

# **The Philosophy of Consciousness Without an Object**

A Discussion of the Nature of Transcendental Consciousness

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Part 12 of 25

## **PART II**

### **The Aphorisms on Consciousness-Without-an-Object**

#### **CHAPTER 4**

#### **Commentaries on the Aphorisms on Consciousness-Without-an-Object**

(continued)

**24. All objects exist as tensions within Consciousness-without-an-object that tend ever to flow into their own complements or others.**

The principle involved here is illustrated by the law in psychology known as “enantiodromia.” This is the law that any psychical state tends to be transformed into its opposite. The operation of this law is most evident in the case of those individuals who are extremely one-sided, since they manifest correspondingly exaggerated reversal of phase. But the principle always operates, even in the most balanced natures, though in these cases the two phases are conjoined and function together.

The operation of the principle can be observed quite widely. Thus, growth is balanced by decay, birth by death, light by darkness, evolution by the reverse process of involution, and so forth. A particularly impressive illustration is afforded by the interaction of electrons and positrons when coming into conjunction. Here we have a flow of phase into counter-phase, resulting into mutual cancellation and the production of a different state of matter. The dialectic logic of Hegel is a systematic application of this principle.

No object of consciousness is stable—that is remaining ever the same—but is, on the contrary, a state of tension which tends to transform into its complement. Consciousness-without-an-object is the universal solvent within which the centers of tension, or objects, have their field of play. All tendency in that play is counterbalanced by its counter tendency, the culminating effect being an expression equated to zero. It is the zero which symbolizes the durable Reality, or Consciousness-without-an-object. Within the field of Consciousness-without-an-object, in principle, any creative tension may be produced, but unavoidably, the counter tension is invoked. This is the reason why all creativeness involves a resistance which renders every construction something more than merely what one chooses that it should be. From this there results the positive consequence that any construction, however phantastic, when taken in conjunction with its counter-phase, is true, while every construction whatsoever, when taken in isolation from its

counter-phase, is false. Thus, if the initial construction is even the most phantastic conceivable, and as far as possible from that which is generally regarded as reality, nevertheless, if the counter-phase is given full recognition, the resultant is durable Truth. While, on the other hand, if the original construction is in terms of the generally conceded objective material, and grounded in the most careful observation, but is not taken in conjunction with the counter-phase, the resultant effect is a false conception and, if believed in, produces a state of real delusion. In this way, it is possible for the so-called practical and scientific man to occupy an essentially false position, while some highly introvert poet, who lives quite aloof from the so-called world of real experience and who allows the initial impulse of his imagination the greatest possible freedom, but who, at the same time, carefully regards and incorporates the counter-phase of his phantasy, will render manifest profound and lasting Truth. Now, all this leads to a very important consequence, namely, that starting from any state of consciousness whatsoever it is possible to arrive at the final and durable Reality and Truth, provided that the resources of the counter-phase are incorporated in the self-conscious consciousness. Thus, no particular merit attaches to that peculiarly valued phase of consciousness—the extraverted phase of the so-called practical and scientific man—as a starting point for the attainment of the Real. This base may serve as an effective starting point, but equally well, may any other. In fact, it is quite possible that some present inmate of a psychiatric institution may outdistance all the philistines in the world who pride themselves on their sanity.

**25. The ultimate effect of the flow of all objects into their complements is mutual cancellation in complete Equilibrium.**

The illustration of the positron and the electron applies here. The state of each of these units, by itself, may be regarded as one of tension; hence one is called a positive and the other a negative charge of electricity. For such isolated charges there can be no rest, as each is driven ceaselessly towards its own complement. So long as the goal of mutual fusion is not effected, they operate as the dynamic forces which underlie the existence of ponderable matter. But because these units are in a state of tension, no ponderable matter can remain stable. It is subject to the disruption which results when the positive and negative charges are fused. The labor of these charges to gain the goal of fusion may be regarded as one aspect of the dynamic force which manifests as evolution. To such extent as the fusion is effected, visible evolution terminates and ponderable matter vanishes. The resultant of the fusion is a flash of radiation. The latter may be regarded as the *Nirvanic* State of matter, for the radiant state is one of freedom and equilibrium.

The radiant state of matter is just another name for light. Now, while there is a wide range of wavelength and wave rate in the known scale of light octaves, there is one constant element which has become highly significant in modern physical theory, and that is the velocity of light. Regardless of wavelength, all light travels at uniform velocity. Here we have a fact intimately related to the principle of equilibrium—a most important invariant. When ponderable matter finally vanishes, it enters a state subject to this invariant. Wavelength is so equilibrated to wave rate that the resultant is always the same.

