

MYSTIC LIGHT

Cosmic Theology

THAT ALL SACRED BOOKS, both among the Orientalists and Occidentalists, begin with a cosmogony, has always been a great mystery among all orthodox theologians. They have been accustomed to regard this as purely arbitrary. This is because they have not the slightest idea of the cosmic basis of theology and religion. They think of the creation of the universal order and of man as acts out of hand, and as two separate and distinct creations, having no well-defined connection. Being monotheists, they have no conception of “gods many and lords many,” as the great Master puts it, and that these gods and lords were once men as you and I are. It is this ignorance that has led them to form unique ideas about the person of the Christ, as to his essential divinity. They do not think of Him as having ever been a man in the sense they think of ordinary men; notwithstanding it is said of Him that He was made perfect by the things he suffered (Heb. 2:10), just as all other people are perfected. They confuse the Logos as the creative God with the Absolute, the undifferentiated cause of all causes. This has led them to regard man as only human and as becoming divine by a special act of Deity, a gift out of hand—but how they cannot say. Thus the whole orthodox theology, of all schools, is a confusion, an inextricable riddle, based on mere dogmas.

The logical conclusion to be drawn from the creation accounts of all sacred books is palpable, and that these books are not read logically is a great mystery, and is attributable to sheer prejudice. Take, for example, the Bible account of these cre-



Die Eibei in Bildern, Julius Schnorr von Carolsfeld (1799-1853)

ations. “In the beginning God [the Elohim or creative gods] created the heavens and the earth.” Then later on, “God [the gods] said: Let us make man in our own image and likeness.” Of course this refers to man in his ultimate outcome, as Elohim, as world creators; but it intimately associates the macrocosm and the microcosm as one, the latter the child or offspring of the former, and gives a cosmical foundation to all things.

There are seven Worlds or planes of existence: in the macrocosmic sphere, seven planes within the space occupied by our solar system; in the microcosmic sphere, seven planes of existence within man. The planes or Worlds are graded in accordance with the relative fineness of the one primordial substance of which they are constituted. The plane of the Absolute—which in fact is not a plane but the all-inclusive—is the source of the lower or outer planes and is not differentiated matter but one continuous mass, the “seamless robe,” so to speak. It is absolutely unphenomenal spirit-substance. It is what the Kabbalists call the “Ain Soph,” which means no thing; it is the “Crown,” at the head of all, which has produced all, and governs all. In this we see the law of correspondence

between the greater and the less, that which is above and that which is below.

It used to be thought that space was a vacuum, and the translators of King James' version of the Bible so regarded it, as they declared that before creation the earth was not only without form, but was void as well, and this word *void* means a vacuum. On the basis of this supposition theologians held that "out of nothing God created all things," a really unthinkable idea. But with the discovery of the undulatory theory of light it became necessary to postulate a substance of granulated structure throughout space. Thus the atom, as a hypothesis, came into being. Among mystics the atom has always been recognized, but among materialistic scientists it is of modern discovery. The atom is the geometric point, replete with life and all that life on all planes implies. In this discovery harmony was established between the physical and the metaphysical spheres.

This creative substance is called the fiery element, or by modern scientists, the fiery mist. However, in its primal state, while it was yet undifferentiated, in the absolute state, it was the watery element—not common water as we know it, but its quintessence, water etherialized to its highest state of tenuosity. This accords with the Bible statement, "And the spirit of God moved upon [brooded over] the face of the waters." And thus it has been said that all things have proceeded from water.

The first emanation from the Absolute was Light, "And God said, Let there be light, and there was light." The universal agent, or expression of Deity on the plane of the relative, is Light, the first radiation of His countenance, the life-giving principle of Nature. In its manifestation it is the fiery element.

The atom or geometric point was the first differentiation of the Absolute, the first step in the creative process, without which the phenomenal would have been impossible. It is the life principle of the universe, as well as its localized manifestation. It is also the life principle and localized manifestation of man and all other living beings. One life runs through all, and that life is Divine, though manifesting on planes below the essentially divine. As the basis of creation, the Kabbalists call this

point IOD, pronounced *yod*, with the long sound of *o*. It is the tenth letter of the Hebrew alphabet. All forms have dimension and extension, such as length, breadth and thickness; but the point, the basis of all, possesses no dimensions. It is a mere point, infinitesimal in space. And yet, because it is the basis of all forms, it possesses, synthetically, all forms within itself, from nebulous masses down to the most solid forms on the concrete plane. It possesses *in potentia* all that is in the metaphysical and phenomenal worlds, embracing both forms and forces, things and laws governing them. In the microcosmic sphere it refers to the germinal point, or seed, out of which the foetus develops into the child, before it begins to develop in the matrix. In the sphere of the mind it represents the point of consciousness produced by the picture in the imagination of creative deity, whether it be God or man, of the creation to be, on any of the planes. It is the divine Architect's archetypal structure. On the part of the cosmic Deity it is the image of the whole creation and all it embraces; on the part of the Ego in man, it is the image of his own body yet to be formed in the concrete. The point, therefore, represents the sphere of archetypal forms, the first creative day, the Saturn period of the earth.

