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The God of the Atoms

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THE GOD OF THE ATOMS

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By Manly P. Hall

It was Browning who said: "God is in his heaven and all is right with the world". This expresses the theological theory in a very simple but complete manner. By changing one word the Literary Digest transformed this beautiful statement so that it also expresses the scientific theory. "God is in his atoms and all is right with the world". The God of the atoms is the Deity that coming generations will worship, for the time is at hand when the great anthropomorphic Overlord of ages past will be proven to have been merely a product of human superstition. Nearly all so-called religious people are more or less idolatrists, their god is a person and not a principle. Their faiths are built up around personalities.

For many generations theology has emphasized the personal element. In most cases it is not what you believe that counts, but whom you believe in. It is still considered by many a great heresy to question the idea that God is a man. He must have hands and feet like human creatures, his hair is snowy white and his garments are held with a girdle of gold. He sits on a throne in the midst of Heaven. The geographical location of Heaven has always been a little uncertain, but it was a great city paved with gold with its gates inlaid with pearls. In the midst of the city was a sea of glass, while underneath the throne of God were the brimstone pits of hell from which an aroma of sulphur and brimstone rose eternally as a reminder to unbelievers. Of course, hell was largely maintained for the benefit of those who disagreed with or doubted the above concepts.

The day of such notions is rapidly passing and we owe to science the discovery of a greater, nobler and more complete idea of the plan of the creator for his creations. We realize that Ingersoll spoke more truly than he knew when he said that "an honest god is the noblest work of man", for no one really knows very much about God. Each nation makes him in its own image; among warlike peoples God is a great warrior, among philosophic nations he is a philosopher. In torrid zones his pathway is marked with flowers, in the frigid zones he comes from the cold north with his blizzards and snow.

Among certain of the South Sea Islanders he carries a long club in his hand and wears necklaces of human skulls. Each see in God the fulness of the things which they possess in part. The strong see in him strength, the virtuous behold in him virtue, to the selfish he is selfishness, to the destructive he is destruction. But to nearly all of the peoples of the primitive world he was a personality like themselves. They made statues of him and adorned them with barbaric finery, then bowed before the creature of their own making. Moderns have done much the same; they have made thought images of him in their own minds, then bow humbly to their own concept. It is this crystallization of ideals which lies behind idolatry, for an idol is a petrified ideal. Idols do not have to be made of wood or stone. A mental concept is as much a graven image as some pewter water god of ages past.

Science and religion had a common origin. Like Romulus and Remus, who founded the Roman Empire, they were nursed by the wolf of need. Side by side through the ages these two sought to explain the mysteries of human life. One worked from God down to man and the other worked from man back to God. One used inductive and the other deductive reasoning.

The two great philosophers of the ancient world, Plato and Aristotle, represented these two schools devoted to the subject of solving the riddle of destiny. Once in the forgotten past all religions were scientific and all sciences were religious. Some time in the future they will again be one, for each complements the other and both are incomplete in their separate viewpoints. Modern science as we know it is only about two hundred and fifty years old, but it has made tremendous progress during those centuries. On the other hand religion has stood still for hundreds of years. It has refused to consider the vital issues of the day and still holds out to the growing mind of man dogmas and doctrines outgrown generations ago.

For this reason religion and science have separated, not because of any animosity nor any special desire to separate, but merely because one stood still and the other moved on. Science is every day adding to the store of human knowledge, and theology fails to realize that the more man knows about nature the more he knows about God. Scientific discovery does not endanger true religion, for each new find of the enthusiastic savant glorifies the creator and gives a better understanding of the infinite One and His plan.

The gift of science to religion is the concept of the impersonal God, the one Father in whom all things live and move and have their being. It has torn down the false notions of the past, and future generations shall continue their search for the unknown upon the foundation of visible and apparant realities and not ecclesiastical theorems.

