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*God  
Loves  
His  
Creation*

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# God Loves His Creation

Lecture Number

152

*in the series*

APHORISMS IN ACTION

*by*

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*Published by*  
Burnell Foundation  
290 West Foothill Blvd.  
Arcadia, California, U. S. A.

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## \* God Loves His Creation

We are about to question creation in our search for truth. But, as Saint Augustine found, creation is capable of giving us only a negative answer; yet, by that answer, truth is revealed just as by a mirror a substance is reflected.

At some point in your life you may have come face to face with certain questions arising in your own consciousness, questions which you could not answer, such as: "Why am I?" "Did God create this universe; and if He did, why?" "I seem a part of this creation, yet just what is creation?"

Any question honestly asked deserves a rational answer. Of course there are spurious questions that never can be answered because there is no rationality in the question itself. There is, however, a question very important to every person, which is now set forth for consideration—the great question of creation.

A person might say, "Simply accept the fact

\*(Class lecture, May 10, 1957)



that it is a creation and let it go at that." But when a person begins to turn back into his more profound nature, he begins to prime the pump, as it were, with questions. Questions seem to be inherent in the human race. As soon as little children start to talk, they begin asking questions. These questions may seem trivial to you, yet they are actually deserving of an answer because knowledge is developed along the line of questioning.

We know the true art of questioning from our Lord Jesus Christ Himself. He had the great art of priming the pump in man by putting questions—not from ignorance, but from intelligence—thus drawing out of those around Him, knowledge that the people themselves did not know they possessed. He put the question, He primed the pump; and the inherent rational nature within each individual began to respond.

How many times have you heard people ask this: "If God is what we have been led to believe He is, omniscient, omnipotent, infinite; if He needs nothing, wants nothing; then why does He create a universe at all?" This is a good question. Consider it yourself. Why

should God Who is infinite, complete and absolute perfection, all there is—why should He produce a creation? This question acts as an arousal of consideration stirred up in you by rationality.

Your thorough training in reasoning leaves you no choice but to follow through: If there is any God at all, He must *be*, and He must be all there is because there cannot be anything beside that which is, He must be unchangeable, eternal, He must be all-powerful, must be all goodness. He must be complete in every way—nothing to be added, no possibility of increase nor need of any fulfillment—for He is eternity and infinitude itself.

So, accepting this totality as Truth, as God, the question is inevitable: "Why should there be any creation?" Certainly creation has not added anything to Him Who is All. We are told that creation is for the glory of God, but He certainly does not need any glorification. Why should creation need to contribute any glorification to God Who is Himself all glorious?

These are the questions that spring up in the



mind of man when he begins to use the standard equipment of reason with which he is endowed.

In the outflow of creation, there is primarily, simple being. In the next step consciousness is added to being, and we begin to discover the complexities of conscious life. Then rationality is added to consciousness, and we are in the midst of even more complexity. It is, however, at this very point where rationality is added to consciousness that man begins to investigate real meaning. At this point he makes a turn to another direction of life; he begins to look into existence and try to find the "why" of things. Even the littlest child constantly questions, "Why?" I have heard children ask: "Why is this world?," "Why am I?," "What is this all about?" This great "Why?" deserves an answer, and there is a wonderful answer.

But perhaps you are at the point where you are really wondering about yourself; you have followed reason to its goal of negation and are now facing up to your own questions. Having arrived at rational negation you may say: "I do not believe that I exist," "I do not believe there is any creation," "I do not believe there is any 'I'." There are those who stand

at this point of negation; and while it is a necessary station on our journey, we are not to remain here. It is at this very point where we face the question of whether or not we exist, or whether there is any being, any creation, or anything at all, that we find our answer. And the answer is called by the philosophers, "the natural intuition of being."

You have, I am sure, before now, been faced with this question of being or not being. You came across it at the point where rational training engages consciousness. It is that starting point of all inquiry, establishing the fact that consciousness must be the authority in a test of truth. We have to start from what we call this "I," this self. When we have established that starting point, then the inquiry seems to move out into an investigation that encompasses a journey from the "me" to the "not me." But it must start with that sense of self, that intuition of being.

