

## **7. COSMIC PRINCIPLES MANIFEST IN SOUL CURRENTS**

We now know that identical principles apply to the individual and the Cosmos, to the Creator and the created. Let us discuss a few of them. When man is in total health and reality, he is in harmony with these forces and he is able to utilize them. This is not a deliberate act, it happens automatically. When his attitudes are distorted, these forces have to work against the stream, as it were.

These forces exist and take their course, according to the prevailing circumstances -- exactly as with any physical powers man knows of. Let us take, for example, the force of electricity. Electricity is, regardless of whether or not man knows it, or how he uses it. According to man's knowledge, and the apparatus and type of use, it can work constructively to make life easier and more pleasant for him; or it can be destructive to the point of killing. It is the same with all forces, whether they be physical or spiritual. They just are .

These forces or principles appear in a variety of manifestations, at least in that part of the universe which is inhabited by, and corresponds to, human beings in their present state of over-all development. Fundamentally, they all have one common denominator, they possess one key. The more the created entity progresses in his evolution, the more these manifest forces unify. Before this can happen, these manifest forces have to be thoroughly understood in terms of one's personal inner life. Only then, and very gradually, will the unifying nucleus be perceived. The manifold expressions will become one expression, without being impoverished, but enriched. To the matter-oriented mind, this may, again, appear as a paradox, but following further on this path -- not as an observer, but as a participant -- conviction of this truth will be the result.

We shall discuss a number of these forces as we go along, a few of them might be useful to ponder over at this stage.

Let us begin with the threefold principle of reason, emotion and will. It may be a novel thought to consider these human attributes as universal, cosmic forces, manifesting throughout the entire creation, in many other facets of cosmic expression. To gain a glimmer of this cannot be done through words; it can only be done by understanding one's personal inner self, with all its hidden aspects.

Considering the masculine and feminine Divine Principles, in connection with reason, will and emotion, we might state that reason and will are part of the former, emotion of the latter. Reason is divine wisdom, will is divine activity, emotion is divine love. The entire universe is permeated with these aspects, nothing can be created and come to fruition without these aspects working together in harmony.

The same applies to man. All three principles have their function, each fulfills its role. The more harmoniously they interact, complementing and strengthening one another, the better equipped is the individual to cope with life. But, since man is imperfect and his balance out of kilter, these three forces often interfere with one another. One faculty is over-emphasized because, at one time in the individual's evolution, he deemed it opportune to concentrate exclusively on this faculty. Thus, a so-called personality-type is created, in which one function is predominantly in the foreground, to the detriment and underdevelopment of the other two.

The person who conducts his life mainly by the reasoning process is often apt to neglect his feelings. He may be afraid of them, not trust them. His faculty of will power may be equally impaired. Therefore, this over-emphasis of mental faculties works to the detriment of inner experience, of richness of feeling, of good human relationships, of intuition and creativity. The results reason, alone, are supposed to accomplish are often not coming forth because the intellect cannot, by itself, give access to the core of inner wisdom. If the will is also impaired through this over-emphasis, all the best reasoning power in the world cannot give the stamina, energy, persistence, discipline, strength, momentum, necessary to accomplish any desired goal. Thus, the one-sidedness of reason perverts the cosmic principle of reason.

The person who predominantly reacts out of emotional motives is driven blindly. To be thus driven is not conducive to awareness -- whether awareness of one's own unconscious mind, of other people, or universal principles. For that purpose, reason is of equal importance, because it can evaluate and discriminate that which was perceived. True intuition is impossible without reason, for reason is an integral part of awareness. Reason serves to prevent blind drives, and to raise one's consciousness. It only becomes perverted if it be made master, and an end in itself.

The emotional person is often so carried away by uncontrolled, blind feelings, whose nature he is ignorant of, that he rides on the crest of a wave on which he is tossed hither and yon; he often gets caught in the breaker, the wave crashes over him and he gets lost completely, without access to either reason or will power. Even if his will appears to function, perhaps with great force, it, too, is driven by blind, uncomprehending forces and is thus without purpose or direction.