Not so long ago people thought that our little planet was the centre of the universe, that the sun and moon were created for our convenience and that the stars were lanterns hung in the sky that we might see during the hours of the night. They fully believed that God had made this planet specially, had peopled it and clothed it with flora, and that our one little world was the most important thing that ever could happen. Science with its microscopes and its telescopes has exploded this theory and proven beyond all reasonable doubt that the Lord has so much important business on hand that we are listed with the least of his handiwork. The God of theologians sitting on his golden throne is not big enough, great enough or intelligent enough, according to the descriptions given of him, to do the work which science realizes today is necessary to the building, maintaining and disintegrating of worlds.

The universe around is filled with lives, some of them infinitely great and others infinitely small. Intelligence undefinable and a force indescribable are maintaining this endless diversity, giving each that which it needs and governing absolutely impersonally, but with all wisdom, the innumerable multitudes of lives which are evolving in and through the supreme presence which to science is the only God great enough to deserve the veneration of man.

Herbert Spencer's definition of God expresses the philosophic, scientific viewpoint: "God is infinite intelligence, infinitely diversified through infinite time and infinite space, manifesting through an infinitude of ever evolving individualities." What theologian can give a more divinely inspired and more reasonable definition of this undefinable One? Science admits its inability to discover the source of things. It cannot unveil the great creator, for none may know him in fulness save himself.

Huxley, the past master of material science, admitted that he could not define or describe or explain the mysteries of life, consciousness, intelligence or force, but the scientific world does know that it can study the manifestations of these mysterious powers and may learn a certain amount about God by studying the way in which his cosmic intelligence governs its parts and members with infinite patience, infinite wisdom and infinite understanding.

The unknown Force, which scientists realize is the source of all cosmic activity, is the God of theology, and in order to really understand this Grand Man, we must realize at least in part his manifestations and learn to acquaint ourselves with his members and functions that we may gain proper respect for him. Let us free our mind from the notions of gods who are for and against, racial deities and tribal demi-gods, and come into the consciousness of the universal All-Father whose body is made of suns and moons and stars, whose spirit is the spirit of all things, and who is the sum of all the parts and members of himself. In the Mystery Schools it is said that man is made in the image of God and it is further stated that all things in nature are made according to one plan, and that they differ merely in size and magnitude. There are solar systems so small that hundreds of millions of them are concealed in a lump of sugar and there are others so great that our sun with its chain of planets is lost in the grains of sand which compose these more stupendous orbs.

Science has discovered that all the forms which surroud us, be they snow flakes, stones or men, are composed of tiny little atoms gathered together, and that the composite structure is divisible into many smaller parts. Each of the tiny little lives which compose stones, plants and human creatures are as important to nature as man himself, and the God of science is as much the father of the grains of sand as he is the protector of human kind. In science the atom of hydrogen is accepted as the standard and it is so small that 300,000,000 of them placed side by side would make a line just one inch long.

What conception has the average Christian of the millions of little lives which, invisible to him, are still absolutely important to the success of the plan of nature? And what conception has he of the God who is their Father and their Hope of salvation? Now, there are about 100,000 electrons in each atom, hence it takes about 30,000,000,000,000 of these electrons to make about the one inch line. Each one of these is immortal, each one of these is alive, each one has a destiny as magnificient as the destiny of man, and yet there are hundreds of times as many of these in this little line as there are people on the planet. What is the world they live in? What is the reward for the brief struggle of their existence, for the span of their lives is but a few parts of a second during which time they are born, mature and die.

Are we not also electrons in a great body which does not know any more about us than we know about the tiny parts of our own body? The primitive Koilon, the Mula-Prakriti of the mysteries, known as the root matter or the smallest division of substance and known to the ancients as the Aether of space on the highest of the Adi-planes of nature is 14,000,000,000 smaller than an atom.

It would take in the neighborhood of four and two tenth sextillions (4,200,000,000,000,000,000,000) to make a line one inch long, and these tiny lives made up of this primitive and invisible substance press down upon the human body with a pressure of 750,000 tons per square inch. Such figures are almost beyond human conception, but they are only part of the great mystery. They are only very little of that knowledge which is accumulating every day concerning God as he is manifested in the mystery of being.

