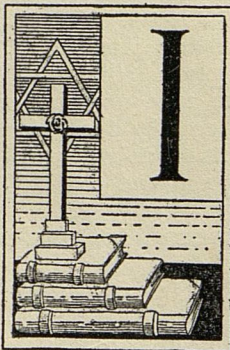


Man and God

SCIENCE FINDS THEIR COMMON ESSENCE

By EUSTAQUIO PASCUA ALCABEDAS, F. R. C.



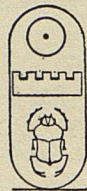
IT SEEMS absurd that Man should be coordinated with God, for that appears like raising the creature to the level of the creator. It sounds like mistaking the masterpiece for its author or the manifestation for its original source.

Yet this correlation is necessary if God is to be reverently enshrined in Man's comprehension.

Confronted with an effect surging in the immediate vicinity, we are forced to find out its cause the better to understand its import. Attracted by a splendid production of art we become interested about its author the better to appreciate its significance. Fascinated by a majestic scene in the horizon or the firmament we pause in meditation, conjuring in the mind an invisible power behind the phenomenon. Our knowledge of any composition or creation remains incomplete without correlating it to the corresponding author or power that has brought it into being for our attention. On the other hand, we have no better way of admiring the musician, architect, painter, or sculptor than by studying his composition, architecture, painting, or sculpture, whichever the case may be. The same thing can be said also of the scientist, writer, or philosopher who has

advanced the cause of his profession or vocation in the progress of civilization. We can only hope to know and understand each at his best by the fruits of his labours in his own field of human endeavor. Because his noble efforts were totally disregarded, if not simply misrepresented by his contemporaries, many a master or leader has been bitterly misunderstood and misjudged all his lifetime, but, like Amenhotep IV and the Christ, later vindicated and raised to the pinnacle of fame and reverence for the heritage he has left for the illumination and advancement of humankind.

The indissoluble attachment existing between the maker and his handiwork cannot be so easily minimized and much less ignored. We know for a fact that every *magnum opus* stands regnant with the animating spirit of its producer. This is because each master has deeply engrossed and lost himself in his work and in so doing made himself godly alive therein. Giving the best of self to the task he has on hand, he succeeds in impressing his personality on the achievement which he leaves behind. His masterpiece retains for posterity the degree of immortality which he has attained in his at-one-ment with the fountainhead of infinite wisdom. It is a case where the revealer has become one with and absorbed in his revelation which alone has remained, to have his identity unveiled only to the sincere seeker after him. It is in this relation that Man and God can be approached and considered



the better to understand one from what is known of the other.

We may start by premising, as others have done successfully before us, that the best way to solve or discover the unknown is to equate or associate it with the related known. It is important then that a cursory survey be made of our accumulated knowledge of man and his environment, called the universe, of which he is an inseparable part. There was the allegory of Adam with Eve in the beautiful Garden of Eden where everything was pleasant and delightful — just as our Family of Mankind now finds it an awe-inspiring World of Mystery with the luxuriant earth below and the imponderable starry sky overhead. Created with an impulse for a better and higher life we find things not very satisfactory as they are. We are ever prompted to know more of the world in which we live and to have our needs so ordered that we may enjoy life more fully. In our struggles and progress along the way we have found ourselves harvesting the fruits of the Tree of Knowledge. Of course in some way or other, we have tasted of the Evil Fruit, discovering ourselves fallen naked thereby; but we have also eaten some of its Good Fruit getting ourselves invigorated and up-lifted as a result. With an unending and growing experience, we have kept trailing along the path of evolution and enlightenment toward the realization of our initial and inner mission.

And with our enlarging and maturing heritage from the ages, we have slowly emerged into our own, where we may paraphrase Bertrand Russell by saying that the universe is an organic unity every part of which is its own reflection in miniature, and that everything in this universe could be known by knowing ourselves thoroughly. Advancing in intellect and unfolding in intuition man has recognized the truth of what the Egyptian sage Hermes Trismegistus said when from the heights of the lost Atlantean civilization he brought down the axiom, "As above so below and as below so above." We may give, in this regard, a brief sketch of the astonishing revelations of telescopic astronomy from Maurice Maeterlinck. The excerpt reads:

"To proceed in due order we will begin with our solar system, wherein the nearest planet, our moon, is 238,000 miles away, and Neptune, the farthest, 2800 million. There we have our world; our own little corner of the sky, an infinitesimal pin-point in the universe. At a vast leap beyond, at distances no longer reckoned by miles but by light-years and parsecs, begins the realm of the stars, of which the remotest is a hundred million light-years away, a mileage that almost defies calculation. There, gemmed with thousands of stars, begins what is known as our galactic system, our measureless Milky Way; with a diameter of 300,000 light-years and almost a million irregular and planetary nebulae. Beyond this system, that as one solid mass turns in the direction of Capricorn, speeding through the celestial vault at the rate of 400 miles a second, are found the extragalactic nebulae, that take no part in this movement; and notably the spiral nebulae, which constitute universes independent of our system and probably no less in size. One hundred and forty million light-years, according to Dr. Hubble, represents the distance of the farthest nebula; the greatest distance as yet known to astronomy. In the intervening space, again to quote Dr. Hubble, two million more nebulae have been discovered. . . .