Now, as revealed in the modern theory of relativity, the constant velocity of light becomes determinant of the form of the physical universe. It forces the view of a finite world-containing space. While it is true that from the standpoint of consciousness-bound-to-objects the high velocity gives the impression of enormous activity, with respect to which the object-world seems relatively stable, yet, if we shift our base and place our consciousness, as it were, in the sea of radiant energy, the universe of ponderable matter has the value of violent turmoil.<sup>7</sup> For consciousness thus centered, the high-potential of the radiant state has the value of peace and equilibrium. Further, radiant energy, through its property of uniformity of velocity, has the effect of bounding the universe of objects.

In psychological terms, by means of the Law of enantiodromia, one psychical state draws forth its opposite. Ordinarily, through the tension of these two phases the restless movement of embodied consciousness is maintained. This leads to the development of life as experience. The self is driven by problems which are essentially insoluble, but by ever striving to reach the rainbow's end of a satisfactory solution, the self is forced by these problems to the development of potential psychical powers. And when the phase and counter-phase of psychical states are blended in the Self, instead of continuing in a condition like that of a dog chasing his own tail, the state of tensions is dissolved in Equilibrium. In this case, the phase and counter-phase cease to exist, just as the electron and the positron vanish when united, and in their place is a state of consciousness of quite a different order. Throughout mystical literature one finds an oft-recurring reference to this state as one of "Light." Does this not rather beautifully complete the analogy with the corresponding radiant state of matter?

## **26. Consciousness of the field of tensions is the Universe.**

This consequence follows at once when it is realized that an object exists as a tension. Although, in the ultimate sense, every tension is balanced by its opposite phase, so the equilibrium is never actually destroyed, yet consciousness, taken in a partial aspect, may comprehend only one phase, or may be only imperfectly conscious of the counter-phase. For this partial aspect of consciousness, equilibrium does not exist. The consciousness of the universe of objects, taken in more or less complete abstraction from the totality of all consciousness, is preeminently consciousness in the field of tensions. One result is that any view of a segment of the universe of objects gives an impression of development, in some direction. The usual scientific name for this apparently directed development is "evolution", and a familiar social interpretation is called "progress." Each of these terms reveals a recognition of a tension in the field of consciousness or life that forces any present given state to change into another. The fact that this change can be described as evolution or progress implies, in addition, that some directedness which is recognizable is involved in the change.

The more common view of evolution and progress is of a form which may be called linear. By this is meant a movement which could be represented approximately by a straight-line vector, the direction being given usually not only toward the future but also inclined upward. This linear form of the interpretation seems to be sustained when the

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<sup>7</sup> This alteration of the location of apparent activity is illustrated by the familiar experience of seemingly seeing surrounding objects move when one looks forth from a train that is starting to leave a station.

segment observed is short enough and appropriately selected. Larger segments, such as those afforded through the study of geologic records, reveal a periodicity more or less clearly, and thus make it clear that the linear interpretation must be modified. It is, in fact, a profounder view to regard the form of change as like a pulsating breath or heartbeat, one phase being the diastole, the other the systole. As a result, it is impossible to predicate “progress” of the process taken as a whole. For while an individual of the extraverted type might predicate progress as characteristic of the diastolic phase, he would be inclined to regard the systolic phase as a regression, and on the other hand, the introverted type would most likely give a reverse valuation. For, to predicate “progress”, some base of valuation is, of necessity, assumed; there is no one base common to all individual valuation. Consequently, it is possible only with respect to restricted segments of experience and from the base of particular valuation to predicate either evolution and progress or devolution and retrogression.

However, regardless of how the tendency of change may be evaluated in any given case, the common fact of experience is that objects and objective states of consciousness are subject to a tension which continually forces transformation, be the rate rapid or slow. In other words, there is no rest or balance in the universe of objects taken in abstraction. For individuals who are in the more active phase of their interests, there may be nothing profoundly distasteful in this fact, but when they begin to feel the need of stability and rest, the total significance of the universe of objects becomes tragic. These differences, probably more than anything else, afford the explanation of why some men are optimists in their attitude toward the universe of objects, while others are pessimists. This difference is also that which marks the general characteristic attitudes of youth and maturity. It should be noted that pessimism and optimism are attitudes towards a phase of consciousness, and not to be interpreted as general attitudes towards all phases.