In the creative process space was needed as the playground of forms, the field of their operations, for this has always been but interstices between atoms. The most refined of the atoms, that which pervades all space, being a point, is thus surrounded and given latitude for its individual field of action. When the first life wave issued from the Absolute, the atoms were set vibrating and polarized. Thus began motion, which is the second step in creation, or the second creation principle. The point possesses within itself, statically, all the creative principles, as power, or force, discrimination, order, cohesion, fermentation, transmutation and disintegration. In it are all the colors, appealing to sight; all sounds appealing to the ear; all tastes, appealing to the palate; all odors, appealing to the scent, and all sensation, appealing to the tactile sense. The entire gamut of planes is synthetically embraced in the atom, or point.

In the involution of spirit into matter, there are five life waves—four apart from the first which

gives the point—and these correspond with the four first creative days. These life waves taken together constitute the Great Breath, in both the macrocosm and microcosm, and of this they are modifications. This Great Breath is that wavy motion which is the cause of the involution of cosmic undifferentiated matter into the differentiated universe. By each life-wave spirit descends deeper and deeper into the vortex of concrete matter. Having reached an ordained nadir of material involvement, spirits composing each life wave begin the work of evolution, by which they gradually return, with soul, to a primary state of nondifferentiation. And so on and on, out and in, the creative work goes on forever.

But involution and evolution are opposite processes, one is outward from the center, the other inward toward the center, just as is true in human outbreathing, or expiration, and inbreathing, or inspiration. The source of the Great Breath, (not origin, for it never originated but forever has been operative) is God in the absolute sense, in Whom abides eternally absolute Self-consciousness, Self-knowledge and Self-mastery. “My Father worketh hitherto, and I work,” said the great Master, and inasmuch as the primal movement is ceaseless, the life waves are a necessity and creation the logical result.

These life waves act both positively and negatively, experiencing a season of creative activity followed by a season of rest or outward quiescence. This periodicity is illustrated on all planes and in all cycles. Our night and day illustrate it: during the day there is outward activity, at night there is rest and recuperation for the next day’s activities. Winter and summer are the earth’s night and day. The alternation of cultural dark ages and golden eras is another time cycle. On all planes life and death are illustrations of this great law: life being the period of activity for soul unfoldment and death the period of rest and recuperation for a new incarnation. Thus the various planes are traversed and known during the evolution and involution process. There is great significance in the Bible statement of creation, “And there was evening and there was morning, one day.” Neither the macrocosmic nor the microcosmic spheres

descend or ascend by uniform movement but by cycles and planes. Because the Sun is the great life-giver, and the Moon a form-giver, these two movements are called respectively, “The Sun breath,” and “The Moon breath.”

Periods of day and night, eternally following each other, merge into a condition pregnant with both the positive and negative phases, when neither force is active, though both exist in the potential state. This also is a great law and manifests in both the universal and the miniature, on all planes and in all cycles. The work of differentiation was not completed until there was a division of sexuality, symbolized by Eve taken out of Adam. The sex relation is only a provisional arrangement, instituted as a means of generation on the gross physical plane. As things are it was a necessity, but it should never have descended to the plane of lust, which is the plane of sin, lawlessness, death, disease, and all the ills to which our race has ever been subjected. It expresses the “fall of our race.”

The work of redemption is brought about through regenerative living, by cultivating life above lust, by the mastery of all low desires, including the “lust of flesh.” The result of the regenerative process is the restoration to the state of equilibrium to oneness with the Father, to the dual-sex life or the androgynous state when Adam possessed Eve within himself and future Eve shall contain Adam within herself. The great Master says “In heaven they neither marry nor are given in marriage, but are as the angels.”

Now, the dual-sex state, in which man and woman are separated, may be called the Day period. Dying unto all desire may be called the Night period. The outcome in the restoration of man and woman to the androgynous state, when both sexes have merged into one, but neither is prominent, is the period of absolute rest, or absolute restoration. This law holds good in the minutest cycles as well as in the greatest, and on all planes of life, from vegetable through human, in the macrocosm and microcosm. Man is closely akin to all life below and above him, and his line of unfoldment—first downward, then upward—is ever into the vortex, then up the spiral, forever cyclically. □

—George Weaver