"Farther away in space, above or below us according to where we stand on this globe, lies the realm of the unexplored, the realm beyond the reach of our telescopes; a region wherein, almost inevitably, universe must follow universe, in procession up to infinity."

And presenting the microscopic discoveries in the atomic universe, Sir Francis E. Younghusband has made the following observation:

"But, incredibly numerous as are the stars, we have now to note that they are all built of the same ultimate materials, and that those materials are not hard solid bits of some inert stuff, but excessively minute units of very active electricity. These thousands of millions of stars are, every one of them, composed of the same elements as the sun, this earth, and our own bodies are made of. Hydrogen is found throughout the universe, and is the basic element of

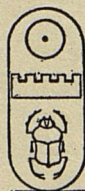
which all the stars, including our sun, are built. And the atoms of hydrogen, and of every other element found in the stars are all alike constituted of electrons of negative electricity and protons of positive electricity.

“So the fundamentals of which the stars are made are these electrons and protons. And all electrons are exactly alike, and all protons are exactly alike. Hydrogen atoms have one of each, the negative electron spinning on its own axis and revolving with prodigious speed round the nucleus of the atom formed by the positive proton. Oxygen atoms have sixteen electrons and sixteen protons. The heavier atoms have still more. And the heaviest, uranium atoms, have ninety-six. In all cases these electrons, each spinning on its own axis like the earth, revolve round the nucleus of positive protons, like planets round the sun. They are miniature solar systems. But the speed with which they revolve round the center reaches the enormous velocity of many thousands of miles a second. And these ultimate particles of matter of which the whole universe is built are so exceedingly minute that 50,000,000,000 electrons in line would only stretch across the diameter of a full-stop. And protons are minuter still. Moreover, they are not specks of passive stuff. They are centers of energy. They are not inert ‘bricks,’ but highly energetic little bodies, and every bit as psychical as physical.”

In our searching scrutiny of the atom, the molecule, the universe, the galaxy, the extra-galaxy, and the super-galaxy, we have found that each is a complete system duplicating the mechanism of the others in the entire graduated scale of which there is no beginning or end. The atom with its central positive proton and its surrounding negative electrons is but a replica in miniature of our universe with its sun and corresponding planetary congregation. The molecule with its component atoms is but the finite reproduction of the galaxy with its component stars in their incomprehensible magnitude. So marvelous is the similarity of the arrangement in both the microcosm and the macrocosm that we are tempted after Dr. A. S. Eddington to ask, Is it not the electron instead of the star that is the hero in the Infinite Plan?

When man first came upon himself he found out that he had two worlds to reckon with. They were those of the self and the not-self, the first being his individual identity, or existence as a distinct personality, and the second his immense environment with all its awe-inspiring mystery. A finite physical body pitted for expression in an infinite Cosmic Whole with nothing but his immortal conscious soul or psychic self as the golden key of authority in matters of experience and knowledge, he gradually learned of his bearing in life which bound him not alone to the Earth but also to the Universe. Thus, before microscopic and telescopic tests and findings in the laboratory and observatory could establish that the microcosm is but the macrocosm in miniature and the macrocosm but the microcosm in immensity, Blaise Pascal — like many others before him — with a penetrating insight into the bond that knits the infinitely small with the infinitely great, wrote his interesting studies and conclusions about the mite as compared with the universe. His dissertation reads in part:

“The mite, within its small body, contains parts that are incomparably smaller; legs with large articulations, and in those legs veins; blood in those veins and humours in the blood, drops in these humours and vapours in the drops; let him exhaust himself in these conceptions, let the final object he will arrive at be the theme of this discourse; he will think perhaps that he has found the smallest thing in nature. I wish him to see, there, a new abyss. I wish to portray for him, not only the visible universe, but also the further immensities we can imagine in nature, all contained in this fragment of an atom. Let him see in that fragment an infinity of universes of which each has its firmament, its planets, its earth, and finally mites, in which he will find again what the first has given; and finding still the same thing in others, without rest and without term, let him lose himself in these marvels that are as astounding in their smallness as the others in their extent; for who will not admire that this body, which just now was not perceptible in the universe, which itself is not perceptible in the bosom of the All, should



at present be a colossus, a world, or rather an All, in comparison with that nothingness at which one can never arrive?"

