

CREATION

Nature, Fertility and Art

1. ESSENCE

567 ...The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.

The vibration sweeps along, touching with its swift wing the whole universe and the germ that dwelleth in darkness: the darkness that breathes over the slumbering waters of life...

Darkness radiates light, and light drops one solitary ray into the mother-deep. The ray shoots through the virgin egg. The ray causes the eternal egg to thrill, and drop the non-eternal germ, which condenses into the world-egg...

Book of Dzyan (B.C. 3000?)

568 These are the ten spheres of existence out of nothing. From the spirit of the living God emanated air, from the air, water, from the water, fire or ether, from the ether, the height and the depth, the East and West, the North and South.

Sepher Yezirah (B.C. 2000?-600 A.D.)

569 In the beginning God created the Heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light.

Genesis (B.C. 1200?)

570 This is the truth: As from a fire aflame thousands of sparks come forth, even so from the Creator an infinity of beings have life and to him return again.

Upanishads (c. B.C. 800)

571 As a spider emits and draws in its thread,
As plants arise on the earth,
As the hairs of the head and body from a living person,
So from The Eternal arises everything here.

Upanishads (c. B.C. 800)

572 Before God manifested Himself, when all things were still hidden in Him...He began by forming an imperceptible point; that was His own thought. With this thought He then began to construct a mysterious and holy form...the Universe.

Zohar (120?-1200? A.D.)

- 573 Nature is the glass reflecting God, as by the sea reflected
is the sun, too glorious to be gazed on in his sphere.
Young (1683-1765)
- 574 Nature is but a name for an effect whose cause is God.
Cowper (1731-1800)
- 575 Nature is the time-vesture of God that reveals him to the
wise, and hides him from the foolish.
Carlyle (1795-1881)
- 576 What is art? Nature concentrated.
Balzac (1799-1850)
- 577 Nature is a mutable cloud which is always and never the
same.
Emerson (1803-1882)
- 578 For Art is Nature made by man
To Man the interpreter of God.
Owen Meredith (1831-1891)

2. OPPOSITES

- 579 Father-Mother spin a web whose upper end is fastened to
spirit - the light of the one darkness - and the lower one
to its shadowy end, matter; and this web is the universe
spun out of the two substances made in one...
Book of Dzyan (B.C. 3000?)
- 580 The decade of existence out of nothing has its end linked
to its beginning and its beginning linked to its end,
just as the flame is wedded to the live coal; because the
Lord is one and there is not a second one, and before one
what wilt thou count?
Sepher Yezirah (B.C. 2000?-600 A.D.)
- 581 In wisdom and understanding we have the archetypal Positive
and Negative, the primordial Maleness and Femaleness,
established while "countenance beheld not countenance" and
manifestation was incipient. It is from these primary Pairs
of Opposites that the Pillars of the Universe spring,
between which is woven the web of Manifestation.
Kabbalah (B.C. 1200?-700? A.D.)
- 582 The Creative knows the great beginnings.
The Receptive completes the finished things.
I Ching (B.C. 1150?)

583 The Creative, in a state of rest, is one,
and in a state of motion it is straight;
therefore it creates that which is great.

The Receptive is closed in a state of rest,
and in a state of motion it opens;
therefore it creates that which is vast.

I Ching (B.C. 1150?)

584 The Nameless is the origin of Heaven and Earth;
The Named is the mother of all things.
Therefore let there always be non-being
so we may see their subtlety,
And let there always be being so we may see their outcome.
The two are the same,
But after they are produced, they have different names.
They both may be called deep and profound.
Deeper and more profound,
The door of all subtleties!

Lao-Tzu (fl. B.C. 600)

585 There are two aspects in Nature: the perishable and the
imperishable. All life in this world belongs to the former,
the unchanging element belongs to the latter.

Bhagavad Gita (c. B.C. 400)

586 Emanation is the Resulting displayed from the Unresulting,
the Finite from the Infinite, the Manifold and Composite
from the Perfect Single and Simple, Potentiality from that
which is Infinite Power and Act, the mobile from that which
is perennially permanent; and therefore in a more imperfect
and diminished mode than His Infinite Perfection is.

Zohar (120?-1200? A.D.)

587 Surely God causes the seed and the stone to sprout;
He brings forth the living from the dead,
and He is the bringer forth of the dead from the living.

Koran (c. 651 A.D.)

588 The point appeared in the circle, yet wasn't.
Rather, it was the circle, traversed by the point.
To one who has completed the circle,
the point exists on the circumference.
The whole world I said is His imagination,
then I saw: His imagination is Himself.

Ni'matullah Wali (1331-1431?)