Our earth, weighing over 6,000,000,000,000,000,000,000 tons is moving on its orbit around our sun in a sea of this ether of primitive ions at the rate of eighteen and one half miles a second, and our entire solar system is moving through space at the rate of nearly thirteen miles a second, so that we are travelling through this great mass of tiny living substances over a thousand times as fast as the most rapid passenger train.

The atoms combine to form molecules and for the sake of diagraming let us imagine that each molecule contains one hundred atoms. We then realize how many atoms there will be in a cubic inch of air when we know that one cubic inch of atmosphere contains four hundred and forty quintillions (440,000,000,000,000,000,000) of molecules. If a hundred million of these molecules were to enter a glass globe four inches in diameter every second it would take 50,000 years to fill it. (See Prof. Thompson for details). There are over 789 quintillion cells in the human body, each one of which is a universe in itself. A few years ago an English scientist discovered 14,000,000 lives in a teaspoonful of dirt.

Now let us pass from the infinitely small to the infinitely great and study again the handiwork of the universale creator. Over a million universes have been discovered and somewhere in the neighborhood of three billion solar systems. Some of these are so far away from us that it would take a ray of light, travelling at the rate of 186,000 miles a second, ten million years to reach us. Some of the solar systems that have been discovered are 27,000,000 times the size of ours. These astonishing facts are but a few of those which have been given to the modern world by science within the last two hundred and fifty years. Many of them will have to be recalculated in the future, as no knowledge which we have at the present time is complete. But it certainly does help for the individual to realize that he is part of a thing much greater than himself, and that in turn he is composed of things far less than himself. All about us is life, all about us is an endless struggle for existence and expression. We are surrounded by an infinitude of living creatures fulfilling the destiny of the divine plan. The perfect cooperation of these tiny lives makes possible the normal function of our body and our perfect cooperation with nature and with the parts of ourselves makes possible the harmonious synchronism which we call <u>good</u>.

Religion is necessary to the life of every race. Whenever the fire of ideality goes out the race dies. Science is not the enemy of religion except in a few isolated cases where the short-sighted scientist fails to see the Divinity in the mysteries which he is investigating. The world is full of false values. The average person makes gods out of his servants and servants out of his gods. He worships temporal and impermanent things and absolutely overlooks eternal and permanent things.

Religion is primarily intended to instruct man in the development of the true value sense. A person should go to church in order to receive a liberal spiritual education in the proper use and the proper understanding of the mysteries of life which surround him. Spiritual culture alone can combat the material commercialism and economic knavery which mark the material dealings of one person with another. The removal of religion results in the stunting of the moral faculties. But religion serves this great purpose only when it is free from dogma, prejudice, theological politics and commercialism. You should go to church in order to learn how to live as nature and nature's God intended you to live. You should go to a church that teaches as religious sciences physiology, anatomy, eugenics, biology, chemistry, anthropology, geology and mathematics, for all of these instruct man concerning the will of God as it works out in the normal function of all things.

It is quite probable that our entire solar system and the universe of which it is a part is merely a tiny little atom in the structure of something else, but this conception does not remove God. It makes Him more glorious, gives us a concept of Him more directly in line with the omnipotent thing that he actually is. The greatest minds of all the ages have never approached closer than the hem of His garments, for He is robed in atoms, suns and planets and all things shine with His glory, all things move with His power, all things dream His dreams and asire to His aspirations.

A group of scientists once attended a meeting given by a very famous theologian. The address was dedicated to the proposition that science should be discredited. The subject of the address was "They have taken away my Lord". After listening for two hours one of the savants remarked to his brother scientist: "Well, now that we have heard it, I am convinced that the worst charge they can make against us is petty larceny". In all too many cases that is true. For the god which many Christian people are trying to defend is only their own notion, hopelessly inadequate, and not half so glorious, so wonderful as the one which modern science has discovered in the stars, the sticks and the stones.

