. So he can, during his lifetime, enter those regions spoken of in the Holy Scriptures, and return at will, under the guidance and protection of his Master or Teacher or Guru. This is the state referred to by St. Paul when he said :

"I die daily" (I. Cor. 15 : 31)

Then the consciousness of the devotee will have the satisfaction of Inner Knowledge and Union, and he will be lonesome no more. St. Paul wrote of such mystic

transport in the following words :

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell;

or whether out of the body, I cannot tell : God knoweth;) such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell : God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory; yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the Truth; but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me." (II Cor. 12 : 2-7)

All true mystic effort culminates in this Inner Path of Reality and Transport. This is known to the few who are the real seekers. It is too straight and narrow a road for the multitudes. Only he who seeks shall find, and to him who knocks shall the door of spiritual life open and lead to Eternity while yet in this body. It is literally living in the world but not of it. The Truth is one; so is the Way and the Life in all true Mysticism.