And Jean Perrin describing the vitality of an electron writes: "One has only to look through the microscope at these tiny particles that have been put into water to see that each one of them, instead of descending regularly, has a pronounced and determined movement of its own. It moves up and down, rises, falls and rises again without for one single instant remaining at rest. This is the Brownian movement so named after an English botanist, Brown, who discovered it in 1827, which was the year when achromatic lenses first came into use."

In this microscopic exposé, we find matter reduced into energy which, to judge from the clearly defined rhythmic vibration, is expressive of the law and order manifest everywhere in the Cosmic System. This rhythmic energy is obviously a phase of the Spirit Essence that arranges, manifests, and holds the entire physical universe. Energy and matter then are but the opposite aspects of the Primordial Spirit Essence, the former being rarified and the latter crystallized. Combined with the *Nous* of Anaxagoras or the Ether of Sir Oliver Lodge in accordance with the Law of Harmony, this Spirit Essence makes for our terrestrial forms of life, about which we may read from Sir Oliver:

"First we have the absolutely continuous Ether. Then we detect specialized specks in it, the electrons and the protons. Then these combine or group themselves into the atoms of Matter. Then these form chemical molecules. And the molecules aggregate themselves into visible bodies which appeal to our senses, and with which we are so familiar that we forget the wonder underlying it all. The visible and tangible masses aggregate still further under gravitation into planets and suns. And the suns are so immense, their atomic justlings are so intense, that they send out powerful and continuous radiation into the Ether which, falling upon the planets, keeps them warm and enables the process of vegetation to go on.

"Under this stimulus, therefore, the molecular aggregates no longer form only inorganic materials. They begin to group themselves into more complex structures, and build themselves up into a material known as Protoplasm.

"And then, mysteriously — at least, mysteriously to our present knowledge — a new phenomenon occurs. The protoplasm becomes, as it were, self-moving; no longer driven only by external forces, but exercising its own forces; crawling about, assimilating other materials and building them up into its own structure; not, like crystals, dependent on the kind of food supplied, but being able to utilize all manner of food, and yet building up its own well-defined and characteristic body.

"This mysterious phenomenon, which makes its appearance when the organic molecules have attained sufficient complexity, and when they are stimulated by the ether waves as received from the sun or other luminous body, is called 'Life'; — the lower kind vegetable life, and the higher kind animal life. And the animal life can not only assimilate food and grow; it can, when grown sufficiently, split into two, and then again into two, and then again into two, and thus increase in number. We see the beginning of what is called Reproduction which develops again into many and various forms."

Of the unifying, quickening, and equalizing effect of *Nous* over matter, Anaxagoras says, "But *Nous* has power over all things that are, and it is now where all the other things are, in the mass that surrounds the world, and in the things that have been separated off and that are being separated off. Nor are the things that are in one world divided nor cut off from one another with a hatchet, neither the warm from the cold nor the cold from the warm. And when those things are being thus extinguished, we must know that all of them are neither more nor less; for it is not possible for them to be more than all, and all are always equal."

This *Nous* is what popular science prefers to call the radiant energy which comes from the sun, panegyricized by Willem J. Luyten in these glowing terms: "From time immemorial the sun has been worshiped as the ruler of the

sky, as the source of light and heat, as the originator and preserver of life, the symbol of ultimate and immaculate purity. Science, which has shattered so many idols of the past, has not only left the sun unmolested but has even exalted its significance. From a mere attendant of the earth, created for the benefit of the human race, the sun has been shown by astronomy to be the central and dominant body of the planetary system, dominating not only by virtue of its great mass, which forces all other objects in its vicinity to obey its will, but also because it is the only one that leads an independent existence, the only one shining by its own light."

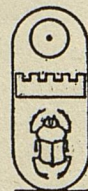
The Nous is the Thought-Vibration that permeates the Universe which, according to Sir James H. Jeans, is like one vast thought. It is the *Fiat* that keeps the stellar systems what they are, endowing every atom therein with mind and life. "Every atom of matter is intelligent, deriving energy from the primordial germ," says Thomas A. Edison. "The intelligence of man is, I take it, the sum of the intelligences of the atoms of which he is composed. Every atom has an intelligent power of selection and is always striving to get into harmonious relation with other atoms. The human body is, I think, maintained in its integrity by the intelligent persistence of its atoms, or rather by an agreement between the atoms so to persist. When the harmonious adjustment is destroyed the man dies, and the atoms seek other relations."