Over-emphasis of the will makes a master out of it, while it, too, is supposed to be a servant. All these faculties should be in the service of the real self and should be used by the ego in order to bring the real self into play. Any of them can be perverted if they be made into THE tool with which to master life. The will-type may apparently achieve a great deal, for his goal is usually rulership and dominion over others. However, even if some of these goals are achieved, they leave an emptiness, because in this one-sidedness, much is neglected that is part of a full life. Moreover, the strongest will-power finds obstructions. As a result, the person feels inadequate, a failure, thus his very foundation of will as the major tool is destroyed.

Each of the three types believes himself superior over the other two types. The

reason-person despises emotionalism and brute force. The emotional type is proud of his "depth of feelings," his "love capacity," his "sensitivity" -- all distortions of the real, just because of the over-emphasis and the blind drives. The will-type despises the others for their weakness. We shall discuss these distortions more thoroughly at a later time, when I shall demonstrate that each distortion can become (unconsciously chosen) a pseudo-solution to master life and one's own unresolved inner problems.

In rare cases are people exclusively one type. Even if they are, it does not mean that the other two faculties are not used at all. This would be quite impossible. Most of the time, a mixture exists, although rarely a harmonious one. All three principles may be misused; where one would be appropriate, either of the other functions. This causes chaos and disorder in the psyche and leads to further conflict.

If, for example, the will person seems to be forced by life, to use feelings, he feels ashamed, humiliated, weakened. Any of these types only uses the faculty which is not his "chosen one" with guilt and reluctance. Therefore a level of pretense -- also towards himself -- is instituted. The will person cannot reconcile himself to be driven, occasionally, by blind emotions. He must build elaborate defenses and subterfuges to justify this fact. The same applies, of course, to the other two types.

Another set of cosmic principles are the expanding, the restricting and the static principles. Let us consider them in their positive and negative aspects.

The principle of expansion, in its pure, harmonious form, stands for: creativity, growth, building, forward movement, search, activity, the outgoing quality necessary to relate to others -- therefore unselfishness, lack of egocentricity, generosity, and many more.

In its distortion, the principle of expansion is perverted into: aggression, hostility, over-activity, quarreling, destructiveness of any kind, cruelty, impatience, lack of consideration, lack of insight into oneself, over-concern with others (mingling into their affairs), lack of caution, foolhardiness, being a spend-thrift, irresponsibility, etc.

The principle of restriction, in its positive aspects, includes: introspection, inward movement, caution, patience, sense of responsibility, thoughtfulness, self-search -- in contrast to the search of another soul, as contained in the principle of expansion. A combination of both constitutes the harmony between others and self. One can never really penetrate the wall, separating man from his fellow-creatures, before the wall, separating man from his innermost self, is penetrated. The principle of restriction regulates the organic process of growth; it keeps pace with the present potentials for growth of the organism in question -- whether the organism be mineral, plant, animal, man in his physical, mental, emotional or spiritual aspects. Growth, proceeding at a faster rate than the entity is ready for, would lead to destruction, in the end. Unchecked growth cannot be assimilated and is therefore harmful. Hence, the principle of restriction also stands for assimilation.

In its negative manifestation, the principle of restriction stands for: regression, going backward instead of forward; holding up progress; it stands for inversion, dishonesty, hypocrisy, cowardice, avarice, selfishness, egocentricity, stinginess, isolation, separateness, etc.