There is in nature an immutable law existing from eternity to eternity. Everything is growing and moving forward, overshadowed and protected by the impersonal law. The god of tomoThe will of God for his creation is known to man as the law of nature. The god of tomorrow knows nothing about vicarious atonements or infant damnations. He has no yawning pits of hell, no mythological paradise and heavens paved with gold. His relation to man is the relation of the sum of things to the parts of itself. It is not given to the little cells to know in full the thing of which they are a part. It has its own tiny environment where it serves its appointed end. To us as to the cells comes nourishment according to the law. These cells are the inhabitants of the human body, for every body is a race, a nation and a planet. And as we, the "I am" in each of us, rules its body directing it to its own desires, so the Overlord of cosmos directs and controls His bodies which are our worlds, and nourishes us who form the vehicles for his manifestation.

Around everything in nature, like a great sea, is ether and all lives are floating and vibrating in the depths of its luminous body. This was called by the ancients the molten sea, and no matter how tiny a radiant particle is, it floats and vibrates in the midst of these living waters. There are thousands of solar systems and planets in a diamond, all inhabited with living creatures advancing towards immortality. All of these little planets and solar systems are floating in ether, no two of the tiny particles touching each other. These are surely expressions of divine wisdom and a great spiritual guidance.

And yet, surrounded as we are by the infinite manifestations of the unmanifest One, He is never revealed, but remains for ever as the Absolute, the first Cause, the unknowable Root of the tree of creation. From the indescribably fine to the indescribably great, there is a connected line of consciousness, intelligence and activity. All life is bound together by mutual needs and mutual aspirations. Eternal life is found togethereverywhere. It is found in life and in death, in the grains of sand and in empty space, so-called, for everything in nature partakes of the universal life. It gives power to the planetary spirits and poison fangs to the reptile. It builds the feathers of the birds and the scales of the fishes. In all things, pleasant and unpleasant, it is found. Whether the theologian calls it God or demon, it is the ever-present spirit of urge and growth.

Why has religion only a salvation for man, when man is such a small part of the plan? Where is the heaven of the dogs and cats? What of the stones and the plants, of the fishes and the gfowl? Are they not also part of the great plan? Is God not as much the life of the bee as he is the warmth and consciousness of the human body? Salvation should include all things, and the god of the cosmos with its thundering pageantry of suns and meteors and comets must also be the god of the atoms vibrating and scintillating in the ether of space. He is the Grand Man whose bodies are the bodies of everything. He is made of atoms, electrons, molecules and cells; his consciousness is the modeller, builder, shaper and former of all structure, and all structure bears witness to the molding presence of the Ammonean father.

A missionary in India once said to a learned Hindou philosopher:
"It seems strange to me that a race with your intelligence should be willing to worship a creature like this, with a hundred arms and numerous eyes in the front and back of it, and all those heads piled on its shoulders."

The wise pundit replied:
"You have merely gazed at our symbol with the eyes of the physical world. You have seen it from without and not from within. You have beheld it with your eyes and not with your heart. Our god is an infinite, immeasurable, unformed, impersonal One. He is the first and without a second. He is the sum of everything. He is the thing from which all things come, and when they are taken away from Him there is as much of Him left as there was before. Division exists within him, but He is not divided. Separateness is tolerated for a moment in the building of worlds, but He is God, because He is without the sense of separateness. You ridicule his hands and feet and heads, but you do this only for lack of understanding. His heads and hands and feet are symbolical of certain great truths. In God we live and move and have our being. He is the sum of all of us. You have a head and I have a head, therefore God has two heads, for He is the sum of both of us. Further, there are many millions of people in the world and each of them has a head, therefore God has as many heads as all these people put together, for he is the sum of heads, and not only has he the heads of men, but of the birds and the beasts and the fishes; He blossoms as a flower and has
as many crystalline angles as there are faces and surfaces of the stones. In fact our only failing is that we have neither brass, ingenuity nor time enough to make enough heads to even partially represent him. Brahma has as many heads and feet and hands as such there be. Whatever sees or speaks, sees or speaks for him, for he is the voice, the speech and the speaker. Since he is the sum of all things he is not any one thing. You cannot say he is here and not there, nor can you say he is for or against, with or without. He is neither in nor out, neither life nor death, for he is both, and the sum of all. He is neither time nor distance, for with him both are absorbed into eternity. He has no hands and feet save those of his creation. When the tongue of man is withheld, God does not speak; when the feet of man are stopped God does not walk. Therefore we live to make ourselves his parts and members, serving his one heart, as the organs and functions of the human body serve the life of man and assist him to express his divinity."