This conviction of existence is something you may be unaware of in yourself, but it is revealed through investigation. No matter how much you argue against it, you find that the more you argue, the more you are affirming

your being and establishing the fact that you do exist. In fact, you cannot argue self out of existence; because, as you argue your own non-being—who is it that argues? You are always forced back to that intuition of being which Jacques Maritain has set up in his philosophical system as the primary step of reason. Of course people often merely accept the fact that they are and give the matter no further thought. You might say, "Well, why should we bother about it; we simply exist, and so why should we give it deeper thought?" But we do have a basic and universal need to have some understanding of why we are. If we do not know why we are, any other questions seem completely out of order.

So, according to Maritain, this inherent sense of being that is in every person is most important. Actually everything depends on that act, that act of existence, which is the act of every act; and without this act of existence, this sense of being, there could not be any activity at all. No matter how much you argue against or try to discount your existence, you will find that the fact that you exist, that you

are—the announcement of your being—is something that you cannot escape.

This sense of being is in the tiniest infant. He does not express it intelligibly, but he has a very definite and basic intuition about it, so much so that he is willing to yell, and scream, and employ every means in his power to bring this being satisfaction. In every person there is this crying out of his being, this seeking for satisfaction and for personal fulfillment. The beginning in each individual is his intuition of existence.

We are not content to stop with abstractions, for everything must be brought back to oneself and one's own consciousness. In your investigations you may go out here and there and form your abstract conclusions; but every conclusion, to be a conclusion at all, must come back to you, yourself, as the one who sees it, or experiences it, or knows something about it and confirms it. You must be able to say, "I, and not another than I, saw and experienced." Even in so-called abstract reasoning there is always the self who is the keynote of the abstraction. What is the object of our examination abstracted from? The self is always the



center, and self is the intuition that every person has of his own existence. Sometimes it is called an inner flame that burns outward, radiates outward—an inner burning flame of your own existence.

That spark of being is the starting point in all life and all experience. That spark is the starting point for you. Everything depends on that act of existence which is the act of every act and the perfection of every perfection in which all the intelligible structures of reality have their definitions and actualizations, and which overflows in activity in every being and in the intercommunication of all being. All centers are in the pivot point—this sense of oneself. Your consciousness of being is the basis of everything in relativity, of communication between you and your neighbor. Each of you speaks, and you have this place of interchange between you; but each is fastened to his own sense of being.

Now, in his experience a person comes to a place where he turns his rationality toward himself, and he begins his line of questioning. This is the starting point of all formal education. "Why do I exist?" Granting that you

do exist (and who can deny that, for it is the intuition of being), then comes the question, "Why do I exist?" From the sense that you do exist must come also all other relevant questions: "Why is there any universe at all? God Who is everything—why should He have a creation? He Who is all-sufficient, complete, absolute, and entire perfection, Who, therefore, does not add anything to Himself, why should He create anything?"

We say that an artist paints a picture because he wishes to express his art and therefore in some sense fulfill his mission, or perhaps gain glory and increase his satisfaction by prosperity and renown. But God Who is completely sufficient—why should He have a creation? To glorify Him? He does not need any glory; He is the glory of everything, He does not need to receive glory from His creation. (These are the questions that spring up in the mind.) If God is infinite and utterly sufficient, there is certainly no need of His creating, no need of anything to increase or satisfy His nature. There is no need for Him to be satisfied by anything when He is completely sufficient in Himself. Nothing can be added to that

which is all—to the fullness of Divine Being—absolutely nothing can be added. And so the mind goes on and on working at the question.

You have to admit that there is an existence which you call yourself. By the very fact that you can know yourself, that you are conscious, you are forced, you must admit your own existence even though you are trying to deny it.

If you exist, why do you exist? This is the great question! Why did God, Who is completely sufficient, create a universe at all? Why has He given being to any other than Himself? He must have brought you into being; but why? The great question of creation—the “why?”

Certainly there is no profit to Him in the universe. Look around you, and you can say with honesty that there is no profit to Him in creation; nor does creation give increase to His perfection. Yet, searching for the answer to “why?” we may often hear: “Creation is for the glory of God,” notwithstanding the seeming evidence that nothing in creation gives Him suitable glory. Where is the honor of God in creation? We seem to completely fail in honor-

ing God. Are we, then, created for an honor and a glory that we do not fulfill?

