



FREE EBOOK

from Belsebuub.com

RETURN to SOURCE

HOW ENLIGHTENMENT is the PROCESS
of CREATION in the UNIVERSE in REVERSE

BELSEBUUB & ANGELA PRITCHARD

RETURN to SOURCE

HOW ENLIGHTENMENT is the PROCESS
of CREATION in the UNIVERSE in REVERSE

BELSEBUUB & ANGELA PRITCHARD

Copyright © 2012, 2013 by Mark H Pritchard and Angela Pritchard

All rights reserved.

Published 2013 by Mystical Life Publications Ltd. www.mysticallifepublications.org

eBook first published 6th August 2013. This revision updated 29th September 2013.

ISBN: 978-0-9873147-9-6

Belsebuub's official website: www.belsebuub.com.

The contents of this book were first published as an internet article on the website www.belsebuub.com on January 13th, 2012. We are constantly learning and improving what we do, so the contents of this book may be updated in future editions to reflect corrections or new information. Our field of expertise is esoteric knowledge and spiritual experience; we are not historians or scientists. Therefore the emphasis of this book is not on history or science; rather, we have used it to illustrate the core spiritual knowledge found throughout it.

All chapters of this book were jointly authored by Belsebuub who contributed the esoteric knowledge from his own experience of the process of enlightenment, and Angela Pritchard who contributed the historical and academic research.

Illustrations and photographs: The illustrations and photographs used in this book have been sourced from the Wikimedia Commons resource at <http://commons.wikimedia.org/wiki/Category:Images>. Our use of these images does not indicate that the owners of these images endorse the contents of this book. If the image is not attributed to an author, it is most often because it is in the public domain. Most of the images which are attributed to an author are licensed under a Creative Commons license. If you wish to use any of the images in this book, please locate it along with its terms of use in the Wikimedia Commons resource. If you reproduce any images from this book without first locating the terms of its reproduction, you do so at your own risk, and we disclaim any liability arising therefrom.

FAIR USE/DEALING NOTICE: All images used in this book have been reproduced solely for the non-profit, non-commercial purposes of educational and academic commentary and review as this book has been provided to the public completely free of charge in an effort to inform, educate, and advance the understanding of all humankind. Wherever possible we have used images in the public domain, or that have been provided under a Creative Commons license. All images and illustrations have been used for commenting upon and reviewing spiritual, anthropological, historical, and scientific principles and artifacts deemed significant and important to all of humanity. We believe this constitutes a 'fair use' of the copyrighted material as provided for in Section 107 of the US Copyright Law which contains a list of the various purposes for which the reproduction of a particular work may be considered fair, such as criticism, comment, news reporting, teaching, scholarship, and research and under Section 41 and 103A of the Australian Copyright act of 1968.

IMPORTANT NOTICE: This publication is intended to provide helpful and informative material on the subjects addressed herein and is purchased or downloaded with the understanding that the authors and publisher are not engaged in rendering professional advice or services to the individual reader. The information contained in this book is not intended as a substitute for consulting with a health care professional. If you are suffering any medical condition, we encourage you to consult with a medical professional.

The accuracy and completeness of the information provided herein and the advice stated herein is not guaranteed or warranted to produce any particular results and the advice and strategies provided may not be suitable for every individual.

The authors and the publisher disclaim any liability for loss, injury, or damages resulting directly or indirectly from the use or application of any of the contents of this book including any loss or injury resulting directly or indirectly from the negligence of the authors or publisher.

Any application of the material set forth in the following pages is at the reader's discretion and is his or her sole responsibility.

Contents



Chapter One

The Microcosmic and the Macrocosmic

As Above, So Below

The External and the Internal

Chapter Two

The Creative Power of Sex

The Union of Male and Female Forces in Ancient Creation Myths

Chapter Three

Limits to Science in Understanding Creation

Chapter Four

The Spiritual Process of Creation

The Birth of the Son

Chapter Five

The Three Forces of Creation: Father, Mother, and Son

Chapter Six

Creative Divine Fire

The Fire that Creates

The Divinity of Fire

Chapter Seven

The Birth of the Fire, the Son of God Within

Chapter Eight

Enlightenment Follows the Process of Creation

CHAPTER ONE

The Microcosmic and the Macrocosmic



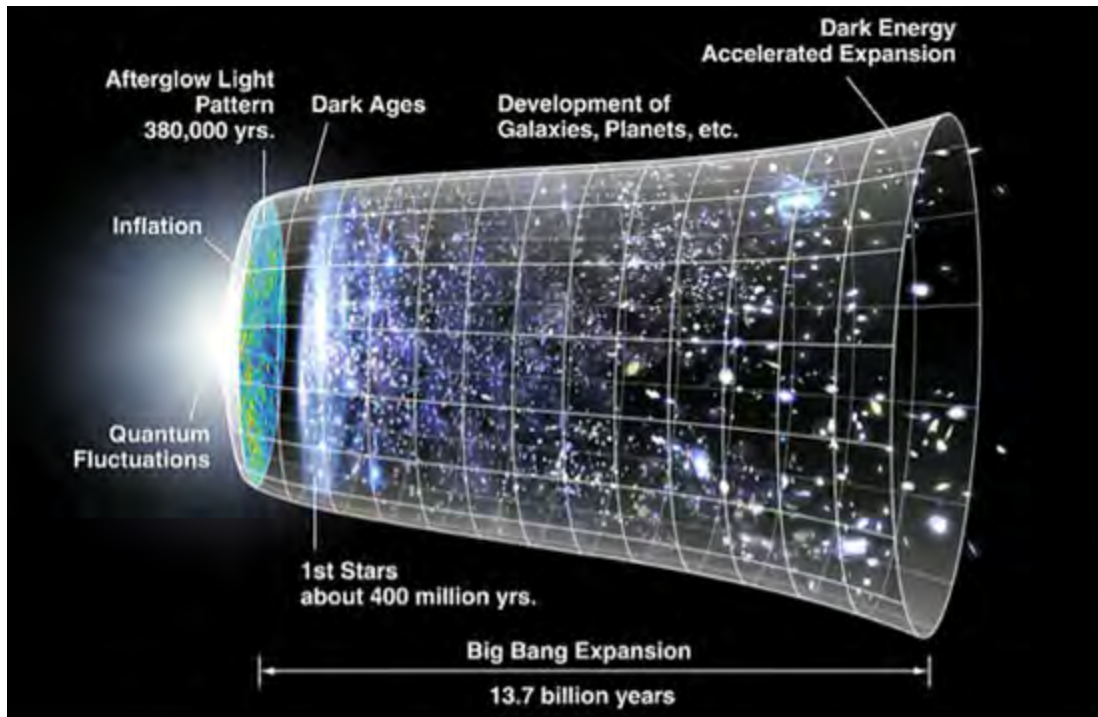


Diagram showing the possible expansion of the universe.

The process of creation of matter and spiritual life at the beginning of the universe is one of the greatest of mysteries. Understanding its basic principles is important for understanding how enlightenment works, as enlightenment is the re-absorption back into the one, the divine source of creation.