This, in one way, is the God of science for in the soul of the wise the personal God disappears into the sum of personalities. Therefore we realize more and more that no man can serve anyone except himself, for when he serves God or Nature he serves the thing of which he is a part. Realizing that our little world is such a tiny molecule, the wise are not interested in the aggrandizement of a single planet, but realize that the greatest good to the greatest number is attained when man is taught how to cooperate intelligently with the vaster scheme of things. Somewhere in nature there may be a pin so large that our universe is lost on the point of it. Where such tremendous comparative things exist, the attempt to make any little atom omnipotent is purely foolishness. Since the beginning of time the human mind has tended towards separateness. A friend of mine once said that there were two great steps in nature: the first was the individualizing of the universal, and the second was the universalizing of the individual. The individualizing of the universal establishes the sense of separateness. It breaks everything up into a number of parts and views these parts separately. The result of this is ignorance, but a certain form of ignorance is necessary at certain periods of growth. The universalizing of the individual is the process of fitting man back into the plan where he sees his true relationship to everything. Man has established a number of relationships which exist during the short span of earthly existence. He has uncles, cousins, aunts and nephews, but nature recognizes only one relationship and that is brotherhood. Science in its investigations realizes more and more that brotherhood is the supreme existing relationship. Into this one recognition of unity of source and unity of ultimate all differences will be absorbed. The atoms and electrons are united as being children of one father and in the same way man is united to all of nature of which he is a part and to which he is related. Man's cooperation with nature is his supreme achievement.

For ages every nation considered itself to be the chosen people. Great and small, they recognized in themselves world saviors. It may have been that tiny spark of universal divinity that made them feel their omnipotence. Be that as it may, the concept was universal. Even the word Eskimo means "the chosen people". Each Eskimo feels his cosmic responsibility. He realizes that he must uphold the destiny of the divine plan and his dignity is in keeping with his position. He knows that some day he is going to save the world.

Every religion probably owns the centre of the earth or a place of equal importance. Most of them have a sacred river that pours out of heaven. All of them have the one and only true prophet, or if they are more generously minded, they may admit that other people have had true prophets, but theirs was the most important.

The idea of the superiority and omnipotence of small groups must be done away with for the notion has failed. When God is uequally distributed over the area of everything and through the substance of everything and is divinely impersonal there can be no chosen people, nor can there be any who have been slighted. The 144,000 to be saved must give place to the realization that salvation is for all creatures, that wisdom is the right of all creatures and that natural unfoldment is the method by which wisdom is gained.

Many great men have had strange notions concerning God. Napoleon said, "God is on the side of the heaviest artillery". During the late European war each nation was firmly convinced that the supreme One was fighting with their armies. Consequently all were equally ungodlike in the concepts of a separate individual and a divine man who could be for or against anything. Each way we turn we see the versatility of the human concept of divinity. Every person sees in God the thing they are trying to be, but as few people are trying to be similar in their ultimate, we find very vfew concepts of God that agree.

The mason says that God is the great Geometrician and people who specialize on mathematics can see clearly and distinctly through the faculties that they have developed, that the universe is based upon the principles of algebra and trigonometry. Having no other interests themselves, they cannot conceive how anything else besides mathematics is necessary. Therefore they scoff at the unknown and solve all problems with the multiplication table.

The artist recognizes in God the master of masters. On the pallet of divinity are colours to be found nowhere else. All that a mortal artist can do is to copy the perfect colour combinations of the flower, the sunset and the dawn. His great ideal is to be natural, for he knows that he cannot improve upon nature, and his work is most nearly perfect when it comes closest to the way that nature tinted and coloured its mysteries and marvels.

To the astronomer God is the sun, the moon and the stars. The chant of the moving orbs to him is a celestial quire and the blue vault of heaven is the span of the cathedral in which he worships.