## **27. Consciousness of Equilibrium is *Nirvana*.**

The idea of “*Nirvana*”, as employed in the present exposition, is not a notion of exclusively religious significance. Unquestionably, in the historic sense, this notion has been given a predominantly religious and religio-philosophical value, but when the two following considerations are taken into account, the reason for this should become clear. In the first place, the notion is introduced to the West from the East, and the Oriental focus of interest is predominantly religious. In addition, the *Nirvanic* State is more readily accessible to the introverted type of individual polarization in consciousness, and the typical focus of interest of the introvert is more religious than scientific. As a consequence, the full value of the notion of “*Nirvana*” has not so far been developed. It is significant for the scientific focus of interest, as well as the religious, and is, in fact, implied in the development of science, though in this connection it is more deeply buried in the so-called “unconscious” than is the case where the focus of interest is in the direction naturally taken by the more introverted religious type. The scientific importance of the notion is nowhere more clearly revealed than in the value the idea of “equilibrium” has for scientific thinking. The profound tendency to find equilibrium in a hypothesis, theory, or law, that is so strongly manifested in the great coordinative scientific thinkers, reveals this fact. The objective material with which science is concerned never gives the hypotheses, theories, and laws. These are actually created out of phantasy, using the latter

term in the sense employed by analytic psychology. To be sure, the selection of the form of the phantastic creation is guided by a due consideration of data from experience, but it is a creative act, added to pure experience, that provides the form. Now, as one studies the various hypotheses, theories, and laws of all departments of science, a very important tendency in the selection is noted. This tendency gains its clearest and most perfect expression in mathematics and mathematical physics, but is nonetheless recognizable in the other sciences. It is the tendency to express the unification of the original collection of scientific data in the form of equations. So far has this gone in modern physics—the most fundamental of natural sciences—that the culminating statements are more and more in the form of differential equations, with sensuously conceived models occupying a progressively inferior place of importance. Now, what is the psychical significance of the equation, as such? It is simply this, that in the equation we have manifested the sense or feeling for equilibrium. So long as a segment of experience is not reduced to an equation, the state of consciousness is one of tension and restlessness, and not of equilibrium. The investigator is driven on because his current position affords no resting place, and therefore, no peace. But when an adequate equation has been found, then there is a sense of conquest, rest, and peace. There is no need in man more profound than just this. If no success in this direction were ever attained, life would become unendurable, sooner or later. The sense of hunger for the equilibrating equation is simply one phase of the hunger for *Nirvana*—that inner Core which sustains the whole universe of experience.

The less there is of realization of equilibrium, the more painful life becomes, and likewise, the more realization of equilibrium achieved, the greater the joy and peace. Without consciousness of equilibrium, life is only a painful battle and a storm of conflicts that leads nowhere. This is Suffering, spelled with a capital 'S'. On the other hand, the more complete the realization of equilibrium, the less the suffering, until, in the culminating state of pure *Nirvanic* Consciousness, there is total absence of suffering. The great difficulty is that, whereas suffering tends to stir self-consciousness into wider and wider fullness, the State of Equilibrium tends to lull it to sleep. The latter is usually the state known as dreamless sleep, when taken in its purity. But when self-consciousness has been sufficiently developed so that it can resist the lulling effect of Equilibrium, then the purely *Nirvanic* State can be entered without loss of self-consciousness. This is the Great Victory, the reward for the travail of living-form down the ages.

Some writers conceive *Nirvana* as being like the state of the newly born infant, wherein there is little or no self-consciousness. Thus it is seen as a retreat to a purely nascent consciousness, which is much inferior to genuine adult consciousness. In this view there is a part-truth and a great error. Without full self-consciousness, this state may be likened to a sort of original nascent consciousness, such as must precede the development of organized consciousness. It is entirely possible for an individual who is not sufficiently developed in the capacities of organized consciousness to sink back into such a nascent stage. Therefore, *Nirvana* is not the immediate Goal for immature men and women. In fact, the immature entering the state is a sort of failure. But the situation becomes wholly different when the debt to life, in the essential sense, has been completed. When any human being has reached the stage wherein experience has been substantially exhausted as a source of vital value, when this pasture has become a desert with only a few scattered bunches of grass in isolated corners, and when, in addition, the capacity for self-consciousness has been highly developed, then the only remaining

significant Path lies in or through the *Nirvanic* Domain of Consciousness. *Nirvana*, in this case, is transformed from a nascent state of consciousness to the Supreme human Goal, wherein at long last the insoluble problems of life receive a final resolution and the greatest possible richness of consciousness replaces the old poverty.