An ancient Taoist text wisely states that those who wish to reach enlightenment must look for the place where creation originally came from:

“Whoever seeks eternal life must search for the place whence human nature and life originally sprang.”

~ *The Secret of the Golden Flower*

Where we came from and why we are here are fundamental questions that lie at the heart of every quest for spiritual truth. Throughout ancient spiritual teachings and cultures we find stories of creation, which if we look at closely share remarkable similarities. Creation gave rise to our

universe, it gave birth to us, and is constantly creating the life all around us. We too are creators, as we bring children into the world. But we also have the potential to be spiritual creators. The process of spiritual creation (in enlightenment) on an individual level is a replica of that on a universal level, as the fundamental principles are the same.

As Above, So Below

Most cultures have a creation myth, which explains how they and the universe came to be. Seen by some as a simple story to explain existence to primitive people, many of these myths which we find in ancient texts such as Genesis, the Rig Veda, the Tao Te Ching, on the temple walls of ancient Egypt, and in the legends of the Incas, are actually profoundly symbolic descriptions which can be understood on many levels.

It is now even postulated by scientists that the same principles that govern the movement of planets, also govern the inner workings of atoms. The same principles that make a spiral galaxy also create the structure of a seashell and unfurling of a fern. This is why ancient spiritual people used natural symbols to convey universal concepts, and also why people—who don't understand this intuitive language, nor the principles of creation—can easily write creation stories off as simple nature myths. In reality, the principles of spirituality and the purpose of life are written into the very fabric of life and creation.

“In everything that is life is the law written. You find it in the grass, in the tree, in the river, in the mountain, in the birds of heaven, in the fishes of the sea; but seek it chiefly in yourselves. For I tell you truly, all living things are nearer to God than the scripture which is without life. God so made life and all living things that they might by the everlasting word teach the laws of the true

God to man. **God wrote not the laws in the pages of books, but in your heart and in your spirit.** They are in your breath, your blood, your bone; in your flesh, your bowels, your eyes, your ears, and in every little part of your body. They are present in the air, in the water, in the earth, in the plants, in the sunbeams, in the depths and in the heights. They all speak to you that you may understand the tongue and the will of the living God."

~ Jesus in the Essene Gospel of Peace

Scientists are just scratching the surface of the nature of matter and the fabric of the universe from the study of what lies within minute particles. But many thousands of years ago in ancient Egypt the knowledge of sacred geometry was used to build temples to harness the same energetic principles and aesthetics found throughout creation, and many ancient religious symbols, such as the spiral, swastika, pentagram, and yin and yang, can be found in the movements of the heavens and the earth. Mystics throughout time and the world have known about the relationship between the macrocosmic and the microcosmic, and symbolized it in sacred texts and temples in many different cultures. This is where the famous maxim of wisdom comes from, "As above, so below."

"Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from Tao; but the law of Tao is its own spontaneity."

~ The Tao Te Ching

The External and the Internal

But there is another important maxim of wisdom that says that not only is there an intimate relationship between the macrocosmic and the microcosmic, but that there is also a relationship

between the outer sensory world and the inner spiritual world. The symbols of creation myths now take on another level of meaning, as they also come to describe principles of the inner, spiritual realm.

This maxim can be found in the ancient esoteric Christian text the Book of Thomas the Contender in the Nag Hammadi Library, when Jesus says:

“For he who has not known himself, has known nothing, but he who has known himself has at the same time already achieved knowledge about the depth of the all.”

~ *Jesus, The Book of Thomas the Contender*

We humans have the ability to understand the greatest of mysteries by understanding ourselves. Genesis of the Bible says that we were created male and female, in the image of God. In Hindu mythology, the supreme creator is said to exist within and pervade all that is, including us. These sacred teachings tell us that by looking within, we can find and know God.

The spiritual principles of creation have been imbued in all of creation, and thus can not only be found all around us, but also within us (which can be done through the study of spiritual self-knowledge), thus allowing us to understand our origins and the true purpose of life whenever we choose to look.

“Recognize what is in your sight, and that which is hidden from you will become plain to you. For there is nothing hidden which will not become manifest.”

~ *Jesus, The Gospel of Thomas*

CHAPTER TWO

The Creative Power of Sex





A Buddhist depiction of Tantrism.

Sex is the foundation of all life. Human life is created from the union of male and female in the birth of a child. In the ancient Indian text, the Brhadaranyaka Upanishad, the primordial being, after realizing it was alone, created a woman from its body. From their union humans were born (just as Eve is created from Adam's body, and their union gives birth to the human race). After this the woman hid from the man by taking the form of a cow. But he came as a bull and from their union, cattle were born. She then hid as a mare, but he came as a stallion, and from that union all one-hoofed animals were born. This went on for each of the various animals for which there is a male and female, right down to the ants. This teaching illustrates the creative power of sex found throughout life and the universe—that the union of male and female (yang and yin) forces gives birth to and creates all life on the largest of scales, right down to the smallest.

Some people treat sex as ungodly and taboo, as if it was something separate from spirituality. But spirituality is not apart from life, and thus sex is not apart from spirituality either. Sex is part of the great mystery of creation. In spiritually advanced creation myths, we find the union of male and female forces which give birth to life. Deified in ancient sacred teachings, man and woman are seen as god and goddess with the powers of creation. This is also why in genuine spiritual teachings the sexual relationship between a man and woman is seen as sacred, as in essence it belongs to the processes of divinity unlike any other human relationship. Within this relationship is the potential and power of the divine if used properly. It has been referred to as Tantrism in the East, the medieval transformation of lead into gold termed alchemy, HeQi (meaning "joining energy") in the Taoism of China, and the bridal chamber of the esoteric Christians.

Spiritually advanced ancient peoples knew that creation is a process which is universal and which is found in the very largest scale, to the most microscopic. Therefore, they knew that the forces of male and female united give birth on earth, give birth to the spiritual within, and also to the universe.

The Union of Male and Female Forces in Ancient Creation Myths

One of the most famous teachings on creation is found in Genesis, and starts:

“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. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”

Genesis describes the process of creation by merging the natural with the supernatural using the symbols of water, the spirit of God, and the light of the first day. These are the three fundamental forces of creation which gives rise to all life over a symbolic seven days (seven is the number through which all creation is organized), which Genesis describes as it continues.

The waters is the female seedbed of all life, which is fecundated by the male through his Spirit, and the light their union produces is the child, the Son/sun, who is known as the “Son of God,” the universal spiritual force of the Christ (the Christ is a term used to describe a universal force that does not belong to any religion, but has been symbolized throughout all great spiritual teachings).

The Druids also symbolized creation being brought forth from the union of male and female forces. In the beginning of creation, the Druids believed that the sap of the cauldron of the Great Mother goddess Cariadwen/Cerridwen was fertilized by three drops of dew from the Word of the Father god Celu.

In ancient Chinese texts, the intercourse of female and male forces called yin and yang brings all of creation into manifestation.