The static principle, in its positive aspects, stands for: equilibrium. It balances the outgoing quality with the introspective one. It brings harmony between the former two principles -- expansion and restriction. It prevents either one from getting out of hand. It stands for preservation. It is the highest spiritual state -- the state of being, of timelessness. It seems motionless, as opposed to the former two principles, but it is not. The entire universe is in motion; life is continuous movement, spirit is movement. Thus, passivity is movement, too, in a sense, but of a different kind and quality, which appear, to man's ordinary sense of perception, as being non-movement. But it is motionlessness within motion -- an entirely different vibration. There are human beings who have experienced this, but it cannot be described in words. Perhaps the best way to explain this is by the three distinct phases in breathing: exhaling, inhaling -- and then, there is a fraction of apparent non-movement between the two motions. Yet, it is movement, in that the waiting span prepares for the next proper movement. If breath be held too long, life extinguishes. If it be not held enough, breathing becomes uneven, agitated and exhausting -- finally extinguishing life, as well.

All creation and growth is determined by the same breathing movements: outward movement -- expanding, giving of itself. Inward movement, drawing in, receiving, absorbing. And then preserving what is worth while to be preserved, thus enriching.

In this connection, it might be interesting to note that the active principle in creation contains the outgoing movement of expansion; the passive principle contains in-gathering movement of receiving. The static principle is contained in the time-element it takes for the seed, thus planted, to ripen. No manifestation can take place unless this creative process, combining these three principles, is at work.

This path, any productive, realistic self-realization, undergoes the same rhythm. Any human relationship does. Any leaf growing on a tree follows these laws. Fruition cannot take place without the static principle. Without it, the other two principles remain sterile and purposeless.

The static principle, in its deviation, means: stagnation, inertia, putrefaction, rigidity, stubbornness, routine-boundness, over-conformism, etc.

What applies to the active and passive principles also holds true for these three universal forces: if the inner household is in disorder, they will not function in their proper places -- as, incidentally, also with reason, will, emotion. Again, a personality may be controlled predominantly by one of these principles, at the expense of the others. Or, all three may be at work in a way that is inappropriate for each. An individual may be expanding, when introspection is indicated, while he may be withdrawn in other areas, where outgoingness would be more productive. He may be

static when either of the others should be at work. Such a disorderly household is bound to cause other imbalances, as well, bringing the personality into disharmony with itself, others, life in general. Specific energies have been diverted into wrong channels, destined for another mode of operation.

However, it would be unnecessarily difficult, if at all feasible, to bring one's personality in order by forcefully trying to re-establish the balance in this respect. It is impossible to, at will, become more expansive, in one respect, more restricting in others; or being more passive in certain areas of behavior, or deliberately force the self to be more objective and reasonable. The purpose of this discussion is to give a wider range of understanding which helps awareness of where the self is off balance. The more it is possible to perceive the identical principle between individual and cosmos, the more spiritual awakening becomes possible. But actual straightening out of imbalances is a result of personal insight, specific recognitions, of allowing irrational seeming emotions to reach surface consciousness, to translate them into exact meaning -- and then evaluate them with logic, reason and the help of the real self. When, through such understanding and profound insight, destructive traits are changed because the individual deeply wants to do so, this is when these cosmic principles in the human soul automatically become re-oriented. They then enter into the channels destined for them by creation.

All human traits or tendencies are, in reality, a repetition of cosmic principles. Good, constructive traits are manifestations of cosmic principles which are not tempered with due to ignorance and confusion. Negative trends are distortions and misused cosmic principles. Due to misunderstandings of consciousness (the sum total of many individual consciousnesses) these forces cannot flow in their natural form and therefore create negative manifestation. These negative manifestations do not only take place in the lives of the individuals concerned, but create entire conditions in the atmosphere, in environment, in nature, in general circumstances. We shall discuss this topic more in detail later. It will thus become clear that evil is merely misunderstood, misapplied divine principle, law and cosmic forces.

Let us take a few examples of common human faults, and I shall show that they are all distortions of divine attributes, flowing through the soul of the entire universe.

Pride is a distortion of dignity; stinginess of caution; foolhardiness and being a spend-thrift of generosity; laziness of relaxation; selfishness of healthy self-consideration and self-assertion; masochism of givingness and the ability to accept frustration; hostility of courage and assertion -- and so on, and so forth.