The scientist sees God through his microscope and his telescope, and while looking through the tiny lense he lives in a world the average person never dreams of. He is well able to admit the mystery of God, for he has come closer to the soul of nature than all the theologians of the ages.

To the lawyer God is the great lawmaker pleading his case before creation, but unlike most creatures the God who makes his laws obeys the dictates he has established. The physician sitting at the bedside of the sick child, when he realizes that medical art has failed and that nothing more can be done, turns to the parent and says: "It is in the hands of God". To the physician God is the great healer. Alone can this infinite one raise the dead.

To the architect God is the builder of the universe and his blue prints are the architypes of divine law. To the musician he is the master maker of harmonies. To the linguist he is tongue. To the seer he is vision. To the onlonely he is the friend.. He is the worker of miracles, the doer in full of the things which we do in part alone. The Mohammedan worships him on Friday, the Christian on Sunday, the Jew on Saturday, and every day of the week is the time of his worship. He is in the mosque, in the cathedral, in the synagogue and in the pagoda. We pray to a thousand gods, but only One hears. We speak in a thousand tongues but he understands them all.

The Eskimo has an idea deeply worth considering. He never prays to God because God loves him and would never hurt him anyway. Consequently there is no need of wasting energy. But the devil is a very malicious person and it is much more productive to pray to him and much more in line with reason. They say, "Why should I pray to God to take away the plague? He would never send a plague. But the devil sends plagues, therefore we will make offering to him and appease his hunger."

It is taught in the mystery schools that planets and solar systems grow from seeds the same as plants. It is taught that the tiny atomic lives which fill the invisible atmosphere around us are each of them seed germs capable of unfolding into universes and worlds. They are in different stages of growth. Some are unfolding as minute parts of other structures, still others have reached the degree where they become the controlling power over millions of other lesser parts. There is endless progress in nature . Everything is growing, expanding and unfolding from within outward. The Easterns symbolize the unfoldment of human souls and cosmic systems by the lotus blossom. Gradually the petals of this flower open into glorious bloom revealing the golden heart in the center. After it reaches maturity it forms its seed pods and dies, its life sacrificed to the propagation of its species. Very much the same is the story of human growth, for as the plant fades that its seeds may have life, so man's material nature, the human side of himself, sacrifices its fleeting life that its soul may have birth. The lotus flower is the symbol of the illusion while its seeds are the reality. After the reality is born the illusion fades and dies and the spirit goes on to dwell in its new body which the old form produced at the expense of its existence.

In the mysteries the universe, the son of necessity, is born as a great tree growing from a tiny atom. One of the theorems of the great German scientist Leibnitz is: "The universe is contained within the atom as the oak tree is contained within the acorn". The cosmic dirt of space composed of the infinitude of koilons already referred to is the great half acre in which are planted the seeds of worlds.

In one of the Eastern mythologies it is taught that the fields of space were turned for the planting of worlds by the constellation of the plough which we know as the Great Dipper. Its seven bright stars were said to represent the seven great Rishis who have control of ploughing the furrows of space. As the tree grows in the earth, drawing its nourishment from the atmosphere and from the body of mother nature, so the seed planted in chaos grows into a great egg which is called the egg of Brahma. Finally the shell of the egg is broken and the universe comes forth.

Among the Skandinavians, from the seed planted in space grew the world Ash tree Eggdrasil. Creation as we know it was symbolized by the growing of the tree which carried the universe in its branches. This is the tree of the Eastern classics, the sacred banyan which has its roots in heaven and its branches on the earth. One is the trunk of the tree, but many are its branches. One is the life of the tree, but its parts and members are innumerable. It grew from the seed, will reach maturity, and after bearing its fruit, which dropping from the branches will be incubated in the dirt of space, the parent tree will die and the lives evolving through its worlds and planets will continue in the young plants that grow from the seeds of the parent tree.

As we look out into so-called empty space it is a little difficult to realize that it is made up of millions of minute particles, each a world in the process of becoming, and it is equally difficult to realize that our great cosmos with its parts and phases, its suns, moons and stars, has grown from a tiny little atom dropped from previous universes into the mother mold of chaos.