“If you go searching for the Great Creator, you will come back empty-handed. The source of the universe is ultimately unknowable, a great invisible river flowing forever through a vast and fertile valley. Silent and uncreated, it creates all things. **All things are brought forth from the subtle realm into the manifest world by the mystical intercourse of yin and yang.** The dynamic river yang pushes forward, the still valley yin is receptive, and through their integration things come into existence.”

A Hindu account of creation says that everything was in a state of sleep. There was nothing either moving or static. Then Svayambhu, self-manifested being, a form beyond senses arose. First Svayambhu created the primordial waters (the Being divides to separate into male and female, just as Adam divided becomes male and female) and established the seed of creation into it (the union of male and female). The seed turned into a golden womb (or egg), called Hiranyagarbha. Then Svayambhu entered into the womb, and from this womb all of creation manifested (was born). It is also said that from this golden womb the creator god Brahma emerged, along with the entirety of creation called Brahm-anda.

Another Hindu account of creation says that in the beginning a vast dark ocean washed upon the shores of nothingness and licked the edges of night (the primordial waters). The god Vishnu (the male force) was asleep on Seshnag, the serpent upon the waters (the female). At the time of creation the vibrant sound of Om filled the void with energy (referred to as the Word in esoteric Christianity). The night had ended and Vishnu awoke. As the dawn began to break (the creation of the light from the spirit moving upon the waters), a magnificent lotus flower grew from Vishnu's navel. In the middle of the blossom sat the god Brahma. Vishnu then commanded Brahma to create the world. Brahma split the lotus flower into three. He stretched one part into the heavens. He made another part into the earth. With the third part of the flower he created the skies.

In the Mayan account of creation in the text the Popol Vuh, creation also comes into being by the union of the Mother and the Father, who give birth to a son of light:

“Great is its performance and its account of the completion and germination of all the sky and earth—its four corners and its four sides. All then was measured and staked out into four divisions, doubling over and stretching the measuring cords of the womb of sky and the womb of earth. **Thus were established the four corners, the four sides, as it is said, by the Framer and the Shaper, the Mother and the Father of life and all creation, the giver of breath and the**

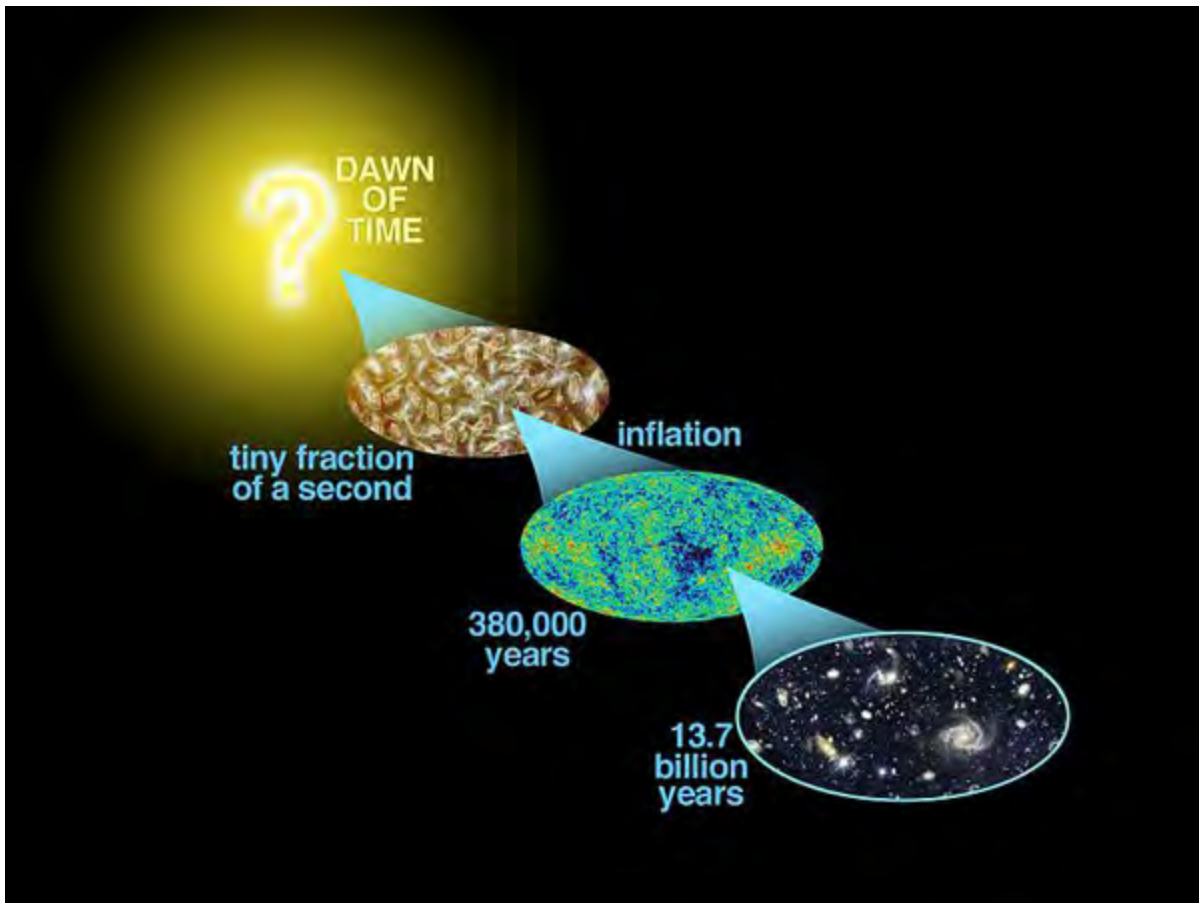
giver of heart, they who give birth and give heart to the light everlasting, the child of light born of woman and the son of light born of man, they who are compassionate and wise in all things—all that exists in the sky and on the earth, in the lakes and in the sea.”

~ The Popol Vuh

CHAPTER THREE

Limits to Science in Understanding Creation





A representation from NASA of cosmic history, with a big question mark over the origins of creation.

It's widely accepted in scientific theory that the universe was created around 13.7 billion years ago from a huge explosion called "the Big Bang." Literally, from a golden fiery ball which expanded faster than thought, creation began, as did all time, light, matter, and space at this moment.

Energy, known as quarks, formed into protons and neutrons, which bound together with electrons (the three primary forces of positive, negative, and neutral) to create atoms. These atoms formed the first elements, which were hydrogen and helium. Gradually, these elements condensed into stars, from which all the other elements of matter were created.

Incredibly, the Big Bang, and expanding golden ball from which all creation emerged, is just like the ancient Hindu explanation in which all of creation expands from a golden embryo or egg resplendent as one thousand suns.