All of these questions that spring up in the mind deserve consideration; they cannot be brushed aside, they cannot simply be denied, they cannot be repressed, they must be brought out and faced and considered.

Certainly if creation is for the glory of God, it seems to have failed in its purpose; if it is for the honor of the Creator, it seems to have failed entirely its meaning. What then is the reason? If there is any creation there must be a reason; creation cannot be just a matter of chance. Everything around you will tell you it did not just happen. Every organization disproves that it is a mere spontaneous arrangement of parts. There must be reason back of every organization. There is an order to creation, even though it seems to be an order that is made known only by evident disorder. Disorder is negative, and you cannot have disorder unless you first have order to be disordered. How would we ever know anything about disorder if we did not have order primarily?

Then what about our question, “Is creation for the purpose of glorifying God, or for hon-



oring Him?" Actually we need to see this whole subject in reverse, as we do with all spiritual perception. We are in a reflective world and are equipped with a reflective mind, and therefore we cannot make a direct approach to truth but must reflect on reality through the mirror of negation.

Our bafflement arises because we approach the consideration of creation with a human attitude of mind instead of trying to comprehend God's way. In our experience, we act toward an end progressively attained, and attach a value to the attainment. The goal we strive for is satisfaction in accomplishment, and prosperity, and glory, and increase in all our good. All this we think must be won from outside ourselves. But God *is*; and there can be to Him no value in progress because the "is" that He is, is the ultimate value.

So let us again put the questions: "Why is creation?" "Why do we exist?" We are told that we are God's masterpiece, made to His image and likeness. But why did He create an image and likeness; why do we exist at all? God does not add anything to Himself because

He has set up an image and likeness. What then is the reason?

Saint Thomas Aquinas gives a very simple reason: that we exist because God is good. Perhaps to you that does not seem like much of an answer—the goodness of God—God as goodness, as love! But the love and the goodness of God are the only answer to anything.

When we speak of goodness or of love, too often we are not speaking of goodness or of love as they are but only of our own ideas about goodness and love, because we have pictures in our minds of what we think goodness consists in, or what we think love is. We say the words "good" and "love," and we have our own ideas about these words; they do not mean the good and the love that God Himself is. Our mode of communication consists in words; we have to use words as wisely as we can. So to the question, "Why did God create the universe at all?" our answer is: "Because God is good, because God is love." And what do we mean by goodness and love?

How is His goodness active in our behalf? He did not create us to augment His glory or honor. He does not gain nor add to Himself by

creation; He does not need glorification nor honor; He is glorious and honorable. Where then do these answers come into the picture of creation? As we said, it is a reverse picture: He gives glory to us; He gives honor to us. He does not receive these from us.

God is Good, Supreme Goodness, Supreme Love, and His Goodness overflows impetuously into creation. His goodness and love are beyond any of the pictures in our minds because He is the very essence itself of all goodness, the very presence *itself* of all love.

In addition to being Goodness and Love, He is Intelligence. His intelligence conceives, even in created form, goodness and love. Here is a very simple sentence quoted from one of the theologians—a simple sentence; maybe it will mean something to you:

God created the universe because He knew  
that we would like it!

Not because He thought He would like a creation; He was not thinking in terms of any personal increase, or any need in Himself.

Real love, you know, is that way. Even in the world we have pictures or reflections of these wonderful spiritual truths—goodness and

love. At their very best we can perhaps find some little glimpse of a divine spark in human love and goodness. It may be much obscured, but it is there—that burning bush, that fire that does not consume, but burns.

That divine spark is in every person. If you can look deep enough perhaps you can find it—real goodness, real love. With God it is not a question of “How much am I going to increase from this; what glory can I receive from this; what honor shall I have from this?” Rather, God created because He knew that we should like it.

A spark of this same love is sometimes discovered, buried deep, perhaps, in human nature—real love, real goodness, an act done solely because one thinks another would like it. This selfless act is not for personal gain, but for the advantage, the benefit, the honor, the glory for another.