589 In nature things move violently to their place,
and calmly in their place.

Bacon (1561-1626)

- 590 For Art may err, but Nature cannot miss.
Dryden (1631-1700)
- 591 The double law of attraction and radiation or of sympathy
and antipathy, of fixedness and movement, which is the
principle of Creation, and the perpetual cause of life.
Albert Pike (1809-1891)
- 592 The soil, in return for her service, keeps the tree
tied to her; the sky asks nothing and leaves it free.
Rabindranath Tagore (1861-1941)
- 593 Art is the stored honey of the human soul,
gathered on wings of misery and travail.
Theodore Dreiser (1871-1945)
- 594 Art is a lie that makes us realize truth.
Pablo Picasso (1881-1973)

3. INSIGHT

- 595 ...The eternal vital power builds them in the likeness
of older worlds, placing them on the Imperishable Centres.
How does he build them? He collects the fiery dust.
He makes balls of fire, runs through them, and round them,
infusing life thereinto, then sets them into motion; some
one way, some the other way. They are cold, he makes them
hot. They are dry, he makes them moist. They shine, he
fans and cools them. Thus he acts from one twilight to the
other, during Seven Eternities.
Book of Dzyan (B.C. 3000?)
- 596 The appearance of the ten spheres out of manifestation
is like a flash of lightning, being without an end, His
word is in them, when they go and return; they run by
His order like a whirlwind and humble themselves before
His throne.
Sepher Yezirah (B.C. 2000?-600 A.D.)
- 597 Polarity is the principle that runs through the whole of
creation, and is, in fact, the basis of manifestation.
Polarity really means the flowing of force from a sphere
of high pressure to a sphere of low pressure; high and low
being always relative terms. Every sphere of energy needs
to receive the stimulus of an influx of energy at higher
pressure, and to have an output into a sphere of lower
pressure. The source of all energy is the Great Unmanifest,
and it makes its own way down the levels, changing its form
from one to the other, till it is finally "earthed" in
matter.
Kabbalah (B.C. 1200?-700? A.D.)

- 598 The pure impulse of dynamic creation is formless; and being formless, the creation it gives rise to can assume any and every form.

Kabbalah (B.C. 1200?-700? A.D.)

- 599 Great indeed is the sublimity of the Creative, to which all beings owe their beginning and which permeates all heaven.

I Ching (B.C. 1150?)

- 600 The cosmos comes forth from The Eternal, and moves In Him. With His power it reverberates, Like thunder crashing in the sky. Those who Realize Him pass beyond the sway of death.

Upanishads (c. B.C. 800)

- 601 The spirit of the valley never dies.
It is called the subtle and profound female.
The gate of the subtle and profound female
Is the root of Heaven and Earth.
It is continuous, and seems to be always existing.
Use it and you will never wear it out.

Lao-Tzu (fl. B.C. 600)

- 602 The Eternal generates the One.
The One generates the Two.
The Two generates the Three.
The Three generates all things.
All things have darkness at their back
and strive towards the light,
and the flowing power gives them harmony.

Lao-Tzu (fl. B.C. 600)

- 603 Painting is silent poetry, and poetry is painting that speaks.

Simonides (B.C. 556?-468?)

- 604 A picture is a poem without words.

Confucius (B.C. 551-479)

- 605 The aim of art is to represent not the outward appearance of things, but their inward significance.

Aristotle (B.C. 384-322)

- 606 Nothing which we can imagine about Nature is incredible.

Pliny the Elder (23-79 A.D.)

- 607 The perfection of art is to conceal art.

Quintilian (35-90 A.D.)

- 608 Nature never says one thing, Wisdom another.
Juvenal (40-125 A.D.)
- 609 God has made all things out of nothing: because...even
though the world has been made of some material, that
very same material has been made out of nothing.
Augustine (354-430 A.D.)
- 610 Art, as far as it is able, follows nature, as a pupil
imitates his master; thus your art must be, as it were,
God's grandchild.
Dante (1265-1321)
- 611 Nature never breaks her own laws.
Leonardo Da Vinci (1452-1519)
- 612 The true work of art is but a shadow of
the divine perfection.
Michelangelo (1474-1564)
- 613 When one is painting one does not think.
Raphael Sanzio (1483-1520)
- 614 We call that against nature which cometh against custom.
But there is nothing, whatsoever it be, that is not
according to nature.
Montaigne (1533-1592)
- 615 Now nature is not at variance with art, nor art with nature,
they being both servants of his providence: art is the
perfection of nature; were the world now as it was the
sixth day, there were yet a chaos; nature hath made one
world, and art another. In brief, all things are
artificial; for nature is the art of God.
Thomas Browne (1605-1682)
- 616 Nature imitates herself. A grain thrown into good ground
brings forth fruit; a principle thrown into a good mind
brings forth fruit. Everything is created and conducted by
the same Master: the root, the branch, the fruits - the
principles, the consequences.
Pascal (1623-1662)
- 617 The highest problem of any art is to cause by appearance the
illusion of a higher reality.
Goethe (1749-1832)