The scientific approach is to look at matter and to see how it was formed, and thus science can

only tell us about the creation of physical matter—but science is not able to answer where the fire and light of the Big Bang actually comes from. Understanding the process of creation requires knowledge of the higher multi-dimensional spiritual realms and the spiritual source of matter to be more complete. But as the spiritual is only known by its own kind, it is impossible to use matter to measure it. Matter can only be used to measure the material—it is useless for discovering the immaterial or spiritual, and that is why mystics who can explore the spiritual realms through spiritual experience can go beyond science in understanding creation. Ancient spiritual teachings, therefore, are not only similar to the scientific explanation of creation, which are themselves only very recent theories, but explain it in greater depth.

“From of old until now, its name has never passed away. It watches over the beginning of all things. How do I know this about the beginning of things? Through Tao.”

~ *The Tao Te Ching*

Life is multi-dimensional. Creation has its source beyond the dimensions, in the unknowable. This is why the ancient Hindus and the Taoists of China said that the source of creation, which they call Brahman and the Tao, is unknowable and indefinable. This source creates the dimensions and at the same time permeates them, which is also why their sacred texts describe “God” as all, everywhere, and in everything. Gradually, creation forms through the dimensions until it crystallizes as physical matter and the three-dimensional world we are aware of now.

The principles of creation unfold and crystalize into the very fabric of what is created, moving from the macrocosmic down into the microcosmic, through the different dimensions; imbued in both the inner and outer world—and thus seen in the spiraling of a galaxy to the unfolding of a fern. These universal principles of creation, therefore, are intrinsically found in the natural and physical world that we can see all around us, but this physical manifestation is only one part of it.

“These two things, the spiritual and the material, though we call them by different names, in their origin are one and the same. This sameness is a mystery,—the mystery of mysteries. It is the gate of all spirituality.”

~ *The Tao Te Ching*

CHAPTER FOUR

The Spiritual Process of Creation





The Egyptian triad of Amun, Mut, and their son Khonsu (photo copyright wiki user Remih, 2009).

The human psyche has remarkable powers of exploration that are not simply mental, and it is from these extra-sensory faculties that people through time have discovered creation's spiritual parts. Accounts of creation exist in many religious texts and many of them share similarities with science's own explanations. Those who go through the process of enlightenment also discover the principles behind creation, as enlightenment is a return to the spiritual source, to that which existed before “the Big Bang” and from which “the Big Bang” arose. Going back to the source in enlightenment is going through the process of the creation of the universe in reverse, where the many parts of individual being and consciousness become gathered together in one, and the one becomes absorbed into the source.

In spiritual accounts, creation begins from an unknowable source referred to as Brahman, the Tao, etc. in different ancient teachings. The creator then emerges from the unknowable source as a divine androgyny by love, referred to as the Ancient of Days, and Atum etc.

This is described in the ancient sacred Vedic text the Rig Veda, which is one of the oldest known sacred texts in the world:

“At first was neither Being nor Nonbeing.

There was not air nor yet sky beyond.

What was wrapping? Where? In whose protection?

Was Water there, unfathomable deep?

There was no death then, nor yet deathlessness;

of night or day there was not any sign.

The One breathed without breath by its own impulse.

Other than that was nothing at all.

Darkness was there, all wrapped around by darkness,

and all was Water indiscriminate, Then

that which was hidden by Void, that One, emerging,

stirring, through power of Ardor, came to be.

In the beginning Love arose,

which was primal germ cell of mind.

The Seers, searching in their hearts with wisdom,

discovered the connection of Being in Nonbeing.

A crosswise line cut Being from Nonbeing.

What was described above it, what below?

Bearers of seed there were and mighty forces,

thrust from below and forward move above.

Who really knows? Who can presume to tell it?

Whence was it born? Whence issued this creation?

Even the Gods came after its emergence.

Then who can tell from whence it came to be?

That out of which creation has arisen,

whether it held it firm or it did not,

He who surveys it in the highest heaven,

He surely knows—or maybe He does not!”

~ The Rig Veda, Translation by Prof. Raimundo Panikkar (Ref. 3, pp 58).

In the ancient esoteric Christian text, the Pistis Sophia, Jesus describes the source of creation as the Hindus do, as a place of incredible light, and also as a place where male and female do not exist, as it is the place where all is one before it divides into duality.

“...it will lead your souls into the Light of lights, into the regions of Truth and Goodness, into the region of the Holy of all holies, into the region **which there is neither female nor male**, nor are there forms in that region, but a perpetual indescribable Light.”

~ Jesus, the Pistis Sophia

The androgynous being that emerges divides into duality, male and female, positive and negative, the spirit and the waters, yang and yin, in order to create.

“The Tao gives birth to One. One gives birth to yin and yang. Yin and yang give birth to all things.”

~ *The Hua Hu Ching*

In ancient India, the supreme creator god Brahman assumes a dual nature in order to create, which is Prakriti, the female, and Purusha, the male. Similarly, the first god in Egypt that emerged from the unknowable source was called Atum, who first created the god Shu and goddess Tefnut. To the Egyptians, the male was also Amun (later becoming Osiris), the self-created supreme god without mother or father, and his wife was the goddess Mut (who was also Neith, and later became Hathor and Isis), the primordial waters of the cosmos, and the mother from which the cosmos emerged. Her titles included “World-Mother,” “Mother of the Gods,” and “She Who Gives Birth, but Was Herself Not Born of Any.”

The womb of creation, the chaos and pre-matter from which creation is born, “the deep” and waters of Genesis, is the female aspect of creation, which became symbolized as the great virgin mother goddess in spiritual teachings throughout the world, such as Isis (Egyptian), Anahita (Zoroastrian), the Virgin Mary (Christian), Gaia (Greek), Athena (Greek), Kubau (Akkadian), Hepa (Hurrian), Pachamama (Incan), Toci (Aztec), and many others. The earliest found depiction of figurative art is a carving called the Venus of Hohle Fels, dating from approximately 35,000-40,000 years ago, making it pre-ice age. It is of the form of a woman carved from the tusk of a woolly mammoth. Similar figures found, such as the Venus of Dolni, are believed by some to be the earliest representations of the mother goddess.

Worship of the Egyptian goddess Neith can be traced to as far back as seven thousand years ago. The famous British Egyptologist Wallis Budge noted that, on an inscription, a high priest of Neith

relates that she "was the first to give birth to anything, and that she had done so when nothing else had been born, and that she had herself never been born." The Greek historian Plutarch refers to an inscription on her statue in Sais that says, "I am everything that has been, and that is, and that shall be, and no one has ever lifted my garment," and also "The present and the future and the past, I am. My undergarment no one has uncovered. The fruit I brought forth, the sun came into being." This is perhaps the oldest and clearest reference to the great mother goddess who is not born but is a division of the original androgyny, who gave birth to the Son/Christ, and the universe, and who remains ever-virgin.



Statues of the Egyptian goddess Hathor, showing her triangular shaped face and pointed ears resembling the shape of a womb (photo copyright Wolfgang Sauber, 2008).