Getting to know oneself also includes facing character defects and faults. Since a constructive, realistic attitude to self-facing is essential, it is therefore important to evaluate faults from the point of view that they are distortions of originally good qualities. Man fluctuates easily between unproductive guilt and, in order to avoid its pain, unrealistic, unobjective self-justification. If he acknowledges faults without being able to follow their trends to the root, he may be stymied by guilt and shame -- and by a feeling

of hopelessness and inability to rid himself of these tendencies. But if he realizes that these unwelcome tendencies do not have to be gotten rid of, but that they can be transmuted into their original nature, once sufficient insight into the underlying conflicts is gained, he will not despair. This transformation happens almost automatically, organically, by itself. Effort need not be used, much less force. Just as with the re-establishment of balance regarding the cosmic principles we discussed, so it will be here: the fault will no longer operate in distortion, but in its original quality. When defenses are no longer necessary, faults can be given up and their underlying energy-current will manifest as the constructive trend. When man perceives that the fault he kept hidden as a shameful secret supposed to ward off danger, and when he understands that this is not so, and that the shameful trend is originally divine and desirable, he will gain a sense of value of himself, even before he is able to change. He will then find it possible to summon the necessary stamina and courage to investigate what created the original trauma in this life, bending these cosmic principles. He has thus an opportunity to understand the climate of emotional insecurity and the suffering he endured (real or imagined) -- in spite of also existing favorable conditions -- being responsible for all these inner imbalances. Some of these distortions may have occurred already before he came into this life, hence they manifest at the first possible opportunity, needing very little provocation. Where the distortion occurs in this life, it requires a great deal of real suffering and of extremely unfavorable conditions. Some faults manifest early in small children, often with hardly any outer cause. To distinguish between distortions one has come into this life with, and those that occurred in this life time, becomes possible only after a certain amount of objective insight, detachment from unreasonable emotions, and deep intuitive understanding, have been gained.

On the other hand, it is equally unproductive to "excuse," to justify and, perhaps, even being proud of these distortions by dint of their positive origins. It must not be forgotten that they have a destructive effect on the self and others. Once again, the constructive attitude to destructive findings is so important to cultivate .

All faults, weaknesses and character defects stem from three major faults or distortions. They are pride , selfwill and fear . They are interconnected. It is impossible to have one without the other two, even though one may be outstanding and evident, while the other two may be hidden. In order to gratify the demands pride makes, one must have a strong selfwill, which cannot bear to relinquish. The stronger the pride, the less is relinquishing possible -- hence the stronger the selfwill. The prospect of non-gratification of pride's demands, of selfwill's inadequacy causes fear.

If selfwill expresses "I must have what I want, I cannot bear forfeiting it" (even if this wish has, first, nothing to do with pride) not being able to give up the wish itself is largely a result of the apparent humiliation of not getting one's way. Hence, pride must be a by-product of selfwill, as selfwill must be a by-product of pride. Fear is a result of both.

It may appear a novel idea that fear is a fault. However, it once considers its by-products, it must be evident. Fear induces defensiveness, hate, distrust, withdrawal, separateness, rejecting others, unhealthy, egocentric self-concern, hostility, anger --

with their further chain reaction of guilt. Guilt, in turn, is unbearable to face, hence pretense, hiding, instituting a facade, are further results of fear. Fear induces an ever increasing vicious circle in which the personality is caught and which subsequently strengthens pride and selfwill as a protection against that which one fears, as well as a protection against exposure of all the guilty secrets.

This triad is a distortion of a benign triad, which is: dignity and integrity; determination and self-assertion; and caution. It is easy to see that a person, expressing this benign triad, lives life productively.

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QUESTION: There is so much discussion, speculation and investigation by science, attempting to decide whether the universe is physically expanding, contracting or static. This seems another facet of the principle you discussed. Can this ever be decided?

ANSWER: Yes. It will be scientifically proven that the universe does all three movements. It breathes. It will be proven that it is a living organism, just as the cell, or a plant, or an animal, or the human entity, or a single planet.