- 618 The ordinary true, or purely real, cannot be the object of the arts. - Illusion on a ground of truth, that is the secret of the fine arts.
- Joubert (1754-1824)
- 619 The ideal should never touch the real;
When nature conquers, Art must then give way.
- Schiller (1759-1805)
- 620 Light is the first of painters. There is no object so foul
that intense light will not make it beautiful.
- Emerson (1803-1882)
- 621 Art is the effort of man to express the ideas which nature suggests to him of a power above nature, whether that power be within the recesses of his own being, or in the Great First Cause of which nature, like himself, is but the effect.
- Bulwer-Lytton (1803-1873)
- 622 ... a first cause, eternal, all-wise, almighty and holy, is the origin and the centre of the whole universe, from whom gradually all beings emanated. Thought, speech and action are an inseparable unity in the divine being.
- Isidor Kalisch (1810-1886)
- 623 The object of art is to crystallize emotion into thought, and then fix it in form.
- Francois Delsarte (1811-1871)
- 624 Art is a man's nature; nature is God's art.
- Bailey (1816-1902)
- 625 All art does but consist in the removal of surplusage.
- Walter Pater (1839-1894)
- 626 Art is not a thing; it is a way.
- Elbert Hubbard (1859-1915)
- 627 A work of art is a corner of creation seen through a temperament.
- Emile Zola (1840-1902)
- 628 The process of creation never stops, although, on a planetary scale, growth proceeds so slowly that if we reckon it in our time planetary conditions can be regarded as permanent for us.
- Gurdjieff (1873-1949)

629 What was any art but a mould in which to imprison for a moment the shining, elusive element which is life itself.

Willa Cather (1876-1947)

630 Art does not reproduce the visible; rather it makes it visible.

Paul Klee (1879-1940)

4. POSITIVE

631 THE CREATIVE works sublime success, Furthering through perseverance.

I Ching (B.C. 1150?)

632 Surely there is something in the unruffled calm of nature that overawes our little anxieties and doubts: the sight of the deep-blue sky, and the clustering stars above, seem to impart a quiet in the mind.

Jonathan Edwards (1703-1758)

633 Nature goes on her way, and all that to us seems an exception is really according to order.

Goethe (1749-1832)

634 Art is the right hand of Nature. The latter has only given us being, the former has made us men.

Schiller (1759-1805)

635 Art is more godlike than science. Science discovers; art creates.

John Opie (1761-1807)

636 Nature pleases, attracts, delights, merely because it is nature. We recognize in it an Infinite Power.

Karl Wilhelm Humboldt (1767-1835)

637 Nature never did betray the heart that loved her.

Wordsworth (1770-1850)

638 For what has made the sage or poet write But the fair paradise of Nature's light.

Keats (1795-1821)

639 Nature, like a kind and smiling mother, lends herself to our dreams and cherishes our fancies.

Victor Hugo (1802-1885)

640 Nothing is rich but the inexhaustible wealth of nature. She shows us only surfaces, but she is million fathoms deep.

Emerson (1803-1882)

- 641 Art is a human activity having for its purpose the transmission to others of the highest and best feelings to which men have risen.

Leo Tolstoy (1828-1910)

- 642 Art is unquestionably one of the purest and highest elements in human happiness. It trains the mind through the eye, and the eye through the mind. As the sun colors flowers, so does art color life.

Lubbock (1834-1913)

- 643 Art comes to you posing frankly to give nothing but the highest quality to your moments as they pass.

Walter Pater (1839-1894)

- 644 Art is the great stimulus to life.

Nietzsche (1844-1900)

- 645 Art is like a border of flowers along the course of civilization.

Lincoln Steffens (1866-1936)

5. NEGATIVE

- 646 All art, all education, can be merely a supplement to nature.

Aristotle (B.C. 384-322)

- 647 Nature abhors annihilation.

Cicero (B.C. 106-43)

- 648 Nature too unkind;
That made no medicine for a troubled mind!

Beaumont and Fletcher (c. 1600)

- 649 Ah! would that we could at once paint with the eyes!
In the long way, from the eye, through the arm to the pencil, how much is lost!

Gotthold Lessing (1729-1781)

- 650 Art is difficult, transient is her reward.

Schiller (1759-1805)

- 651 Nature, red in tooth and claw.

Alfred Tennyson (1809-1892)

- 652 Nature has no principles. She furnishes us with no reason to believe that human life is to be respected. Nature, in her indifference, makes no distinction between good and evil.