The Egyptian goddess Mut has a precinct at the Temple of Karnak, a site dedicated to the worship of the supreme creator god Amun (her male counterpart). Mut's precinct is believed to be the oldest part of the temple, which encloses a sacred lake in the shape of a crescent, representing the waters of

creation and the womb. The association with the womb and the great mother goddess can also be found clearly in the Egyptian Goddess Hathor. She is symbolized as a cow, depicted with a triangular shaped face, and often with a cow's ears and horns. Incredibly, the shape created by her image is that of a woman's uterus, which also resembles the shape of a cow's head. Thus we see in Egypt and India, the veneration of the sacred cow as symbol of the divine feminine with her nourishing and life-giving powers.

The spirit of God, the male aspect, moves upon the deep, the female seedbed of creation. The female is impregnated through the Spirit, animating life. This act can be found in the annunciation of the birth of Jesus and the divine king in ancient Egyptian temples, as well as in many other miraculous immaculate conceptions in sacred teachings throughout the world.

The Birth of the Son

From the joining of male and female forces (which are positive and negative) the neutral force of creation is born as the light on the first day, the spiritual aspect of the sun known as the Christ, and symbolized by the birth of Jesus, Horus, Mithras, and many other deities. This is why each of these deities were so associated with the sun, with light, and referred to as a divine child born at the winter solstice.

In the Essene Gospel of Peace, Jesus describes the birth of the Son as being from the Earthly Mother and Heavenly Father. The Essene Gospel of Peace is an ancient text attributed to the Essenes—a mystical Jewish group who were said to be the inheritors of the secret knowledge of Egypt, and whom Jesus spent time with.

“And you shall know that no one comes before the Heavenly Father that the angel of joy lets not pass; for in joy was the earth created, and **in joy did the Earthly**

Mother and the Heavenly Father give birth to the Son of Man.”

~ The Essene Gospel of Peace, book four

In Persia the god Mithras is known as “the Mediator” as the Son is the neutral, conciliatory force (who, in the process of enlightenment, reunites us with divinity). According to Persian traditions, Mithras was born of Anahita, an immaculate virgin mother who was said to have conceived the savior from the seed of Zarathustra preserved in the waters of a lake. Here again we see the seed in the waters also found in Hindu mythology, from which the Son is born.

In the pre-Inca and Inca mythology of the Andes region of South America, Viracocha is the creator god of all things and the substance from which all things are created. He was represented wearing the sun for a crown, with thunderbolts in his hands, and tears descending from his eyes as rain.

Legends of the Aymara Andean people say that the Creator God Viracocha rose from Lake Titicaca (or sometimes the cave of Pacaritambo) during the time of darkness to bring forth light (again, the creator god emerges from the primordial waters, or the cave which is a symbol of the womb, and precedes to make creation). Viracocha made the earth, the stars, the sky, and mankind. It was said that he wandered the earth disguised as a beggar teaching his new creations the basics of civilization, as well as working numerous miracles (just as Jesus did, who had the Christ within). He wept when he saw the plight of the creatures he had created. It was thought that Viracocha would reappear in times of trouble (just as other Christic saviors such as Jesus, Krishna, Horus, Mithras, etc. are believed to).

CHAPTER FIVE

The Three Forces of Creation: Father, Mother, and Son





The holy family of Father, Mary, and Jesus symbolizes something much greater than many suspect—they represent the three forces of creation (photo copyright Deror Avi, 2009).

At the creation of the universe there was darkness, but that is the Absolute, the source, inverted and it contains the seed of generation. From the Absolute emerged the Universal Being, which is androgynous, but creation needs the interplay of different forces to create. The first sole being, the androgynous Egyptian god Atum, was said to have created other beings out of loneliness—they were the male god Shu and female goddess Tefnut.

While Atum was one and alone, no other beings existed that had an awareness of their existence, but through a process of division and the interaction between what divided, other beings and the whole of creation comes into manifestation. The duality and interplay of “you” and “me,” of yin and yang, male and female, light and darkness, etc., allows a being to discover their own unique self, but also their connection with divinity and to become aware of their own existence. Creation forms the ground for beings to come into and become aware of what they are.

Atoms, which are a basic unit of all matter, are composed of three forces: positive, negative, and

neutrally charged subatomic particles. These three forces correspond to the trinities of Mother, Father, and Son, which have been symbolized in sacred teachings throughout the world. For creation to unfold, the androgynous being must divide into these three forces that have also been referred to as Holy Affirmation, Holy Negation, and Holy Reconciliation.

“Tao produced Unity; Unity produced Duality; Duality produced Trinity; and Trinity produced all existing objects.”

~ *The Tao Te Ching*

From the division of the first being comes the Father and the Mother, and from their sexual union in love comes the Son. From the Son comes the creation of the universe, just as in ancient Hindu accounts the golden womb created from the male and female forces at the dawning of creation gives birth to Brahma, the creator god, and the entire universe, called Brahm-anda; and in Incan mythology the god Viracocha emerges from the womb (symbolized as the waters or cave) to bring light to darkness and to create.

These are the three primary forces of creation from which all life originates—Father, Mother, and Son; positive, negative, and neutral—and have been symbolized in divine trinities such as Father, Mary, and Jesus (Christian); Osiris, Isis, and Horus (Egyptian); Zarathustra, Anahita, and Mithras (Persian); Amun, Mut, and Khonsu (Egyptian); Prakriti, Purusha, and Brahma (Hindu); and Celu, Cariadwen/Cerridwen, and Hu Gadarn (of the Druids). It is from the birth of the Son, the cosmic fire and light of the first day, from the union of Mother and Father, that all of creation unfolds and manifests.

The trinity of the Christian Church, of Father, Son, and Holy Spirit, which was something adopted by a patriarchal group of powerful men, excluded the female force of creation. Mary Magdalene was turned into a prostitute, and the female aspect of creation was deliberately kept out of what became the Christian Godhead, which in turn had its social and cultural influence on the place of women in

society and religion. Going back to the original sacred teachings however, found in the unaltered esoteric Christian texts and ancient sacred teachings throughout the world, the female force of creation is found as an essential part of Godhead and creative divinity. More on this in the article, [Reestablishing the Feminine in Godhead: The Role of the Mother Goddess in Divinity.](#)

CHAPTER SIX

Creative Divine Fire



The Fire That Creates

In ancient India, it is said that the golden womb fertilized at the dawn of creation is resplendent as one thousand suns and from it expanded the manifest universe, which is reminiscent of the Big Bang in which the universe expands from out of a central, pressurized hot core. Krishna, who represented the Son in India, is said to be that from whom this universe proceeds, in whom it subsists, and to whom, in the end, it returns. The Son, born of the union of male and female forces at the dawn of creation, is the light of the first day, the sun, which is fire.

When we look at the sun, we are watching a blazing fire. Fire is not the result of combustion as many believe. Instead, matter is fire condensed, and when we witness a fire, we are seeing the fire released. When the fire is burned out, the object once full of color, texture, shape, and substance, has now disappeared and all that remains is grey dust.