Many religions have sought to teach this symbol to their followers. It is the Orphic egg of the Greeks, the sacred eggoof the Druids, the world egg of the Egyptians and the Brahmic egg of the Hindus. In the mysteries the egg is symbolized with a serpent twisted around it, and so-called serpent-eggs were sacred in the ancient world. The serpent is the life energy of the tree. This energy enters into the fruit and remains coiled there to serve as the spirit of universal life and vitality to the new world after it is born from the effegg of chaos. Early in the development of our world there existed on the earth a mysterious race called the egg-born, and it is supposed that the human family at one time was born out of eggs and like fowls broke the shells and came forth able almost immediately to provide for themselves.

There are seven layers to an egg, counting from the shell inward to the germ,.. If you consider the shell as the physical body of man the germ, seven layers inward represents the spirit. If you consider the tiny evolving embryo in the middle of the egg as the physical body, then, counting seven layers outward, the shell becomes the Atmic sheath or the outer extremity of the universe. This is called by the ancients the Ring Pass Not which nothing can pass through, either outward or inward, until the great day Be With Us, at which time the serpent coiled around the Orphic egg crushes the shell and devours the contents.

The atomic theory is not new. It was suspected by the early Greeks, who taught that water was made up of millions of little spheres and that the ability to pour water was facilitated and made possible by the fact that the little globes rolled about and fell over each other in an endless stream. The Hindus have known the atomic theory for thousands of years, and I have it on fairly good authority that it was taught by the Maya of Central America hundreds of years before the coming of the white man. This theory is liable to revolutionize religion, for it gives a much more comprehensive view of the source, development and ultimate of things.

Bodies are formed in nature by centers of force which draw atoms around themselves. These centers are called in Tibet the Lya centers which were placed in the six angles of space when the worlds were formed. We know that the bodies of man are drawn together by the magnetic power of four life centers. It is the removal of these life centers at death that results in the disintegration of the physical and later of the super-physical bodies sequentially. These centers around which bodies are built are commonly called Seed Atoms and they descend from the consciousness of spirit on tiny spiral threads. They are invisible to the physical perception but by means of clairvoyant sight it is possible to study them and watch the operation of gathering these tiny atomic particles.

The Anthropos, the Divine Man, the full and complete spirit who is behind the manifestation which we call the human being, is a minute globe of light, one of the partly awakened seeds of space. In order to manifest in the worlds of nature the Anthropos drops three minute threads, each faintly tinted with one of the primary colors of the spectrum. The blue is the divine spirit, the yellow is the divine soul which includes the mind and the red is the divine body. The red ray becomes intensified, breaks into three parts which later gather around their tiny globular ends the substances of the three worlds to build bodies. The yellow ray, by intensifying and descending into the third world of nature, becomes the mind, while the blue ray splitting into three parts becomes the threefold spirit only one phase of which and that the lowest phase, was called by the Greeks the Ego, which means "I am".

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The two superior parts of the consciousness, forming what Emerson hints at as the Oversoul, do not descend into the Maya of illusion at all, but send only one third of themselves to gain the experience of physical creation.

If you will study a grasshopper or cricket clairvoyantly, you will

see the consciousness suspended above the form of the insect like a tiny toy balloon and connected to the body by a tiny thread. Through this Thread as through an electric wire comes the impulses which govern the creature, for the small animals and insects of nature have none of them an indwelling consciousness, and the spirit which is building its bodies is working on them entirely from outside the form.

Man is the lowest creature in nature who has evolved high enough and built sufficiently attuned vehicles to give expression to an indwelling life, and in man this life is only in the body during the period called waking and leaves it immediately when man goes to sleep.

The universal Anthropos, the Grand Man, is not entirely

absorbed in his creation, for only one third of him has assumed the world dream. Consequently only one phase of man has assumed that dream and two thirds of man's consciousness, which is composed of a minute part of the consciousness of the entire, are, like their divine prototype, untouched by the illusion. This is the God who floats over the ocean of mortality dwelling in the light, and it is to His radiant

vistas that the darkened life of man aspires. Therefore, one third of God is in his atoms and three thirds of his atoms are in him.