This work is not written for immature men and women. It is believed that the inherent difficulty of the subject, when viewed from the standpoint of the intellect, will automatically serve as a means of selection, so that only those will read and understand who are prepared to do so. For the others—the immature ones—there are other needs which may often, for a time, seem to lead in quite different directions. Such are not the special concern of the present work. Largely, instinct and the lash of both circumstance and ambition will perform that function which the immature still require.

But those who have attained substantial maturity, whether in the scientific or religious direction, reach, sooner or later, a *cul-de-sac* wherein further development in the old directions has only a sort of meaningless “treadmill” value—a place wherein all action means little more than “mark-time march.” When this time comes, the only hope for the avoidance of a life in utter poverty of consciousness-values lies in a shift in the focus of consciousness. In the end, this shift will lead to durable and adequate results only by attainment of the *Nirvanic* State with full self-consciousness.

### **28. But for Consciousness-without-an-object there is neither tension nor Equilibrium.**

This is true for the simple reason that Consciousness-without-an-object can never be comprehended by any partial or fractional phase of consciousness. Any phase implies its other, and Consciousness-without-an-object is their mutual comprehender, or rather, the conceptual symbol of that forever inconceivable Reality which underlies and envelops all partial aspects. Where there is no awareness of tension, no meaning attaches to equilibrium. Here we may think of the “equal signs” in mathematics as symbolizing equilibrium, while zero symbolizes Consciousness-without-an-object. As an actually realized consciousness the distinction here is extremely subtle, and yet of vital significance. It is very easy for the mystic to combine these two states into one and simply call them both “*Nirvana*.” In most, but not all, literature on the subject this seems to have been done, and the result on the whole seems to have been confusing, at least to the Western mind. For this treatment gives to the Reality an overly introverted interpretation, and this is quite naturally repugnant to the extremely extraverted West. On the other hand, when Consciousness-without-an-object is distinguished from the purely subjective *Nirvanic* phase, a kind of mathematical clarity results. The subjective and objective are then seen to inhere in a neutral and more primary principle, and thus they acquire a more thinkable perspective. In the final analysis, this means that the peculiar genius of neither the East nor the West is nearer the ultimate Reality. Both are seen to stand as partial phases of a more comprehensive whole. Each has a half-truth, which is unavoidably blended with error when taken in the partial form alone. And each must add its neglected half to its recognized half to find the ultimately durable.

### **29. The state of tensions is the state of ever-becoming.**

A state of tension is a state of instability, since it implies a tendency to become other than what it now is. Every state of relative balance which is under tension can never be permanently durable, since the ever-present tendency to break away from the balance will become actual at the first opportunity. All the balance we find in the universe is of this sort, as is easily seen by considering that the atom exists as a state of tension between the nucleus and the surrounding electrons.

Since a tension is a tendency to become other, it follows readily that a state of tension implies becoming. Nothing in the worlds of experience or thought remains permanently stable, but is ever subject to becoming something else. Some elements remain relatively stable, while others change rapidly. But every objective “invariant” is, in the last analysis, only stable in the sense that a parameter is fixed for a certain phase of mathematical analysis, while for the complete analysis, it also changes. All objective life or experience is thus a process of becoming other, and taken by itself in abstraction, it is a becoming other which leads nowhere.

### **30. Ever-becoming is endless-dying.**

That which becomes ceases to be that which it was. The flash of radiation which was born upon the coalescence of the electron and the positron implies the death of the units of ponderable matter. The acorn ceases to be as it becomes the oak. As the man comes forth, the child, which was, is no more. As a new social organization occupies the field of the present, the old society is entombed in the pages of the historic past. No form or state in the empiric field is permanent, but ever develops into something else. The passing may be as imperceptible as the changes of massive geologic transformation, or as the birth and decay of stars, yet it may be as inconceivably rapid as that of the most instable species of radium. But, in any case, all things change. This is an ineluctable law of all empiric existence.

At every moment a new child is born out of a dying past. But if the death implies a birth, it is equally true that the new birth implies death. And what is good and valued in the old dies along with the not-good and that which is not valued. So long as we are restricted to objective consciousness, this dying is a tragic finality.