The Nous is such a fascinating force that we cannot leave it without making further comments. It is the Primordial Creative Energy that makes the solar and stellar systems a Cosmic Unity, a boundless Cosmic Whole; the ethereal continuum in which all celestial bodies live and move and have their being; the ineffable luminous essence through which the divine afflatus from the Cosmic Mind is released to kindle man's intuition and fire his genius in moments of perfect attunement and meditative concentration. And to Dr. J. E. Boodin's observations that in addition to the obvious reciprocal action of matter upon matter there are forty different recognized types of radiant energy flowing from the Cosmos to our globe, we may

venture to add that these radiant energies with their positive protons and negative electrons are Nous in their essence, which in the field of manifestation we recognize not only as material but also spiritual by nature. This is why atoms have been found to be both physical and psychical in their behavior, a behavior which E. E. Fournier d'Albe has noted to be similar with those of the myriad stars in the Milky Way. Svante Arrhenius was clear on this point when he wrote:

"Fournier d'Albe . . . does not hesitate to endow the Milky Way with actual life. We must admit that similarity of a kind exists between evolution and the process of organic life. The great nebula owes its existence to the fusion of two entities, two nebulosities, that met as they sped through the vastness. There lay the new-born, stretching its tentacles wide across the rigid waves of ether, acquiring strength and substance by absorbing the smaller creatures that the waves of its agitation drew near. It has now reached the culminating point of its evolution and is proceeding to resolve itself into molecules; into solar systems, or even into atoms within these molecules. In the exuberance of their mighty youth these molecules travel through space, and live out their individual life. Many will dissolve into dust and feed some other nebula; others will succumb to an icy death, but can return to life should they chance to collide with a nebulosity or other body, whereupon they will give birth to 'Novae' or to planetary star-clusters. Again and yet again will these starry clouds traverse the cycle of existence; and after a period of life that is proportionate to their size, a life that will have lasted perhaps millions of years, they will give birth in their turn to new celestial beings. And so will life ever perpetuate itself in one eternal rhythm."

We may or may not agree with this theory but we certainly cannot dissent from Dr. Robert A. Millikan who tells us that the principles of the atomic philosophy of Democritus with a few modifications and omissions might almost pass muster today, for the great advance made in modern times is not so much in the conceptions themselves as in the



kind of foundations upon which the conceptions rest. Quoting from Dr. Millikan, we have the Greek philosopher's principles as follows:

"From nothing comes nothing. Nothing that exists can be destroyed. All changes are due to the combination and separation of molecules." "Nothing happens by chance. Every occurrence has its cause from which it follows by necessity." "The only existing things are the atoms and empty space; all else are mere opinions." "The atoms are infinite in number and infinitely various in form; they strike together and the lateral motions and whirlings which thus arise are the beginnings of worlds." "The varieties of all things depend upon the varieties of their atoms, size, and aggregation." "The soul consists of fine, smooth, round atoms like those of fire. These are the most mobile of all. They interpenetrate the whole body and in their motions the phenomena of life arise."

Most worthy of note in our citation of Svante Arrhenius therefore, is not so much the repetition on a colossal scale of the combination of a proton and an electron to form a gigantic atom called the *Nova* as the presence in the celestial bodies of the Vital Life Force and Consciousness which we found directing the physical and psychic behavior of the atoms composing them. In other words, those radiant celestial bodies like the sun of our solar system are necessary centers acting as transformers for the all-pervading and all-encompassing *Nous* emanating as the Thought-Vibration, *Fiat*, or *Logos* from the Absolute Wisdom of the Infinite Cosmic Source. Acting in unison as a result of their inter-stellar actions and reactions, they constitute a sort of controlling super-organization in the illimitable haven of creation: that is, they form an *Imperium in Imperio* so to speak.

Now then we ask, why did we have to digress far from the subject we have proposed and purposed to talk about? Where does our thought of Man and God fit into the discussion? Yes, apparently we have lost sight of them for we did not attempt to present either one or the other as an anthropomorphic being. It is well that we have chosen not to do so, for we really wanted to show

them in their fundamental essence and relationship. It is to be remarked that *what has been said here is indicative of the cumulative human intelligence that has made possible the comprehension of the Cosmic Universe as the harmonious relation of all natural and spiritual laws made manifest in the orderly movements of the self-winding clock-like systems of innumerable celestial orbs within or beyond the human ken.* This is why our use here of the word *man* refers to mankind in general and our mention of individual names represents our due recognition of authoritative personalities reflecting in good faith the nearest approach to, if not the perfect attunement with, the Universal Cosmic Mind.