If you are metaphysical about it, you may say that there is no “other.” Rationally this is true! That is why Jesus said, “Inasmuch as you have done it unto one of the least of these, you have done it unto Me.” As my father, George Edwin Burnell, said: Man’s I Am is a



direct gift to him from God, and is not his I Am but God's I Am!

But the psychologists have their way of analyzing motives; they say that if you go deep enough into motivations, you are going to find that even in the most altruistic actions there is always the element of self—you do something for someone because it makes *you* feel good, and it is figuratively a pat on your own back. And actually under even this kind of a psychological problem the true Self is the experiencer of everything.

It is true, therefore, that you can do nothing good for any other without feeling the goodness experienced in yourself. It is possible really to see that the one and the many do not contradict each other but are so many revelations of the Self. If you love, you love to do good for another because you think that other will like it, because you think that this will bring happiness to another. But it must always be the Self that is satisfied, and in doing for any "self" your own self cannot be excluded.

Since the nature of Divine Goodness is to communicate itself, the nature of this divine

spark of goodness in every person is discovered when it wills to spread outward, to overflow as it were, and confer that goodness.

Love, goodness, cannot be caught and bound; you know this—it cannot be contained. Any number of times we have given you the definition of what that spark in the human soul is—the human soul which is the very center, the core of this intuition of being. When that spark is there, it's called "deification," and it cannot be contained within; it simply cannot be isolated or bottled up, or restrained. You do not have to set going operations to spread it abroad; it simply is an outpouring, and we call it "the gift of miracles." Yet you need not go around the countryside doing spectacular deeds, because miracles are actually the revelation that only goodness and love are real. The Apostle Peter's very shadow carried the miracle of healing; wherever his shadow fell there was a revelation of life, even without his knowing it; for miracles are not dependent on mentality but on truth. From even a spark of truth health and perfection radiate, giving glory and honor to all created life.

What is this miracle of supreme goodness,

of divine love in the soul? It is defined as, "The exterior radiation of interior deification." This phrase is not a mere poetic grouping of words. As we are made to the image and likeness of God, that divinity in us is this gift of miracles; participation in supreme goodness, in supreme life, in supreme being, is the deification of our own souls. God Who is Supreme Divinity—the Godhead Himself, Goodness, Love—is our interior deification. From this gift of Himself radiates the miracle of existence into exterior revelations of goodness and love, honor and glory.

Deification is by reason of the Godhead. The exterior radiation of it is not because of any merit in, or gain to oneself, not to any gain to the Godhead Who is infinite, supreme, absolute perfection. In fact, gain is not the motive for creation, rather is the reason an irresistible radiation of the intuition of being into exterior revelation of the divine Self. The gift of life is the gift of miracles. Yet this gift always remains intrinsic; only its radiation is extrinsic. The Supreme remains imperceptible but is manifested in interminable revelations of glory and honor.

If this means anything to you at all other than stringing words together, if it strikes a spark in you, it will be your answer to why God created this universe, why He created you. He created because He thought you would like it!

How did He ever know anything about you? Because there is within Him that eternal allness of existence, being the same before and after creation. He does not create that He may begin to know about it. No! That may be the way you bring your ideas into form and focus—by thinking, "Now I have this, and I am going to study it; I'm going to know something about it." This is our way, but not God's way.

It is because *He knows things* that they are. His knowing them is their existence. It is by His very knowing—this procession of His divine Intellect, and His Goodness, and His Love: processions of His divine will—that there is creation and ourselves. Yet always beside Him there is nothing; and God, being All, occupies nothing. Therefore even as He thinks within Himself of that image and likeness that might find glory, joy, and happiness, and love in Him, that very divine thought, that



very act of consideration, is creation, and is your existence. In the ancient Kabbalah is the statement that God, as it were, carved out within Himself a place of nothingness into which He might flow. Because He thought you might like it!

And what have you done with this great gift of creation that He has given you? For you—creation for *you*! It all comes back to *you*. Creation is not an abstraction; creation is not a mere jumble of people and things; there is in it an intelligent order which brings it home to *you* as this intuition of being, enabling *you* to find that goodness, to know that goodness and love, even as it is in God.