### **31. So the state of consciousness-of-objects is a state of ever-renewing promises that pass into death at the moment of fulfillment.**

Because of the law of becoming, that which we wish for and work for will ultimately come forth. But also because of this same law, that which is thus brought forth will not endure. Since becoming and dying never cease, the fulfillment of the newborn is also the moment at which it begins to decay. The beloved leaves us at the moment she is found, never to be regained as just that beloved object.

With much effort we climb to the top of a high mountain, and at the very moment we have attained the heights and cry, “Eureka, I have attained the goal,” at that very

moment only depths reaching down into darkness loom before our vision. Only descent is possible after attaining the crowning heights. Attainment ever initiates decline.

The vitalizing current of embodied life rises up within us whispering, "Look out there and see the vision of my new promises." And we look out and behold the vision of just that we wish, the value which we have cared for so dearly. Then we move toward it. At first the travel may not be so hard, but in time we face difficulties which we must needs surmount. But the vision holds and seems well worth the effort. Yet, beyond one difficulty there lies another, and still another, mounting in ever larger and larger proportions until, finally, we can overcome only by straining our last resources. But at that moment the vision has become actual as our accomplishment. And then we say, "Aye, this is good," and we rest in contemplation of the hard-earned accomplishment. Then as we hold the object of fulfillment in our hands, feasting our heart upon it, we feel it melting in those hands, like a beautiful sculpture of ice in a warm place. It melts and melts and our heart grieves, and we pray to the powers that be that this desired object of beauty shall not leave us. But all this is in vain. Despite everything it melts and melts away, until, in the end, the fulfilling object of promise is no more. And then we are cast down for a season, until once more the current of embodied life rises and bids us look forth again and see still another vision. Then, again, we proceed as before, to achieve as before, and to lose as before. So it is throughout the whole of outer life, and mayhap, a long series of outer lives.

In the end, the wandering soul after many ages learns to abandon all hope. But this hour of deep despair brings the soul close to the Eternal. Vision of another Way begins to clear.

### **32. Thus when consciousness is attached to objects the agony of birth and death never ceases.**

That birth and death are ceaseless follows from aphorisms 29, 30, and 31. But birth and death are also agony. That this is a fact, in the familiar biological sense, is very well known indeed. Creatures are generally born through suffering and die in suffering. And beyond this physical or sensuous suffering there is a more subtle suffering which envelops all becoming, whether physical or ideal. The loss of the valued object is suffering, and the dying to a world of valued objects is likewise suffering. And in travail new ideals are born. On one side of its total meaning, the whole drama of becoming is one grand symphony of agony.

The attainment of a desired object is the birth of an object for the self that seeks. But the process through which this object is born rests in a field of desire-tension. When there is desire, there is want or craving, and this is a state of suffering. Then when the desired object is born to the individual as possession, forthwith it begins to die as the no-longer-wished-for. Attainment becomes boredom. This, again, is suffering.

Attachment to objects is, in all ways, a state of suffering, lightened only briefly by satisfaction at the moment of success. But the satisfaction is born to bloom but for a fleeting moment, then to decay in the long dying of boredom. Suffering reigns supreme over the world-focused consciousness.



**33. In the state of Equilibrium where birth cancels death the deathless Bliss of *Nirvana* is realized.**

Birth and death are strung on a continuum of Life which is not born, nor ever dies. Life does not come into being with birth, nor does it cease with death. It is the living object that is born and dies. In the end, death just equals birth, and that which underlies remains unaffected. Here Equilibrium reigns eternally and untouched. When self-consciousness abides in the underlying Life, birth and death are realized as just canceling each other, and so have no reality. Thus, there is no suffering, but only the eternal Bliss of undying Life. This is *Nirvana*.

**34. But Consciousness-without-an-object is neither agony nor bliss.**

Agony or bliss are experienced or realized states, but the experiencing and realizing inhere in pure Consciousness. The latter is unaffected by that which it contains. Like Space, It is a universal support which remains ever the same no matter what the nature of the supported may be. When self-consciousness fuses with the pure Consciousness, no longer is modification or coloring of consciousness known. Hence, there is neither agony nor bliss, but only eternal possibility.