Anatole France (1844-1924)

653 Without art, the crudeness of reality would make the world unbearable.

G. B. Shaw (1856-1950)

654 There is nothing but art. Art is living. To attempt to give an object of art life by dwelling on its historical, cultural, or archaeological association is senseless.

Somerset Maugham (1874-1965)

6. ADVICE

655 In order for a creation to be possible there must first be a contraction, a concentration of all energies at a center. Then, an expansion must occur; the gathered energies must be sent forth in concentrated form as a ray or beam of energy.

Kabbalah (B.C. 1200?-700? A.D.)

656 Let us permit nature to have her way; she understands her business better than we do.

Montaigne (1533-1592)

657 Nature, to be commanded, must be obeyed.

Bacon (1561-1626)

658 And hark! how blithe the thistle sings!
He, too, is no mean preacher:
Come forth into the light of things,
Let Nature be your teacher.

Wordsworth (1770-1850)

659 Whatever you are from nature, keep to it; never desert your own line of talent. Be what nature intended you for, and you will succeed; be anything else, and you will be ten thousand times worse than nothing.

Sydney Smith (1771-1845)

660 Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance. And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the depths of her pure virgin bosom.

H. P. Blavatsky (1831-1891)

7. POTPOURRI

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- 661 Before the visible universe was formed its mold was cast. This mold was called the Archetype, and the Archetype was in the Supreme Mind long before the process of creation began. Beholding the Archetypes, the Supreme Mind became enamored with Its own thought; so, taking the Word as a mighty hammer, It gouged out caverns in primordial space and cast the form of the spheres in the Archetypical mold, at the same time sowing in the newly fashioned bodies the seeds of living things. The darkness below, receiving the hammer of the Word, was fashioned into an orderly universe.

The Divine Pymander (BC 2500?-200 AD?)

- 662 Ten are the numbers out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this knowledge, inquire into it and ponder on it, render it evident and lead the Creator back to His throne again.

Sepher Yezirah (B.C. 2000?-600 A.D.)

- 663 Casteth he his eye towards the clouds, findeth he not the heavens full of his wonders? Looketh he down to the earth, doth not the worm proclaim "Less than omnipotence could not have formed me!"

Akhenaton? (c. B.C. 1375)

- 664 In the beginning the Golden Embryo arose. Once he was born, he was the one lord of creation. He held in place the earth and this sky. He who gives life, who gives strength, whose command all the gods, his own, obey; his shadow is immortality - and death.

Rig Veda (B.C. 1200-900?)

- 665 The Receptive is all-potential, but inert. The Creative is pure energy, limitless and tireless, but incapable of doing anything except radiate off into space if left to its own devices. But when the Creative acts upon the Receptive, its energy is gathered up and set to work. When the Receptive receives the impulse of the Creative, all her latent capacities are energized.

Kabbalah (B.C. 1200?-700? A.D.)

- 666 From the ONE LIFE formless and Uncreate, proceeds the Universe of lives. First was manifested from the Deep (Chaos) cold luminous fire (gaseous light?) which formed the curds in Space. (Irresolvable nebulae, perhaps?) ...These fought, and a great heat was developed by the encountering and collision, which produced rotation. Then came the first manifested MATERIAL...

Book of Dzyan Commentary (B.C. 1000?)

667 All beings return at the close of every cosmic cycle into the realm of Nature, which is a part of Me, and at the beginning of the next I send them forth again. With the help of Nature, again and again I pour forth the whole multitude of beings, whether they will or no, for they are ruled by My Will.

Bhagavad Gita (c. B.C. 400)

668 In those vernal seasons of the year when the air is calm and pleasant, it were an injury and sullenness against nature not to go out and see her riches, and partake in her rejoicing with heaven and earth.

Milton (1608-1674)

669 Man's rich with little, were his judgement true;
Nature is frugal, and her wants are few;
These few wants answer'd bring sincere delights;
But fools create themselves new appetites.

Young (1683-1765)

670 Slave to no sect, who takes no private road,
But looks through Nature up to Nature's God.

Pope (1688-1744)

671 Nature I loved, and next to Nature, Art.

Landor (1775-1864)

672 'Tis to create, and in creating live
A being more intense, than we endow
With form our fancy, gaining as we give
The life we image.

Byron (1788-1824)

673 The man, who has seen the rising moon break out of the clouds at midnight, has been present like an archangel at the creation of light and of the world.

Emerson (1803-1882)

674 The counterfeit and counterpart
Of Nature reproduced in art.

Longfellow (1807-1882)

675 Art is the child of Nature; yes,
her darling child in whom we trace
The features of the mother's face,
Her aspect and her attitude.

Longfellow (1807-1882)

676 Once, when the days were ages,
And the old Earth was young,
The high gods and the sages
From Nature's golden pages
Her open secrets wrung.

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Richard Stoddard (1825-1903)