When you discover this glory and honor, it is not to be self-contained, not to be hoarded away, not to be secreted like a miser's buried treasure; rather, it is to set alight that spark of being, of light, of life in you that in itself radiates as this gift, without your even being conscious of it. You are not conscious of the fact that you are doing this or doing that in a spiritual sense. It simply is the deification of that being in you that radiates out even as a light. A light does not have to think about

shining; the sun does not have to think about what it is doing in order to shed its light; it does not think at all about motives or gain; it just *is* that radiating light. The light of truth, the spark which has set up in you an intuition of your own being, is self-generating in you. This is not because God is going to gain by it, but because He loves you, and He thinks you might like it as a gift from Him.

This love for the "other" goes with this overflowing, goes with the infinite goodness of God, that our gain, that our glorification, that our honor might be a reason for His creating us. For the very nature of this Supreme Goodness is that it wills to spread abroad and confer its goodness. We are told that God so loved the world that He gave Himself to it. This very fact of the overflow of His love, IS our world. And how can we discount love in this world? This radiation of His love is called the Holy Spirit, the Total Spirit, the Creating Spirit with His Word that never really goes outside of Him. The radiation of this Deity, the Godhead, is your miracle of life.

That's all the answer there is for existence. That is the answer to the "Why?" If you do

not find the answer to the "Why?", how can you ever have any answer to the "How?" or the "When?" or the "Wherefore?"

First of all must come that stark, unmodified reason for existence itself. We cannot settle for a reason that implies glory or honor or gain to God, but we must perceive that overflow of His goodness and love, His divine will that spreads abroad to all beings because He thinks they would like to be.

And what have people done with this being that has been granted them? Sometimes they have suffered with it; it is maddening to them sometimes, depending on what they do with it. All depends on what they do with their being, or where they look for their answer. Maddening or sickening, glory or honor—how do you meet your existence? What is your existence to you? Is it a miracle of life when found in that wonderful spark of being that is illuminating within?

We are told that the Lord walked with His disciples after His resurrection and that at first they did not know Him; and then, suddenly they realized that while He had been talking, their hearts had responded by glowing within

them. He told His disciples about the way the Scriptures taught of Him; and as they compared notes, they realized His Presence and confessed to a burning within themselves—to being on fire with His goodness, His love, His existence—an interior deification of this intuition of being.

Let God's gift of existence not be a sickening, a maddening affair with you, but let that wondrous spark of illumination which is interior deification overflow throughout your environment.

In the Oriental teachings, the wonderful philosophy of the Raja Yoga, the course of inner consideration is made clear. The person following this practice learns to turn his standard equipment, his rational powers, to a study of his inner self. His investigation is not limited to his outer world where he sees all the "otherness." But he begins to question about himself, begins to ask questions within himself about himself. Famous are these questions presented in the philosophy of the Raja Yoga, beginning with, "Who am I?" Have you responded to that intuition of being and questioned: "Who am I?" "How is all this uni-



verse evolved?" "Who is the creator?" "What is the material of which this that I call 'myself' is made?"

This is the form of rational thought. When the stirring up within one's soul begins, when the fire begins to burn, these are the questions that spring up. And as you consider them, you reason: "Certainly I am; but I cannot be this body, a mere collection of parts, nor can I be only one of the senses; I must certainly be something quite apart from all of this sense of otherness."

And this is the place where you begin to burn—to burn not to be consumed, but to burn with this fire of inner light. You begin to discover that you exist and that consequently you must have a reason for existence, a reason such as: Because God thinks you will like it!

And what have you done with His gift of being?

We seem to have fallen in on ourselves—into an egocentric state of existence—when we begin to consider, begin to look ourselves over, begin to have this self-knowledge. The standing place is not on the ego, but is the intuition of being. It is one of the most important first

steps in our approach to God—a step, a movement apparently out from ourselves; and yet we do not approach exteriorly. It is not a search in the world, it is a search that goes on within oneself. Starting from this intuition of being, instead of going out into the external, it goes in toward that something that must be over and above all this that we call ourselves, which is the real spark of being. What we know as "ourself" is false knowledge and must give way to true knowledge in order that we may be undeceived as to our true self.

The spiritual teachers trace for us an order of approach. That wonderful mystic, Saint John of the Cross, sees five steps in this ascent to God. The teachers do not all take the steps in the same order, but it is the same rational approach.