**35. Out of the Great Void, which is Consciousness-without-an-object, the Universe is creatively projected.**

THAT, which is here symbolized by “Consciousness-without-an-object”, has long been called the “Great Void.” It is the “*Shunyata*”—or Voidness—of the Buddhists, and the “Nothing” of Jacob Boehme. It is that which, when defined exactly rather than represented symbolically, is designated only by the negation of every possible predicate. But that of which only negations are strictly true can seem solely as nothing at all to relative consciousness. Hence IT has been, repeatedly, called the “Void” or the “Nothing.” IT is not a possible content of any conception whatsoever. For thought, and also for sense, IT truly is Nothing. But to say, therefore, that it is nothing in every sense whatsoever is to imply that all being is necessarily a being for sense or thought. No man has the knowledge which would enable him to say, justifiably, that thought and sense comprehend all possibilities of Being; while, on the other hand, there are those who know that there is Being beyond the possibility of sense and thought. Kant implied such Being in his “thing-in-itself”, and von Hartmann located it in the collective “Unconscious”, while Schopenhauer called it “Will.” The mystic has proclaimed it in the most ancient of literature, and reaffirmed it from time to time down to the present.

“Creative projection”, as here understood, is wholly other than the theological conception of “creationism.” There is here no creative act of a Deity which stands, essentially and substantially, separate from the created, nor does the creative projection produce souls *de novo*. Essentially, “creative projection” is identical with “emanation”, but with the additional implication that the emanation depends upon an initial act of will, which was not necessary. That is, the act of will is not necessary in the sense that it might

not have been, but necessary in the sense that without the act of will there would have been no universe. An absolutely necessary emanation would not be a creative projection.

The standpoint here is in substantial agreement with that of von Hartmann, in that the Universe as its *possibility* is predetermined by the ideas which lie in privation of form eternally in THAT, but as to its *actuality* is the effect of a free act of Will. Since the Will is free, it could have failed to will actualization. But It has so willed, and thereby invoked necessity as the law which determined the form of the Universe. Science discovers, or rather, uncovers, the necessity in the Universe, but never finds the Thatness without which there never would be any actuality whatsoever.

This creative power does not transcend man when man drives his self-consciousness to his ultimate roots. But as long as man is in a state of consciousness seemingly isolated from the Roots, he seems to be merely an effect of causes which transcend him. Hence it is only for man as isolated—as the Great Orphan—that the Divinity appears transcendent, namely, lying at a distance. However, when man has carried self-consciousness into the ultimate Roots, he becomes, in his own right, a potential center of creative projection, and consciously so. At this inmost state of consciousness he may choose to will actualization, or may refrain from so choosing. If he chooses to will actualization, he creatively projects, in conformation with the idea which he thinks. Thus, finally, it is seen, man is his own creator.

As conscious creator, man is God-man; as the created, he is creature, in the sense long used by the mystics. In the mystic Way, the denial of creature-man is but preliminary to the realization of the God-man. Theistic preconception has led many Christian mystics to misinterpret the real meaning of the deepest phase of their realization, but they have reported the schematic pattern correctly. Actually, in the state of ultimate realization it is not Otherness—namely, God—who replaces the man, but the true self-identity of man replaces the false image which led him to conceive himself as creature only. It is true that mystical insight is a revelation of Man, rather than a revelation of God, provided the total meaning of ‘man’ is sufficiently deepened. But “Man”, understood in this adequate sense, is as much inaccessible to objective psychology as ever was the God of the Theists.

### **36. The Universe as experienced is the created negation that ever resists.**

The creative act is entirely free or spontaneous, but the created effect is subject to the law of necessity. The creative act may be quite consciously chosen, yet the necessity invoked may be only imperfectly understood. In this case, I find that *I* have willed more than I knew, and thus face compulsive necessity in the environment which I have creatively produced. As a result, further willing is conditioned by this necessity. Hence, the created projection resists me. I must conform to its conditions, though *I* was its source.

### **37. The creative act is bliss, the resistance unending pain.**

In creativeness the stream of Life flows freely, and the free-flowing is Joy. The Bliss of the mystic is consciousness fused with the free-flowing Life. Before embodied life was, the free-flowing Life is. Though embodied life seems to exist, yet the free-flowing Life continues, quite unaffected. And when embodied life is no more, still the free-flowing Life remains as always. The ordinary consciousness belongs to the somatic life, but the mystic consciousness is part and parcel of the germinal Life. Creativeness is the very essence of germinal Life, while the somatic life is bound by the restraint of form. The one is all-bliss, the other all-enveloping pain. Since the consciousness of the concrete man is mainly, but not exclusively, somatic, there are brief moments of joy in the usual life, but pain predominates, overwhelmingly. This, any man can see if he looks at his empiric life objectively and realistically without any of the coloring cast by hope.