We have also seen how, through his psychic self or intuitive mind, man has drawn his wisdom from the Universal Mind or Eternal Cosmic Cause as Hermes Trismegistus, Anaxagoras, Democritus, Pascal and others have amply demonstrated by their astounding discovery and revelation of Universal Principles and Cosmic Laws that underlie the evolutive and devolutive process of creation. For what is the human mind, but the luminous soul-atom of the Vital Life Force and Consciousness imparted to man by the *Nous* Vibrations emanating from the Universal Mind, of which the human mind is a differentiated and yet an inseparable part? This divine spark of life and consciousness constitutes the indwelling Soul that makes man the spiritual image and likeness of the Universal Radiant Soul. And this Universal Radiant Soul is but the immutable soul of the All-in-All, the eternal Father-Mother Soul of the Divine Supreme Being which transcends the illimitable haven of creation. Although differentiated as segments in various personalities, this Universal Cosmic Soul in man or mankind remains an undivided whole.

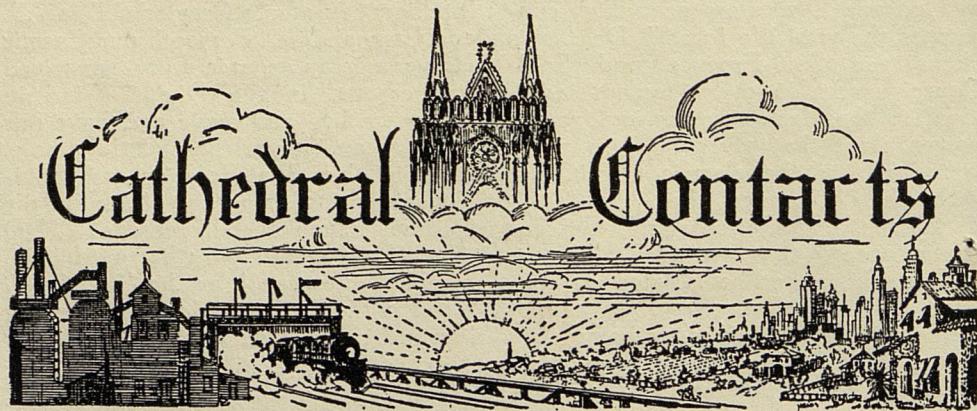
"There is but one Soul existing in the entire universe and this Soul is the consciousness and vital essence of God," says Dr. H. Spencer Lewis. "The so-called individual Souls of human beings are not separate and independent Souls, but *unseparated segments* of the Universal Soul, never losing their association or contact with this Consciousness

of God and Divine essence which constitutes the vital life force." Dr. Lewis likens the Soul-Essence and Soul-Consciousness in every human individual to the electricity flowing from a power plant that gives light to every lamp bulb in the electric circuit, but with the difference that the Soul-Essence is "a subtle force and transcendental energy that pervades all space and which cannot be isolated or confined in any inclosure, and we cannot conceive of this essence as being in a human form without at the same time existing beyond that form and contacting the same essence."

In the beginning of manifestation the Divine Mind conceived and decreed the Law of Creation. The Divine Conception became the Thought-Vibration that has made us the Cosmic Universe. This Thought-Vibration was the Word which was in the beginning, the Word which was with God, and the Word which was God. Now this God-Word imparting the Vital Life Force and Consciousness to every electron or proton of the Cosmos apparently is absorbed, lost, and made invisible therein; but in so being has become all the more manifest as the Immutable Cause, Supreme

Intelligence, Infinite Creator, All-in-All, and Eternal One. Forsooth our Cosmic Universe is an organic unity, conceived and created in the Divine Mind in whom we live and move and have our being as an integral part of the whole. It is in this Soul-Essence and Soul-Consciousness then that MAN is the spiritual image and likeness of GOD who, if we would only listen to Him, would always speak as the *Still, Small Voice* in the Soul-Kingdom within every human heart.

Verily every human being in his *True Inner Self* with the *Unsuppressed Luminous Conscience* is a miniature of the *Primordial Cosmic Power* manifesting in all creation as the *One Divine Trinity of Light, Life, and Love*. He is therefore capable of being prepared and attuned to become in due time a True Master, and in his turn a Worthy Leader among his fellowmen who are all alike his brothers and sisters under the Fatherhood of God whose Omnipresence, Omnipotence, and Omniscience we have tried—but so inadequately—to portray from the stupendous mystery of His ineffable binary Nous of spirit-fire and soul-consciousness.



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)