Fire destroys things, but little know that it is also what creates. The sun, so associated with the Son/Christ (as Jesus, Horus, Hu, Mithras, etc.) is a raging fire and that which creates, sustains, and ultimately destroys all of creation. Without the sun, no life could exist on our planet. It is well known in science that literally everything in our universe, all that we see around us, including our own bodies down to the very atoms, originated from within the fiery furnace of the stars. When we look around, we can begin to see that all we are looking at are forms of fire. It has been said that all that separates us from the burning stars above is time.

Life is multi-dimensional (this is something that science has just begun to uncover, but has been known to mystics throughout time). There is physical fire that appears from out of objects, but this fire also exists in higher dimensions within matter even when we don't see it, as every physical form has its corresponding multi-dimensional aspect. Fire's origins trace back into the very highest of dimensions, where it is the force that sustains all life, and even beyond the dimensions into the unknowable, where it becomes impossible to see beyond it to where it came from. This is the realm

of Brahman, the unconceivable, unknowable creator of all things.

The Divinity of Fire



This painting of Saint Augustine shows the truth “Veritas” as a solar light, which he discovers as a spiritual fire in the human heart, and then also sees they are connected.

Fire has played an essential and central part to sacred rituals and ceremonies that honor the divine throughout the world since the beginning of history. Fire is found on altars and shrines in places of worship, irrespective of religion. This knowledge of the spiritual nature of fire has come down, at least in part, from ancient sacred teachings.

Here are some excerpts for the Rig Veda, the most ancient sacred Hindu text, and possibly the most ancient sacred text in the world:

“I worship the Sacred Fire (Agni) that is chief priest, the deity of the sacrifice, who works according to the seasons, the invoker, best to grant the treasure. The Sacred Fire honored by the ancient sages is invoked again by the new. For us he manifests all the Gods. To you, oh Fire, day by day, by dawn and by dusk we come bearing our offering of surrender, the king of the sacred rite, the guardian of truth, flourishing in his own nature.”

“Thou, oh Fire, shining forth throughout the days, from the waters, from the stones, from the forests and from the herbs, thou oh Lord of souls are ever born pure!”

“Oh Fire, whom the waters, the mountains and the forests carry as the child of truth, you are enkindled with force by men on the summit of the Earth. You have filled with your radiance both the worlds and stream with smoke in Heaven.”

The Atharva Veda, states that divine fire exists within everything—within all the elements, in all life, and in the sun in its Hymn to the Earth:

“There is a Divine fire in the Earth and in the plants. The Waters carry the fire and the same fire dwells in the rocks. There is a fire within human beings, within the cows and the horses are sacred fires. The Divine fire shines from heaven as the Sun. The Divine fire extends the wide atmosphere through the wind. Mortals enkindle the Fire that carries their prayers, which loves clarity.”

The most ancient scripture of the Zoroastrians, the Zend Avesta, says that the supreme creator god Ahura Mazda is fire, and so is his son. This passage states that fire is the son of God—in other

words, is the Christ—drawing a connection between the celestial and earthly:

“We worship the Fire, the son of God, the holy lord of the ritual order. And we worship all the Fires and the mountain that holds the light. And we worship every holy celestial spirit and every holy earthly spirit.”

“The Fire of Ahura Mazda art thou verily; yea, the most bounteous one of His Spirit, wherefore Thine is the most potent of all names (for grace), O Fire of the Lord! And therefore we would approach Thee, (O Ahura!) with the help of Thy Good Mind (which Thou dost implant within us), with Thy (good) Righteousness, and with the actions and the words inculcated by Thy good wisdom!”

In the ancient esoteric Christian text, the Book of Thomas the Contender from the Nag Hammadi Library, Jesus equates himself with fire, and like the ancient Hindus, says that he is to be found in the elements and everywhere:

“He who is near me is near the fire, and he who is far from me is far from the kingdom.”

“It is I who am the light which is above them all. It is I who am the all. From me did the all come forth, and unto me did the all extend. Split a piece of wood, and I am there. Lift up the stone, and you will find me there.”

The Egyptian Book of the Dead identifies Osiris with fire:

“I am the great One, the son of the great One. I am Fire, the son of Fire. I have made myself whole and sound. I have become young once more. I am Osiris, the Lord of Eternity.”

In the Bhagavad Gita, Arjuna sees Krishna as a blaze of light and fire, and as pervading the entirety of creation:

“I see Thee, boundless Being, diademed and armed with mace and discus, shining everywhere as a mass of light, and difficult to look at, like the blazing fire or the incandescent sun.”

“I see Thee—beginningless, middleless and endless; infinite in puissance; of boundless energy active everywhere; having the sun and the moon for eyes; with a face luminous like a flaming fire; and with spiritual radiance energising everything.”

“Thou art the first of all divinities and the most ancient of all beings. Thou art the ultimate haven of rest and safety for the worlds. Thou art both the knower and the known as also the supreme Abode. O Thou of countless forms! By Thee the whole universe is pervaded.”

Krishna himself says to Arjuna:

“That light of the sun which illumines the whole universe, which is present in the moon and in fire likewise—know that splendour to be Mine.”

Moses received the Ten Commandments from God who spoke to him in the form of a burning bush. The Holy Spirit appeared on the heads of the disciples of Jesus in the form of a flame.

The most holy site of the ancient Greeks, the temple of Delphi, had a place for "the Central Fire behind the universe" at the apex of its famous pyramidal symbol designed by Pythagoras himself.

Fire was the ancient Celtic God of wisdom. A Druidic poet states:

“I am the God who fashions fire in the mind. Who save I knows the secrets of the stone door?”

The I Ching, the oldest book of China, also recognizes the spiritual significance of fire.

“THE IMAGE OF FIRE: Thus the great man, by perpetuating this brightness, illumines the four corners of the world.”

It also speaks of the “ting” or fire caldron into which offerings are made to the Lord of Heaven.

CHAPTER SEVEN

The Birth of the Fire, the Son of God Within





A medieval depiction of the process of spiritual creation from the practice of sexual alchemy between a man and woman. Both man and woman are crowned and together they build the spiritual within upon the philosopher's stone, which is the cornerstone that Jesus refers to in the Gospels. Inside the crucible you can see the spiritual child, the Son/Christ, which is created.

Spiritual texts and sacred sites embodied the principles of creation not because they were simple-minded people who told a story explaining how the world was created, but because they knew that these principles of creation are the same principles that create an enlightened spiritual being. In their sacred texts and sites we can see the incredible harmony and unification of the knowledge which today has become split apart, into theology, art, astronomy, physics, mathematics, anatomy, etc.

Spirituality also follows the same process of creation, as it is not apart from life—in reality, it is intrinsic even to the very fabric of it. Everything that is must be created, and all that is created is born of the same fundamental process.

Physically, sex between a man and a woman creates a child. Out of a tiny egg, an unmanifested potential springs forth almost miraculously becoming an entirely new human being that grows just as a plant from out of a tiny little seed. Thus we see within man and woman, the primordial forces of yang symbolized as the Egyptian father god Amun, and the forces of yin symbolized as his wife the Egyptian mother goddess Mut, which give rise to all creation.