Although we do not follow consecutively these steps, still, because we are speaking here of this intuitional sense of being which is our very spark of rationality, we have to consider in orderly manner, our approach to God. The inevitable requirement is that we stand on our own intuition of being and make our approach through ourself always—not by going outside,

but by going into the very depths of being. This being that you cannot express is that inner sense that you *must* exist. Even though you try to suppress it or contradict it, there is that starting point.

And so we have these five steps presented by Saint John the mystic. He had many wonderful experiences as he penetrated into the real meaning of existence, just as any one who succeeds in penetrating through appearances to the real is bound to experience wonderful revelations. The first step always must be the practice of self-knowledge—knowing oneself. You have heard a thousand times that we must know ourselves. But what do we really seem to know about ourselves? Is this ego consciousness our Self; are these ideas that we have built up over the past, that we think are ourselves, really our Self; or do we really know ourselves as existence?

If you know yourself as existence, you are also going to have a sense of that which is "not my existence." The first step is the awareness of one's self and the next step is the consideration of the rest of creation—the creatures. You always have within yourself this sense of "I"

and "not I"—this outer world. And in this consciousness of "my existence" and that which is "not my existence but some other existence," you seem to find your threat, the threat to existence itself in this that is "not your existence."

And so a person can go on from this line of reasoning until he finally realizes that there must be a supreme existence free from "I" and "not I." This supreme is not a being *with* nothingness but a being *without* nothingness. And therefore a person searches, seeks, for God as the being-without-nothingness. He looks upon himself honestly as a being-with-nothingness. But he cannot remain in negation, because there is something in the mind that leaps beyond itself to that which is supreme, the being-without-nothingness, which he searches for, which is God. It has been said in this way: Nothing-besides-God is not nothing, because He occupies all.

You take these steps, these rational steps, that you may finally come—not to negation, but to receiving in your nothingness, that supreme goodness and love that has endowed you with a power to be good and to love and to be alive.



Therefore in this second step you give your consideration to creatures, called "stepping-stones to God"; for we are told that the invisible things of God are known by the things which are created—the invisible things known by the visible things. The Supreme, formless and imperceptible, is nevertheless manifested in form and perceptibility.

Saint Augustine, in his wonderful work called "Confessions," looked out upon the frame of creation, of the world, and he asked creation, his world, about God. And it was to him as though the universe answered and said, "I am not He." There is always in all visible existence that being-with-nothingness which is creation, and this being-with-nothingness must give answer, "I am not He"; because, in order that the human mind may discover that which is, we must first of all know that which is not. Saint Augustine's universe answered him, as it were, in his contemplation, "I am not He, but He made me." The mind then reaches out: My questioning then became my thought upon these things, and their answering was in the beauty I found in them—that this glory and honor is not to increase the honor

and the glory of God, but it receives and reflects beauty, honor, and glory from God Himself.

There is a third step pointed out by Saint John of the Cross, a step called "faith and revelation," that place in which, by our acceptance, we participate in this divine revelation. Our faith in it, our acknowledgment of it, our acceptance of it, makes us participators in it.

The fourth step is that place of divine darkness, the unknowing where we cannot know these things of the Spirit with our mind. The mind, being a creation, cannot encompass the uncreated. We cannot put the Spirit into pictures; we cannot express goodness or love in any form or frame of thought, but we accept it as the unknowable and the incomprehensible.

The fifth step is the act of God Himself in us, this fire of love and goodness that burns, this place where our awareness of being finally becomes illumined. It is as though from our first intuition of being—through faith and that fire of divine love and goodness which is like the alchemy—we finally experience the revelation which is called pure authority, the authority of *being what you are*. And you find that

this what-you-are is your own intuition of being from which you started your inquiry.

We start from our point of inquiry, from ourselves, and travel out and back again; because there is always in everything this eternal divine cycle from God to God. Every "going" and every "coming" is really a procession in God, because there is nothing at all but God.

\*All the Presence there is,  
All the Power there is,  
All the Consciousness there is,  
Is *Love*, the *Living Spirit Almighty*.

GENEVIEVE BURNELL

\*AXIOMS: Book of Health,  
by George Edwin Burnell,  
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