This incredible power of creation we each have is mentioned in Genesis, where it says that we are created in the image of God:

“So God created mankind in his own image,
in the image of God he created them;
male and female he created them.”

~ *Genesis 1:27, the Bible*

But this power to create is not limited to the creation of a physical child. Within a human being we also find the materials of spiritual creation. From this union of male and female, not only can children be born, but also the divine fire, the son of God, the true Light, the Christ within—just as the Son is born from the union of these forces at the dawning of creation.

“The first integration of yin and yang is the union of seed and egg within the womb. The second integration of yin and yang is the sexual union of the mature male and female. **Both of these are concerned with flesh and blood, and all that is conceived in this realm must one day disintegrate and pass away. It is only the third integration which gives birth to something immortal,** In this integration, a highly evolved individual joins the subtle inner energies of yin and yang under the light of spiritual understanding. Through the practices of the Integral Way he refines his gross, heavy energy into something ethereal and light. This divine light has the capability of penetrating into the mighty ocean of spiritual energy and complete wisdom that is the Tao.”

~ *The Hua Hu Ching*

“The seed of your body need not enter the body of woman to create life; for the power of the angel of Earth can create the life of the spiritual within, as well as the life of the body without.”

~ *Jesus, The Essene Gospel of Peace*

This process has been referred to in many esoteric traditions as Tantrism, the bridal chamber, HeQi, and alchemy, in which man and woman in sexual union are depicted as spiritual co-creators. It is a work of inner purification and creation that involves many spiritual processes which must be gone through until an initiate reaches the spiritual level required for the Son to be born within.

“Join the male to the female in their own proper humidity, because there is no birth without union of male and female.”

~ *Hermes*

In this inner alchemical practice, basic elements that are within each person are transformed into spiritual parts. The great alchemist of the Middle Ages, Paracelsus, referred to these elements as the tria prima and symbolized them as salt, sulphur, and mercury.

While he believed in the concept of the four elements, he also introduced the idea that, on another level, the cosmos is fashioned from three substances. Salt, sulphur, and mercury were used as symbols of three broad principles that gave every object both its inner essence and outward form. Mercury represents the transformative agent (fusibility and volatility), sulphur the binding agent between substance and transformation (flammability), and salt the solidifying/substantiating agent (fixity and non-combustibility). For example, when a piece of wood is burnt, the products reflect its constitution: smoke reflects mercury, flame reflects sulphur, and ash reflects salt (Read J (1961). *Through alchemy to chemistry*. London: Bell and Sons.).

This trinity of substances goes through a process of transformation in sex to form superior spiritual bodies, fit for the incarnation of the higher aspects of divinity and the trinity of creation. The vehicles created have been referred to as the bodies of gold in ancient Egypt and the wedding garments in esoteric Christianity.

“The energy of the kidneys is under the water sign. **When the desires are stirred, it runs downward, is directed outward, and creates children.** If, in the moment of release, **it is not allowed to flow outward, but is led back by the energy of thought so that it penetrates the crucible of the Creative, and refreshes heart and body and nourishes them,** that also is the backward-flowing method. Therefore it is said, The Way of the Elixir of Life depends entirely on the backward-flowing method.”

~ A description of Tantrism from the Taoist text The Secret of the Golden Flower

Just as physical fire has the ability to destroy and create things, as does the spiritual fire that creates and ultimately destroys the universe, so does this inner sexual fire have the same ability to destroy the negative aspects of ourselves and allow us to be completely “born again” and “born of God” as a spiritual being, which eventually returns to the source of creation, the Absolute (the Brahman of ancient India), as an enlightened and awakened Deva, a “Son of God.”

“**But as many as received him [Christ], to them gave he power to become the sons of God,** even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

~ John 1:12-13, the Bible

“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and **that which is born of the Spirit is spirit**. Marvel not that I said unto thee, **Ye must be born again.**”

~ *Jesus, in John 3:1-7 from the Bible*

“When you come to know yourselves, then you will become known, and **you will realize that it is you who are the sons of the living father**. But if you will not know yourself, you dwell in poverty and it is you who are that poverty.”

~ *Jesus, The Book of Thomas the Contender*

This is not a matter of adopting or changing beliefs—for anything to be born, it must follow the same process of creation which operates on the largest of scales, right to the very smallest. Above Jesus refers to the waters and the spirit that moves upon it as found in Genesis in the Bible, which gave rise to the birth of the sun on the first day. The waters is the female force, found symbolized in Mary, and Isis, etc. and the spirit moving upon it is the male force, symbolized by the Father, and Osiris, etc.

The male and female forces are what give birth to all life. At the dawn of creation, their union gave birth to the sun and the entirety of creation. This birth of the sun, on an esoteric level, is the birth of the spiritual sun—the birth of the force of the Son within.

“It is true, no lie, certain and to be depended upon: the superior agrees with the inferior, and the inferior agrees with the superior, to effect that one truly wonderful work.

As all things owe their existence to the will of the only one, so all things owe their origin to the one only thing, the most hidden by the arrangement of the only

God.

The father of that one only thing is the sun, its mother is the moon, the wind carries it in its belly; but its nurse is a spirituous earth.

That one only thing is the father of all things in the universe.

Its power remains perfect, after it has been united with a spirituous earth.

Separate that spirituous earth from the dense or crude by means of a gentle heat, with much attention.

In great measure ascends from the earth up to heaven and descends again, newborn on the earth, and the superior and the inferior are increased in power.

By this wilt thou partake the glory of the whole world. And Darkness will flee from thee.

This is the strength of all powers. With this thou wilt be able to overcome all things and transmute all what is fine and what is coarse.

In this manner the world was created; the arrangements to follow this road are hidden.

For this reason I am called Hermes Trismegistus, one in essence, but three in aspect.

In this trinity is hidden the wisdom of the whole world.

It is ended now, what I have said concerning the effects of the sun.”

~ Hermes Trismegistus, The Emerald Tablet

Without understanding this process of creation and harnessing it, ancient teachings state that any spiritual practice, no matter how rigorous, is ultimately futile in creating the spiritual within:

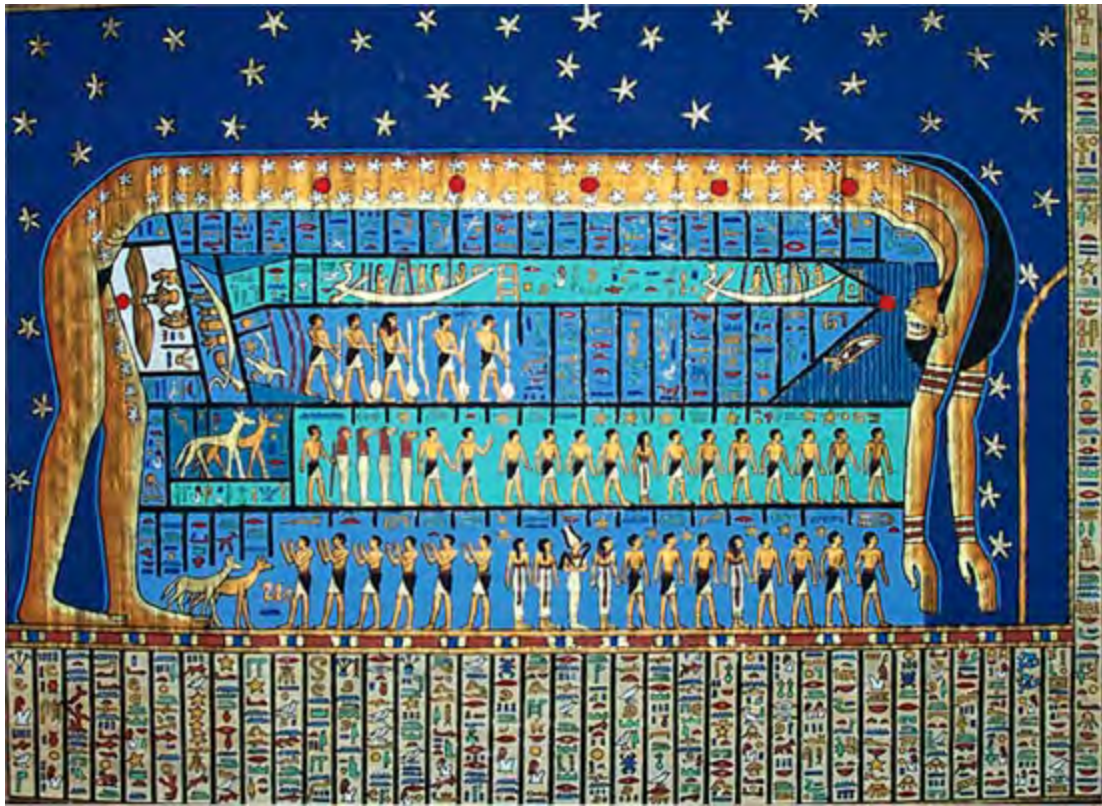
“This is the reason that all the sages began their work at the germinal vesicle in which outflowing [of sexual energy, which is orgasm] had ceased. If one does not establish this path, but sets up other things, it is of no avail. Therefore all the schools and sects which do not know that the ruling principle of consciousness and life is in this germinal vesicle, and which therefore seek it in the outer world, can accomplish nothing despite all their efforts to find it outside.”

~ The Secret of the Golden Flower

CHAPTER EIGHT

Enlightenment Follows the Process of Creation





The Egyptian goddess Nut who was symbolized by the Milky Way and who swallowed and gave birth to the sun in a continuous cycle of death and rebirth.

Enlightenment follows the process of creation in reverse. The path to enlightenment is to return to the Absolute, the unknowable source of creation. The Absolute brings forth creation from itself out of love as individual flames of itself; each of these flames become individual beings of light. These divide into the different aspects of Father, Mother, and Son, and in their smaller aspects Spirit, Divine Soul, and Human Soul, and send a tiny particle of themselves into matter so that they can self-realize and become aware of their own existence. Through the process of awakening, with its esoteric initiations, the various parts reunite forming a total flame which is self-aware and realizes its own happiness. Finally, that flame returns to the source, the Absolute, blissfully self-aware.

"If the flesh came into being because of spirit, it is a wonder. But if spirit came into being because of the body, it is a wonder of wonders."

~ *Jesus, The Gospel of Thomas*

Through the universal process of creation we can be “reborn” spiritually as a “Son of God” and “child of light,” and then follow this process of creation in reverse to return to our Mother, the female aspect of our own Being, and from there return to our Father, the male aspect of our Being. Whole again, with complete consciousness, we can return to the divine source from where we originated as an awakened, spiritual being.

“Jesus said to them, ‘When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and **when you make the male and the female one and the same**, so that the male not be male nor the female female; and when you fashion eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, and a likeness in place of a likeness; then will you enter the kingdom.’”

~ *Jesus, The Gospel of Thomas*



The Aztec Christ Quetzalcoatl being swallowed by the serpent, thus becoming the feathered serpent (photo copyright wiki user Pteamm).

The symbol of the feathered serpent, found in Aztec, Egyptian, and Mayan cultures, and in the depictions of the god Mithras of Rome and Persia, is a symbol of the reunited forces of Mother, Father, and Son—of an enlightened, whole, and awakening being.

The serpent is a symbol of the earthly Mother, as it is an animal that is at all times in contact with the earth with its entire body and cannot raise itself up. The feathers are those of an eagle, which is a symbol of the heavenly Father, as the eagle is an animal that flies and lives above all others and is thus associated with higher realms. The person (Jesus, Quetzalcoatl, Mithras etc.) is one who has the Son within.

Like “the flammability” of Paracelsus's tria prima which acts to bind matter and the incorporeal, the Son is the miraculous reconciliatory being that is both personal and cosmic—a force that acts within to unite and integrate the earthly human with heavenly divinity and make them one, joining the serpent with the feathers so it can fly, and thus why the Son has been referred to as the light and

savior of humanity in so many different cultures.

“He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.”

~ 1 John 4:8-9, the Bible



From left to right—the Roman/Persian god Mithras is depicted in the center of the zodiac with the sun atop his head, a serpent wrapped around his body, and wings on his back; the Mayan and Aztec god Quetzalcoatl looks out from within a serpent that is covered in feathers; and the sun god in Egypt has the symbol of the sun atop his head and holds out the wings of a feathered serpent. (From left to right—1st century AD Roman white marble relief from the Estense Museum in Modena, Italy; photo of Quetzalcoatl by Katherine Komaroff, *Sky Gods: The Sun and Moon in Art and Myth*, 1974; Egyptian illustration of “the 11th hour” from a tomb in the Valley of the Kings photo copyright wiki user Hajor, 2002)

In the process of enlightenment, the initiate merges with the Son, then the serpent swallows the Son, returning the Son into the Mother, then the eagle swallows the serpent, which is the Mother being reabsorbed into the Father. The feathered serpent is a fusion of Mother, Father, and Son, the three forces of creation—a unified self-realized androgynous being whose wings carry them from the earth to return to the spiritual realm, the source of creation.

The same Ardor in the Rig Veda (the wanting to be), from which the creative process first arose, which gave life to the universe and to us, also permeates creation. This is why the ancient Hindu god

Vishnu is not only said to have given rise to creation, but to also permeate and sustain it.

This ardor, this intense feeling of spiritual love, is also found within us, and is that which stirs within all life so that it too can begin creation within itself.

"It is by love, that the Heavenly Father and the Earthly Mother and the Son of Man become one. For the spirit of the Son of Man was created from the spirit of the Heavenly Father, and his body from the body of the Earthly Mother. Become, therefore, perfect as the spirit of your Heavenly Father and the body of your Earthly Mother are perfect."

~ The Essene Gospel of Peace

We need to create ourselves anew for creation to have accomplished its task. It was by love that we were created. It is by love that we create the spiritual within, and through love reunite ourselves with divinity and become whole again, to finally return to the divine source awakened.

www.belsebuub.com